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v.66, 1921, nos.27-51
no.51 imperfect

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Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, JULY 7, 1921

Number 27

THREATENED REVIVAL OF PURITANISM

Along with all that was great and good in Puritanism there was an unnecessary severity that brought about an inevitable reaction toward gross frivolity and left the last state of England as bad as the first. A look into the sour and solemn countenances of the people of New England of two hundred years ago forces the conclusion that they not only took their religion very seriously, but also frowned down upon all of the joys of life. It is not wholly without reason that the notion has prevailed that whatever is pleasant is bad.

Now, all life is high and serious, and it is a solemn thing to be alive in a world where actions have eternal consequences. It is therefore a pity for any man to idle his way through such a world and arrive at the great accounting without anything to show for the use he had made of his opportunities. But uniformly serious concentration upon hard tasks, unrelieved by diversion of any kind, strains the mind and destroys its power to see life whole. "All work and no play makes Jack a dull boy."

It is proverbial that Methodist preachers as a class are the most cheerful of men. From the earliest days until the present time, a gathering of the knights of the saddle-bags made sure a feast of reason and flow of soul. The high tension under which they labored to garner sheaves for eternal granaries was broken upon occasion by harmless jest. "Cheer up," said Wesley to his companion who was lying beside him on the hard floor; "it's nearly time to get up, and I have the skin left on one whole side yet."

As a reaction from the general laxness following the war there is a demand upon the part of many for a return to the customs of puritanic days. By moral pressure and also by legal enactment they would force the public to submit to a regimen, which would take all joyous spontaneity out of religion and reduce it to rote and rule. And no doubt almost any sort of severity would be better than the moral furlough that is now threatening. But in order to escape the ills of unmoral living, is it necessary to rush to others almost as bad and thus prepare the way for a reaction to a still greater extreme of riotous living?

It is wholesome to be in love with life. The brightness of the sunshine, the beauty of the landscape, the songs of birds, should send a thrill of joy through the soul. To tread the earth conscious of deep love toward God and fellowman gives an exhilaration far beyond the power of alcohol or drug to simulate, and for those who are thus moved diversion will lead to no harm. Of course, sin or even the semblance of sin should be avoided and condemned, and diversion entirely innocent in itself should never be allowed to interfere with duty or work. But is there not a way by which grown men can retain in themselves all through their lives something of the boy? Can not the love of play, natural in childhood, be carried along to relieve and brighten the toils of sterner manhood? Certainly so. "Learn to labor and to—loaf."

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THE WRONG WAY OUT

A few years ago a citizen of Asheville remarked, as he laid down a paper containing an account of a suicide: "Well, I know that no matter what happens I will never do such a thing as that." Two weeks from that day he took his own life. It is impossible for a man in his normal senses to understand the state of mind that people get into before committing this act of awful desperation, and such occurrences warn against harsh and hasty condemnation.

But however complex or seemingly unendurable life may be at any time, it is certain that suicide is the wrong way out. "Be careful," said a surgeon once, "about having doctors cut out bones in your nose. It is much easier to take a piece out than to put one back." Departure from this life forever closes the door of entrance into the possibility of remedying adverse conditions. "While there is life there is hope." If a repentant Judas had been on the shore with the other disciples on that early morning when they were met by the risen Savior, who can say that his desperate soul would not have found forgiveness and salvation?

Some of the things that are given as reasons for self-slaughter are physical pain, hopeless bodily disease, financial reverses, domestic unhappiness, mental perplexity, and religious anxiety. But back of any of these is usually a lack of trust or confidence in the Wisdom and Power that made the world and laid down conditions that make the direst of distresses possible. After trying in vain to untie the tangled skein of life's knotty problem or toiling fruitlessly to supplant chaos with order, the wearied soul says, "I give it up," and flies by its own act to ills it knows not of.

There is in every mental problem and in every practical situation a call to labor and to trust. Men are to do and endure, as they work to better the world and themselves and bear the brunt of inconceivable evils, upheld by a basic conviction that the God, who has laid down the conditions of achievement and chosen the field of battle, is never absent, however invisible He may be. And the more impossible conditions become the greater grows the challenge to stand firm and to trust. Just out of sight always are the everlasting arms. "Casting all your cares upon Him, for He careth for you."

KU KLUX KLAN AGAIN

On this Friday morning a circular, picked up on the street, lies on the editor's desk. It reads as follows: "Ku Klux—Fair Grounds, Greensboro, N. C., Friday night, July 1st, 1921, 8:00 p. m. Col William Joseph Simmons, Imperial Wizard Knights of the Ku Klux Klan, will address the public. Subject: 'Here Yesterday, Today and Forever.' Ample accommodation for everybody. Women and children invited. Transportation to and from the Fair Grounds will be abundant. Reserved seats for ladies, plenty of ice water, and a good time for all. Visitors will be here from a distance. Be present and hear the truth about the Ku Klux."

Adorning the top center of the poster on a dark background is a picture of a rearing horse and his rider, whose right hand firmly grasps the reins while the left holds aloft what appears to be a flaming torch. Both horse and man are disguised in ghostly white, all of which makes cold shivers run up and down the editor's back and starts a retching at the stomach. Underneath the picture are the words: "One hundred per cent Americans are wanted; none others need apply. Knights of the Ku Klux Klan."

Some years ago when the question of fraternal orders was under discussion a thoughtful young

lawyer remarked that he belonged to the Methodist church and the Democratic party, adding that by the time he had done his duty by these two he had little time left for any others. While the editor's voting record would make it difficult for him to defend himself successfully against the charge of being a mugwump politically, he has found that the duties arising out of his church affiliation have kept him so busy that he has not been able to give much time to fraternal organizations. However, the experience gained through membership in three has convinced him that such societies make for good, and he has therefore looked upon them with mild approval.

The teachings of all of the leading secret fraternities are sound, and membership in them furnishes an opportunity for social fellowship upon a high moral level. These organizations do a great deal of good in the way of mutual assistance as well as in carrying on pure benevolence as they care for the widow and the orphan. They also provide the privilege dear to the American heart of holding official position of some kind, and the responsibility of any office steadies in habits and strengthens in character. Moreover they satisfy the craving for secrecy, mystery and grandeur in a perfectly harmless way. To rap three times at the wicket gate, repeat the password, "Abimelech," enter into the presence of the high and mighty potentate, who on the street is plain John Smith, and give the accepted sign, which is recognized with approval, is wonderfully and harmlessly grand. It brings all that was best and most beautiful in the days when knighthood was in flower over into this present prosaic time.

But this new organization, over which Col. Simmons presides as Imperial Wizard, is not viewed without misgivings, for instead of confining itself to social fellowship, moral uplift and mutual protection, it seems to aim at some sort of political action or the regulation of difficult social conditions through concerted, secret effort. It takes the name of an organization that was born of necessity in reconstruction days, when some honest, but misguided fanatics of the North forced upon the South a condition through which government passed under the leadership of scalawags and carpet-baggers, and the burden is continually on the new Ku Klux Klan to show that it does not contemplate a revival of practices justified by the peculiar necessities of by-gone days.

When it comes to political action, the Advocate is for "open covenants, openly arrived at," even in the face of the apparently insoluble problem that the race question makes. Recalling the history of the Know Nothing Party and of other attempts to effect political ends by secret action, we believe that it is best for all that political aims should be openly avowed and that crime of every kind should be suppressed by the majesty of the law, unsupported and unhampered by either secret influence or mob violence. And this is also the mind of the American people. If the Knights of Columbus busy themselves about affairs of government in an effort to further the interests of the Roman Catholic Church, the proper way to meet them is in the open and not by means of an off-setting fraternal order.

With the public mind uneasy and unstable, this is no time to arouse the fears or attempt to frighten the people, either white or colored. Nor is it a time to risk alarming the colored population by the suggestion of a return to the methods which seemed to be necessary in reconstruction days. The Negroes of the present day "won't scare," and it is right and best that they should not. Meet him through his leaders with justice, fairness and reason, and there will be peace. Attempt to frighten him or throw him into panic by threatened violence, and no telling what might happen. It looks like Colonel Simmons is playing with matches in a powder mill.

ONE MORE UNITED EFFORT

Taking the country over, every other person you meet does not belong to any church. This condition is due in part to the failure on the part of the public to appreciate the work that the church is doing and in part also to the failure on the part of the church to use all of its power in delivering its message.

Through two great church-wide movements the power of concerted action has been demonstrated. When every leader in the church was enlisted in the interest of the Centenary, more was accomplished for missions than could have been done in a decade without such simultaneous action. The Christian Education Movement has done the same thing for that cause.

Who would dare attempt to prophesy the result, if every bishop, every connectional officer, every editor, every preacher, every teacher, every local church leader and every steward should unite in a whole-hearted effort to bring the unchurched people of the country under its saving power of Jesus Christ?

This is the next great general undertaking. It calls more loudly than either of the two that the church has carried through. It is long overdue. It is directly in line with the great commission. The blessing of God will be upon it, and the heart of the people will respond to it. The world is famishing for the bread of life, and the words of the Savior are: "Give ye them to eat."

ORMOND BORROWED BY TEXAS

During the summer of 1909 the campus of the University of Chicago furnished a place for occasional gatherings of a group of North Carolina preachers, among the brightest of whom was a young man by the name of Jesse M. Ormond. In the fall of the following year he was admitted into the North Carolina Conference at Elizabeth City, and from that time his rise in the estimation of his brethren and in the magnitude of tasks committed to his charge has been steady and certain, until at the present he finds himself completing four years of remarkably successful work at the same place at which he joined the conference over ten years ago.

For some weeks rumors have been circulating to the effect that a university in Texas was endeavoring to secure Brother Ormond for the Theological Department, and now they are confirmed by the announcement that he will occupy the chair of Pastoral Theology in Southern Methodist University at Dallas next year. A few months ago before a professorship had been thought of, one of the older members of the North Carolina Conference remarked in the presence of the editor that he would rather have Marvin Ormond as pastor of himself and family than any other preacher he knew. This election by the trustees of Southern Methodist University confirms the judgment of that wise man.

The Advocate is glad to see him go, because it would be so glad to have him stay. North Carolina has long been accustomed to sending some of its supply of good men North and West, and since Methodism is connectional, it is a pleasure to send to Texas a man that will bless in course of time hundreds of preachers and, through them, thousands of people in that rapidly growing land. However, we allow him to go only on the distinct understanding that he is not to be an outright gift, but a loan.

When the editors of the pages devoted to "Woman's Work" and "Epworth Work" understand that the matter for these two sections of the paper was interchanged in order to give the Advocate force a holiday on the 4th of July, they will readily pardon the editors for taking that liberty. That part of the paper which is printed first had to go to press a day earlier than usual, and in order to do this, we had to use the material that had already come to hand. Each department will be found in its usual place again next week.

A glance through the Bulletin of Howard College makes us glad that Dr. Geo. H. Crowell has favored the Advocate with an advertisement of that institution. Having known the president for many years as a scholarly, Christian gentleman, we can confidently commend him and his work to all who may be seeking a place where their daughters may be educated under influences that will help them to arrive at the best in life.

CO-OPERATION AT THE BOTTOM

For several years churches have been trying with rather indifferent success to get together in organic union. It would not be correct to say that these efforts have been in vain. The union of Christendom, when it was a fact, was a result of force, and when the force that held the church together was removed, the natural and providential course was a division that had to continue until it had exhausted itself.

The dividing and multiplying tendency has gone on long enough, and there is now a desire upon the part of the majority of Christians to emphasize their many agreements rather than their differences. This is a wholesome tendency and it will continue to increase. However, it is best for all that it should not move too rapidly, lest the liberty of some might be destroyed, for whatever unity is arrived at in the great church that is to be must grow out of, and retain, the freedom of every member. It must be a voluntary union, existing because Christians wish it and not because they are forced to it.

But while courts, conferences and assemblies have been moving cautiously toward union at the top, something entirely unofficial, but far more effective, has been going on, namely, co-operation at the bottom. For at least a decade the ministers' associations of the different cities have been meeting regularly and endeavoring to get all of the religious forces of the community to move as a whole upon the entire city as a whole. This has done more to bring about Christian charity among the denominations than all the discussions of church union that have taken place since Protestantism began.

It is a good thing for the Methodist preacher to attend the city preachers' meeting, and sit up close, and take part in the discussions. If he is too narrow, association with his fellow ministers will broaden him. If there happens to be a narrow, selfish, hide-bound brother in the group, association will help to broaden him. If he is so narrow that he will not meet with his brethren, the community will draw away from him gradually until at last he will find himself without a flock.

Preachers that are taking seriously the necessity for reaching with the gospel communities, not in spots, but in the entirety know that it can be done only by getting all of the pastors and members of all of the denominations to co-operate. It is both stupid and criminal not to do it. Somebody has recently said that the church was running on one cylinder in an attempt to keep up with the world running on six. If he could attend a city preachers' meeting for about two months in succession he would change his mind.

Mrs. W. O. Goode, who accompanied her husband to the summer school, was threatened with appendicitis soon after their arrival in Durham and was compelled to remain in the hospital at that place for several days after the school adjourned. The Advocate is pleased to know that Mrs. Goode has recovered without an operation.

The assistant editor and business manager of the Advocate realizes that a severe case of ptomaine poisoning is a serious matter. While he is now able to sit up and take a little nourishment, he cannot expect to be entirely at himself again for some time. But considering the dangerous condition he has been in, he is making as rapid a recovery as could be expected. Since coming to the Advocate Brother Sikes has spent the most strenuous months of his life, and he was needing a vacation when the acute attack came upon him. He was able to get up to the office for a while Tuesday afternoon, and he will no doubt soon be able to take up his regular duties again.

Prof. W. A. Bivins, of Greensboro, was licensed to preach at the district conference at Coleridge last week and also recommended for admission into the annual conference this fall. This announcement gives peculiar pleasure to the editor who has enjoyed a personal acquaintance with Brother Bivins for more than thirty years. A great many good things might be said in his favor and there is nothing that can be said against him. Having been engaged in teaching for many years, he will no doubt find that this occupation which is so close akin to preaching will have been splendid preparation for the work of the ministry. The church that secures him as pastor will deserve to be congratulated.

AFTER THE EVENT

This paper purposely refrained from mentioning the pugilistic contest, which took place at Jersey City last Saturday, before the event, because it did not wish to be a party, even in the smallest way, to furthering the well organized propaganda, which came out from the camps of both fighters to create public interest in the contest. But while nothing was said in these columns, the paper could not be unmindful of the fact that the interest of several continents was being centered on Jersey City, and therefore it awaited the issue, along with thousands of others, wishing both contestants the worst of luck short of loss of life or permanent injury to limb.

From all that can be gathered from the papers, the Advocate has gotten its wish. Georges Carpentier returns to France a defeated and humiliated man, and Jack Dempsey stands pilloried before the world for the magnificent brute that he is. Carpentier, they say, is an elegant gentleman, while Jack is a boorish braggart that cannot refrain from gloating over his triumph. Well, what else can people expect? In a matter of fist and skull the gentleman is ever at a disadvantage, and the last place in the world he expects to shine is the prize ring. When two men face each other, determined to decide which is the "best man," neither expects the other to content himself with gentle taps upon the wrist; the aim of each is a knock-out blow.

The first was Dempsey's round. At the beginning of the second, Carpentier went in furiously to finish the champion, but succeeded only in spraining his wrist and breaking his thumb in two places against Dempsey's invincible jaw. At the beginning of the third round Dempsey went in to finish his opponent and was prevented from doing it only by the expiration of the time. When the fourth round started, Carpentier stood up bravely with blood running from his mouth and nose and from a gash above his cheek, and in less than a minute was felled flat on the mat twice by his opponent, the second time so stunned that he had to lie still and take the count.

Brutal? Why, yes. But what ground was there for expecting anything else? There was never a time when such contests were not brutal, and the time had come when prize fighting was outlawed by every state in the Union. But a temporary recrudescence of it was to be expected after a period during which physical prowess was exalted through war. And yet, do we not as a great American people blush as we recall that scene at Jersey City last Saturday? Ought not those dignified congressmen to be ashamed of their illustrious selves as they return to their duties in Washington? Will not those many women sooner or later feel like apologizing for being "among those present" on that day? And shall not all of the people rise up as one man and say, "Never again?"

In the mean time Germany was not interested. The papers say that the fight was mentioned in only three publications in that country, and they only gave the result. It is the most significant and hopeful piece of news that has come from the Teuton's home in a long time. Germany has had enough of fighting, and with proverbial "thoroughness" is turning its mind to other things. Other people will do well not to tarry too long over husks that that nation has discarded.

Rev. J. E. Blalock, of Hillsboro, attended the Training School for Rural Pastors at Lake Juraluska June 21-30. He says that this school together with the one of like nature at Conway, Ark., will go down in history as one of the great forward steps of our church. It is a great thing that this work has been undertaken by the board of missions and that such men as Brother Blalock are putting their minds on the rural field.

Hon. W. R. Odell ran into the office Tuesday to apologize for the extremely active part taken by him in bringing about the deportation of the editor from North Carolina to Tennessee. After he got through describing the beauties of Nashville and decanting upon the privileges of the book editor, the tables were turned and the editor actually thanked him for what he had done. Brother Odell has long occupied a worthy place in all of the councils of the church, and harrising this last venture, he has always been a leadership and sound in judgment. He had a more loyal layman than one has given me.

PEOPLE AND THINGS

Rev. J. W. Autry, anticipating the action of the management, took Mrs. Autry and the children with him to the Summer School this year.

Rev. J. R. Warren, of North Monroe Methodist church, observed last Wednesday night as Fathers' Meeting. The meeting was conducted by Mr. H. A. Privett.

The Dispatch says that the protracted meeting at Mt. Olivet on the Davidson charge began last Sunday, the pastor, Rev. C. O. Kennerly, being assisted by Rev. J. S. Hiatt, of Winston-Salem.

Rev. R. M. Courtney, Missionary Secretary, was with Rev. C. F. Sherrill last Sunday morning at Bethlehem and at Wentworth in the afternoon. Mr. Courtney gave stereopticon views of the world's mission fields.

During the Wesley Federation of Bible classes at Junaluska next week Mr. J. R. McCrary, of Lexington, will deliver an address on "The Junaluska Cross." This cross was erected at the suggestion of Mr. McCrary at the first meeting of the federation held at Lake Junaluska in 1919.

The Advocate acknowledges with pleasure the receipt of the following invitation: Mr. and Mrs. Creed Henry Ranson invite you to be present at the marriage of their daughter, Ethel Roselyn, to Mr. Thomas Andrew Crowell on Tuesday evening, the twelfth of July, at half after eight o'clock, Mount Pleasant Methodist Church, Farmville, Va.

Rev. D. H. Tuttle, pastor of the church at Smithfield, has had published a directory of the church which is full of interest to at least the more than 450 members of the church. It contains a cut of the church and of the pastor, a list of all officers of the church and Sunday school and other organizations, and the name and address of each member of the church. It is an attractive booklet.

The tent meeting held by Rev. Jim Green at McAdoo Heights, Greensboro, has just come to a close. Immense congregations have gathered from night to night and the meeting was so successful in results that a new church is being organized at Revolution under the pastoral direction of Rev. A. Burgess, who has been pastor of Walnut Street for the past two years.

Rev. J. C. Umberger conducted an Epworth League Institute at Gay's Chapel on the Woodleaf circuit on the fifth Sunday in May. Woodland Echo speaks of it as follows: "The institute was above all expectations. There were enough people there to have filled the house the second time probably. The singing of the several churches added to the interest of the varied program. In the afternoon we had a great address on the 'Bible' by Dr. J. E. Abernethy, of Salisbury, and a live talk on Epworth League work by Rev. Armstrong, of Concord. And as for the dinner, suffice it to say, there was an abundance, then some to be put back into baskets after the large crowd was satisfied."

The following cheering note comes from Rev. H. G. Allen: "The Granite Falls Methodists oversubscribed their allotment of \$6,500 to the Christian Education Movement. Our revival began at close of Educational campaign. We had a good meeting and received twenty-eight into the church on profession. A survey of the community was made before the meeting began. Rev. C. S. Kirkpatrick, of First church, Hickory, did the preaching for us. My, but how he did preach, work and sweat! His intense earnestness and consecration cause folks to have the utmost confidence in him. Is it, or is it not true, that a minister can never preach a better sermon than the life he lives?"

Rev. H. H. Mitchell, of Winston-Salem, made the Advocate a call last week. He is cheerful in mind and strong in body, having gained about twenty-five pounds since he was in Greensboro last. Brother Mitchell traveled as an evangelist for many years, holding successful meetings in many places in North and South Carolina. During the last few years he has been serving as pastor in the Western North Carolina Conference, Fairview being his last charge, which he gave up last fall to go into the real estate business with a large company in Winston-Salem. After six months of deprivation Brother Mitchell hears his call to preach so loudly that he feels that he must get back into the work again. He is open for engagements to assist in meetings between now and conference and any brother in need of help will do well to write to him at Winston-Salem, R. F. D. No. 3.

Rev. B. H. Vestal, of Winston-Salem, has been conducting a series of meetings at Pilot Mountain the past week. Big crowds attended the services.

A large congregation at Lee's Chapel enjoyed an enthusiastic address last Sunday afternoon by Rev. H. C. Sprinkle, of Greensboro, the occasion being Sunday School Day.

The Advocate is in receipt of the following invitation, accompanied by an attractive booklet describing the courses to be given: The General Sunday School Board invites you to attend the Training School for Sunday School Leaders to be held at Lake Junaluska, N. C., July 13-27, 1921.

The union meeting, conducted by Gypsy Smith, Jr., for three weeks in a tent at Lexington, came to a close last Sunday night. On last Saturday night stores, banks, barber shops and other places of business that usually stay open till a late hour on that night, closed at 7 o'clock. The Dispatch says that it was a great meeting.

Dr. S. B. Turrentine left last week for New York City in order to enter Columbia University for the summer session which extends from July 5 to August 12. He will remain with the school during the entire session, giving especial attention to the department of school supervision. The girls of Greensboro College will be glad to know that the doctor is taking some of his own medicine.

The Concord Times says that the condition of Rev. N. C. Williams, who recently underwent an operation for appendicitis at the Concord hospital, continues to improve. Mr. Williams was recently granted a vacation by the members of his churches on the Concord circuit, and he will not return to his work until after the expiration of his leave of absence.

The Star has this to say about one of our most honored superannuates: "The many friends of Rev. S. M. Davis will be interested to learn that he is visiting Mrs. Daisy Mitchen in South Shelby for a couple of months. Brother Davis is one of the most saintly men in North Carolina and is a frequent contributor to The Star, his writings being always enjoyable and refreshing."

Mrs. J. W. Harrell, the wife of our pastor at Troy, spent last week in Greensboro following an operation for nasal trouble. Mrs. Harrell has entirely recovered and returned home. While in the city Dr. Harrell spent a few moments in the Advocate office. In the conversation it leaked out incidentally that Dr. Harrell had held his own meeting at Troy and that at the close the members of the congregation expressed their appreciation through a purse of \$125, entirely separate and apart from his regular salary.

They are having union prayer meetings at Pittsboro, according to the Record, and the Episcopal church is joining in: "The union prayer meeting service was held last Wednesday night at the Methodist church, last night at the Baptist church, and will be held next Wednesday night at the Episcopal church. Pittsboro people will bear in mind that the meeting this week is at the Baptist church. They will get this paper Wednesday afternoon in ample time to have this information. It is urged every one will attend."

Classes in drawing and painting from landscape, the model, and in poster making will again be conducted at Lake Junaluska by Miss L. Pearl Saunders, director of School of Art and Applied Design, Nashville, Tenn., author of "Make Your Own Posters." This is an exceptional opportunity to obtain sketches of the beautiful scenery around Lake Junaluska or to make posters for your Sunday School, Epworth League, or other church societies. Any information desired can be obtained from Miss L. P. Saunders, Lake Junaluska, N. C.

On Tuesday, June 21, a beautiful marriage ceremony was solemnized in the Methodist church at Goldston when Miss Lucille Womble became the bride of Rev. John W. Hoyle, Jr., the ring ceremony being performed by Rev. W. F. Womble, uncle of the bride, and Rev. J. W. Hoyle, father of the bridegroom. The bride is the accomplished daughter of Mr. and Mrs. C. W. Womble, having graduated from Davenport College in 1915 and Trinity College in 1917. Since her graduation she has been teaching at Louisburg College, being dean of the college for the past year. The bridegroom was graduated from Trinity College in 1916 and took a course in theology at Emory University. He is now pastor of Epworth Methodist Church, Wilmington.

Rev. J. W. Combs, of Pilot Mountain, was in Greensboro Thursday attending the meeting at McAdoo Heights conducted by Rev. Jim Green.

Rev. Baxter F. McLendon, widely known as "Cyclone Mack," will begin a meeting in Wilkesboro July 17th to continue for from four to six weeks.

The Record says that Rev. Ernest R. Clegg, a native of Chatham county, now stationed on the Youngsville circuit, delivered a splendid sermon at Pittsboro last Saturday night.

"A member" favors the Advocate with the following report: "Children's Day was a success at Shady Grove Church the fourth Sunday in June. The artistic decorations and well trained children held good attention from a very large audience for over an hour. All seemed to enjoy it fine."

Asbury College, Wilmore, Ky., has conferred the degree of Doctor of Divinity upon Rev. Luther Bridgers, one of our general evangelists. Dr. Bridgers is now engaged in a meeting at Race Street, Statesville, with Rev. T. A. Groce. Mr. H. S. Jenkins, of Atlanta, Ga., is leading the singing.

The Advocate is pleased to know that Prof. D. Matt Thompson has recovered sufficiently to return from Richmond to his home in Statesville. Prof. Walter Thompson, superintendent of the Children's Home, also gives some indications of slow improvement.

The congregation of Glenwood, Greensboro, has recently passed through a splendid revival in which the pastor, Rev. J. E. Hipp, was assisted by Rev. T. J. Rogers, of Greensboro. As a result of the meeting about twenty-five have united with the church by profession of faith and several others by certificate. Brother Rogers preached through a wonderfully successful meeting at Glenwood a year or two ago.

Under date of June 27, Rev. L. C. Brothers writes: "Great revival in progress at Asbury church, Bath charge. Five happily converted at the altar and received into the church Sunday a. m. Most of them were parents taking a start for Christ for the first time in their life. Great awakening and quickening among the members of the church. The pastor in charge is doing his own preaching. Pray for us in the continuance of the meeting."

Last week Rev. G. H. Herman whetted the appetites of his parishioners at Waynesville with the following announcement in the Courier: "The Waynesville Methodists and friends are most cordially invited to a spiritual feast next Sunday morning, July the 3rd. Through the courtesy of that fine Christian gentleman, Mr. J. Dale Stentz, I have secured the Rev. Dr. A. E. Clement, of Nashville, Tenn., to preach for us Sunday a. m., July 3rd. Dr. Clement is one of the outstanding men of our Methodism. No congregation in our Methodism will have better preaching this summer than the Waynesville Methodists. All this by the grace of Junaluska. And we will all show our appreciation. No Methodist can afford to die without having attended the conferences at Junaluska this year."

A news item in the Observer says the closing service at the present Calvary Methodist church building on South Church street will be held next Sunday morning at 11 o'clock before the congregation moves to its handsome new church on South Mint street on the following Sunday. The church is modern in every particular, being of brick veneer with concrete basement. The Sunday school annex is so arranged as to accommodate 23 classes. The basement contains a large hall for young people's meetings, men's club rooms and kitchen and dining room for church luncheons and dinners. The church is located in the 1200 block of Mint block with plenty of room for a parsonage, plans for which are to be started within the next few weeks.

The Record says that last Sunday marked another red letter day for the Methodists of Chatham county, Children's Day exercises having been held at Mt. Pleasant church, eight miles north of Pittsboro on the Haw River circuit, of which Rev. J. W. Autry is pastor. The rendition of the program by the little folks was splendid. B. W. Mann, the superintendent of the Sunday school, and who, by the way, has held the place for more than 20 years, was master of ceremonies, and directed the splendid program. After an intermission of more than an hour the congregation reassembled in the church, where Attorney A. C. Ray, of Pittsboro, made an inspiring talk, so much so that he persuaded many that he had missed his calling as a lawyer, and it was suggested that he should receive his commission as a preacher.

WHAT HAS COME TO STAY

By Bishop Warren A. Candler.

Confronted by an evil custom, or by a vicious institution, good people are sometimes tempted to consider it as a fixed and immovable thing with which they are to get along in the best way they can. Opposition to it they regard as both foolish and futile. They are, therefore, ready to compromise with it; and not infrequently we find a few good people who argue that the Church of God ought to lay hold of the evil thing, reform it and turn it to good.

After this manner the saloon was considered in former days. It was said of it, "The saloon has been with us always." And again, "Men will have intoxicating liquors, and prohibition cannot prohibit," or "Why not regulate the saloon, and thereby reduce to a minimum the evil which arises from it?"

All sorts of plans for the continuance of the saloon were proposed because it was alleged "it was here to stay."

In New York an Episcopal clergyman worked out a plan for a kind of denatured saloon, and tried for a time to carry out his plan. But it proved to be something worse than a failure, demoralizing men and dishonoring him.

The idea that anything evil "has come to stay" in God's world springs from a lack of faith and leads to cowardly compromise.

Long-Standing Evils Deeply Rooted But Not Ineradicable.

Long-standing evils do appear quite permanent. They often root themselves in the covetousness of commerce and become entwined in established social customs, until they appear to many people ineradicable. Timid, faithless souls then do not oppose them.

But in truth there is no such thing as necessary evil. Good alone is necessary; but evil is needless, and is doomed to death. However fixed wrong may seem to be, let us be sure that it has not come to stay. Not infrequently it falls by one sturdy blow from a feeble hand of an unexpected or despised foe, even as Goliath perished by a stone cast by the youthful David.

All history is strewn with the ruins of despoiled strongholds of evil which for generations withstood the moral progress of the human race and caused cowardly souls to tremble before them saying, "These things have come to stay."

There was a time when the Assyrian powers protected and promoted the most monstrous wrongs, and defied God and man, proudly saying, "Have any of the Gods of the Nations delivered them?" And Hezekiah confessed, "Of a truth the Kings of Assyria have laid waste all nations." (Isa. 37:18.)

Cities and Nations Have Actually Passed Away.

But where now are Babylon and Ninevah? When the Hebrew prophet denounced them, those kingdoms were dominant and domineering. The Israelitish seers who, in the name of the Lord, condemned them and predicted their downfall, seemed to the temporaries as little more than foolish fanatics. Men said that these nations with their idolatries and immoralities had come to stay. But now their ruins are the haunts of bats and owls, while for living men they possess nothing more than an antiquarian interest.

And what has come of Capernaum? For a time Jesus dwelt there, but the sleek merchants and prosperous traders of the place outranked Him in the esteem of his fellow townsmen. Little cared they for anything that was said or done by the youth from Nazareth who had come among them "on a fool's errand." They thought themselves to be somewhat, and their customs and institutions they vainly imagined, had come "to stay," while he was no more than a freakish and fanatical reformer who would run his course speedily and then be forgotten utterly. But one day the young teacher from Nazareth said, "Thou, Capernaum which art exalted to heaven, shalt be thrust down to hell." (Luke 10:15.) And where is Capernaum now? Its destruction is so complete that the most learned archaeologists cannot settle with certainty its site.

Duelling, Long a Fixed Custom, Has Disappeared From Decent Society.

That which is wrong is doomed, however powerful it may seem.

There was a time when duelling was a fixed custom in our country and in all christendom. A formal code was framed and observed for the conduct of

duels. Men said, "The duel is here to stay." One who refused to recognize the "code duello" was called a "pusillanimous coward." Such men as Alexander Hamilton and Aaron Burr appealed to the duel to settle their difficulties. A preacher, Rev. Eliphaz Nott, taking occasion from the death of Hamilton, preached a powerful discourse against duelling, and he gave the evil custom such a staggering blow it began to totter from that day, and now it has about disappeared from decent society.

How long ago was it that most men in our country were saying, "The saloon is here to stay, let us regulate it and use it for good. Certainly we cannot suppress it. It is the workingman's clubhouse, etc., etc."

But was the saloon here to stay? Has not its suppression reduced crime throughout our land, even in Chicago? Does any sane man expect the saloon to come back?

Movie Worst Public Teacher That Ever Appeared in United States.

Now, we have the worst public teacher that has ever appeared in the United States. It is but recently come, but already millions of dollars are invested in it, and millions are wasted on it. It draws to its evil exhibitions young and old. And men are saying, "It has come to stay." The magnitude of the evil is enough to make faithless souls imagine it is eternal. But the mischievous "movie" is not immortal.

The journals devoted to amusement publish figures regarding the receipts of the show business (principally moving picture shows) as ascertained by the United States Department of Internal Revenue, and these figures are enormous. The box receipts for five months from July 1st, 1920, to November 1st, 1920, were \$366,208,782. From these gate moneys \$36,620,000 went into the United States Treasury as war tax. In November alone the gain in receipts over the corresponding period of 1919 was over \$2,000,000.

What should be said of the American people expending \$75,000,000 a month on shows while starving millions in Europe and China cry to us for bread?

Already the moving picture show has produced a heartless, pleasure-loving constituency, which is in itself sufficient to condemn it.

And already the institution has drawn into its service a strolling multitude of non-producing idlers, sometimes mis-called actors.

Hundreds of millions of capital have been invested in the business largely by men who have a sectarian, as well as a commercial, motive in overthrowing the Christian Sabbath. Meanwhile, many enterprises of a legitimate character cannot secure the required money to carry them on.

Children and Youth Being Debauched by It.

Worst of all, the children and youth of the country are being debauched by the "movies," as they never were by any other form or type of show which has before appeared. While it is possible that there may be shown now and then pictures which may not demoralize, every informed man knows and every candid man will admit, that the overwhelming majority of the exhibitions at the "movies" are "evil, only evil, and that continually."

Like the type of theatre which has heretofore existed, the "movies" exist under a law of degeneration, by which they descend and must inevitably descend, to the levels of immorality. Their advertising matter on the outside establishes this fact, to say nothing of their inside exhibitions. To what type of minds does this advertising appeal, and what is the essence of the appeal it makes? Do not these showmen know that their shows will not pay unless their pictures gratify the prurient desires and salacious imaginations of the majority of their patrons?

And yet not a few good people are crying that, "The movie has come to stay. Let us use it and not abuse it," as if any use could be made of such an institution which would not abuse good taste and good morals.

Best Way to Use It Is to Let It Alone.

And even some preachers are saying, "The church should use it to secure attention for the Bible, to draw congregations otherwise impossible." Bah! Think, if one can so think without profanity, of St. Paul turning showman to secure the attention of the Ephesians! Or, imagine Martin Luther, or John Knox, winning the men of their day with low grade spectacles in cheap playhouses! Or, conceive of John Wesley restoring the religious life of the

English people of the Eighteenth Century by tawdry pictures and "jazz music!"

He is a poor preacher of the gospel who cannot proclaim the wonderful words of life with sufficient power to get a hearing without supplementing his efforts with a moving picture show. A preacher who resorts to such a device to get and hold a crowd at once confesses to the failure of his ministry in the past and foreshadows a greater failure in the future.

This evil institution has not come to stay. It has stayed too long already. It should go.

The only safe rule for a Christian man to adopt now with reference to it, is to avoid it altogether and to forbid his children attending it. The number of clean pictures exhibited is so small compared with the even tolerably good ones that he who regards good morals and the welfare of society will not patronize the demoralizing institution.

Henry Ward Beecher said, "When an amusement becomes infected, it cannot be disinfected. Leave it alone."

A TRIBUTE TO DR. FRANK M. THOMAS

Curtis B. Haley, Assistant Editor of The Methodist Quarterly Review.

On Monday, May 9, 1921, the spirit of Frank Morehead Thomas went out from its earthly tabernacle and passed into the home eternal to be forever with the Lord. How very much that spirit and that body had suffered during the past two years nobody here really knows, for Frank Thomas possessed a soul that was too great to dwell in conversation or in correspondence upon his infirmities, or to utter complaint about his own sufferings. His was always the spirit of hope.

It was during the early spring of 1920 that I first noticed what appeared to be a slight difference in the elasticity of his step, and also that in dictating his correspondence there was not that spontaneous directness of thought and expression of ideas that had hitherto been so striking a characteristic with him. Shortly thereafter it appeared that he was becoming more or less absent-minded; but as this has been a common trait with other great men and men of affairs with whom I have been associated nothing especially was thought of that. However, late one evening in April or May, 1920, just before we parted for the night he confided to me: "The doctors say that my system is saturated with poison from my antrum, and I expect to go to a sanitarium for treatment."

He did go to a sanitarium in Louisville, and after spending some time there resting and taking treatments he appeared to be somewhat improved and expressed the hope that he would soon be able to do full work. And it may be said here with all truth that he literally yearned to be at work in his Father's vineyard—writing, preaching, speaking a word in season and out of season.

That the reader may fully understand all of the references that follow it seems fitting to say here that when Dr. Thomas was elected Book Editor and Editor of the Review he did not move his family to Nashville and take up his residence here, but rather made his home at Bowling Green, Ky., seventy-five miles north of here, where he was born, where he had spent the most of his life, and where his beloved mother still lives in age and feebleness extreme.

In the days of his prime he spent one or two days every week in the office at Nashville; and on these visits to the Publishing House it was his habit to come down on an early train, look over manuscripts that had been laid aside for his consideration, read personal and special letters that had accumulated on his desk, dictate replies thereto, receive callers, etc.; while at about five o'clock, after the whirl of the machinery on the lower floors of the Publishing House had ceased, he nearly always came to my office and spent an hour or so in free and easy conversation. It was on these rare occasions that I came to know him intimately, and to love him as a father and brother. For those were high times when we talked about the preachers, about people in the public eye, about things, about events great and small, about our work, about our families, about sin, about religion, about God!

In these vesper meetings, when formality was thrown to the winds, he was always the principal speaker. The part I played was usually to listen attentively, to ask questions or throw out suggestions, or to express approval or agreement; and

sometimes—not very often—we disagreed on some point! But I think I may say with all frankness and honor and candor that whenever we did disagree we continued our discussion until we reached agreement or at least similar points of view—so open-minded were we with each other.

One evening as we rambled along in our conversation I told him that in a letter from my mother she remarked that she had confidently expected the last General Conference to elect him to the episcopacy. Without an instant's hesitation he replied facetiously and with a smile: "Ah, I thank the Lord he spared me that!"

Once when we two were all alone, at his suggestion, we got down on our knees and had a season of prayer, and he asked me, the humblest of laymen, to pray for him! Oh, the sacredness and the impressiveness and the solemnity of that wonderful hour I shall never forget!

There are many other personal reminiscences that I should like to relate, but this seems neither the time nor the place for them.

Be it said, however, that he was the soul of brotherly kindness; and how he did love the brethren! I have heard it said that there is not a young preacher in the Louisville Conference who has not been helped by him in one way or another—and all who have felt the power of his personal contact knew how he reached that our preachers should be fully equipped mentally and spiritually for service.

And he was the most appreciative man I ever knew. He never wrote me a letter that he did not express appreciation in some way. On June 2, 1920, just one year before his death, he wrote me from his bed, with a pencil on a piece of yellow paper, a letter in which he discussed various official items, and among other things said: "I have been running a slight temperature this week, but it seems to be coming back to normal. I regret to throw so much work on your already burdened shoulders; but if it is the Father's will that I should get my strength fully back, I will try to repay you. Ask my friends in the House to remember me in their prayers." On July 8 he wrote again: "My antrum trouble is much better, but I realize that I am still far from myself. Remember me in your prayers." The very next day he wrote again: "It seems unnecessary to mention my illness in the Review. I would like to put in a note stating how heavily the Church is indebted to my assistant for this number. I sincerely trust that you enjoyed your visit to your mother. I know you did, and I am sure that the aged saint was happy to have you with her."

From the letters quoted above it is apparent that more than a year ago he had some lingering doubt as to his ultimate recovery; and beginning about that time his trips to Nashville became less frequent. While on his last trip to the office, about the first of March, he remarked to me: "I believe that if I had moved to Nashville when I was first elected Book Editor, instead of trying to do my work at long distance from Bowling Green, and running around from there to conferences and all kinds of meetings, I would be a well man today." And who knows?

Early in March he went to Battle Creek for treatment, and while there he had his antrum opened. He was on the operating table for more than an hour, the surgeons found abscesses, and he was much weakened by this experience. After a few days' rest there following the operation, he returned to Bowling Green; but I am advised that he suffered constantly with headache and was unable to sleep. But so far as his letters were concerned his spirit was not broken, for in the very last letter that I received from him, under date of April 25, he said: "I returned home last week from Battle Creek with my antrum trouble much relieved, I think, by the rather severe operation. I was quite weak on my return and am still rather weak. If I can gain sufficient strength, I hope to get to Nashville the latter part of the week."

If perchance he came to Nashville on an afternoon or night train it was his custom to wire me to have a room reserved for him at the hotel. With the closing words of his last letter on my mind, is it any wonder that the afternoon of May 9, when a messenger handed me a telegram, I remarked to my wife (who had dropped in to tell me of a wonderfully spiritual missionary meeting that she had attended, and was just departing): "Wait a moment; I suppose this is from Dr. Thomas telling me

that he will be down on the afternoon train: Let's ask him out to dinner." But this expressed prophecy was in vain, for a moment later it was revealed that the message was not from him, but about him. It was from his brother, Mr. R. C. P. Thomas, and read: "My brother, Rev. F. M. Thomas, died this afternoon. Will advise you later about the funeral arrangements."

O the shock of it all, and the thoughts that surged through my very being! The news of the death of a blood relative could not have brought more sadness to me. My rare friend of lofty character, my friend who rendered such splendid service to the Church, my friend who loved his fellowmen, my friend who would not knowingly or willingly harm another, my friend who thought of the needs of others when his own suffering body was in travail—gone home! By the beckoning of thy hand we shall follow some sweet day! We now better understand the emotions that must have flooded your pain-racked body when you preached your last sermon from Job xxiii. 3: "Oh that I knew where I might find him! that I might come even to his seat!" And can you not now say with even fuller understanding than when here among us in the flesh, "I know that my Redeemer liveth?"

Of the tragedy that closed his life I dare not speak except to say that it was as certainly the result of the disease from which he was suffering as if he had died in bed surrounded by his family and friends without any overt act on his part. Nor can I believe that God will hold this against him any more than if he had walked out of an open window in his sleep. And as we sometimes delight to welcome the unexpected guest, did not the angels in heaven so welcome him?

I thank God that I was privileged to know him as a personal friend. To have lost him makes life a good deal the lonelier and the poorer.

(The above appreciation, written by the associate of Dr. Thomas in the office of Book Editor and Editor of the Review, appears in the July number of The Methodist Quarterly Review.—Editor.)

THE PASTOR AND RELIGIOUS EDUCATION

By O. V. Woosley.

The well informed and observant pastor of today is a great believer in the efficacy of religious education. In addition to performing some priestly and prophetic functions amidst quite a bit of administering he finds time, a growing amount of time, for teaching the Bible to his communicants so that they may apply its teachings in their everyday life. In so doing he has worthy precedence for it is recorded in St. Luke that "They devoted themselves to the instruction given them by the apostles." And again we read that "not for a single day did they cease to teach and to preach to the people of Jesus in the temple and in the home." In fact, the synagogue was a teaching institution and the early Christians placed much importance in the teaching of their religion. It is recorded that during the heaviest persecution they were able to keep alive their doctrines because of the teaching of their children in the religious schools.

There is great need for more definite religious teaching today than we may think. While there is a nominal line of religious information it is so nominal that it fails to function. An investigation made among the promising soldiers in the recent great American army disclosed that while ninety per cent of the fine young men were inclined favorably towards religion, the Christian religion, there were in reality only fifteen per cent that so classified themselves. Evidently there is a widespread ignorance as to the meaning of Christianity and it is up to the Protestant churches to remedy this situation. The pastor being the paid and prepared leader of the congregation should lead in this great and important work.

It is very important in the promotion of any task that there be a clear and well defined aim. Such is certainly true with regard to the pastor's work of directing religious education among his followers. His preaching should be more than informational; it should be transformational. Knowledge is the great tool for transforming situations and yet knowledge is not enough in itself. There must be the power to promote action, to get results. "Men are not changed by what they think, but by the thoughts they put into action."

The pastor with a clear aim of what he wants to

do will soon be busy in formulating ideals and setting educational standards for his work. He will want to provide equipment for his educational program and he will want to take the lead in the formulation of his program, not in an officious way, but in a way that gets the other fellow's co-operation. If the work of his congregation is so varied and congested that he cannot do it all the pastor should have an assistant pastor, who, under his direction, should carry out the religious educational program. Many big churches ought to have a reaching pastor and a teaching pastor, each working so well with the other that their work dovetails.

No one man, or two men, can do all the work that a church ought to be at. Therefore one of the greatest concerns of the pastor should be the cultivation of his subordinate teachers so that they may be made to feel that they co-ordinate with him in the great work of character building. The pastor is the supervisor of his church school and he will want to know what is being taught in it. He will of course remember that his teachers, who work under him, are teachers and not mere followers, that their opinions and judgments are worthy of consideration. There should be stated conferences with these workers and in these meetings there should be carefully worked out a plan of procedure, one that the working force will undertake to put across. The pastor's success will and ought to be dependent largely upon his ability to inspire and command the utilization of his teachers.

All Sunday school work ought to be permeated with Sunday school evangelism. Religious education leads to this. This evangelism will mean more than is usually thought of in connection with the term if it has experimental feeling in it. Pupils thus taught will grow up so that at the time when decisions are being made it will be the natural thing for them to decide to follow the direction of their pastor and his helpers. Evangelism as thus taught is a steady process rather than a spasmodic operation, startlingly brought about and glaringly neglected.

The opportunities and responsibilities of the pastor are abundant. He will have to determine which come first and build on them, mounting on the structure he erects from day to day. With a definite and a steady purpose based upon the experimental religious educational development of his congregation he may promote an organization that will win the devil seven days in the week. Our hats are off to the pastor who is on his job and our hearts and hands are ready for the pastor who is on a moving job.

EDUCATION, NOT POLITICS, THE ROAD TO RACIAL ACHIEVEMENT

The Negroes of this country, as might usually be expected, are very much agitated over the movement to make their political party a "lily white" party and thus eliminate them from the political firmament.

As we think of the matter, our Negro neighbors need to understand that loss of political prestige and failure to win political offices do not spell race retrogression for them. I have never held a political office in my life, and probably never shall hold one. My aspirations do not run in that direction. But I am not degraded by the fact that I have not held any such office. My progress in life and the value of my citizenship are not, cannot be, measured by my occupancy of any political office or offices.

What then are the things that mark individual as well as racial progress? They are educational and economical acquisitions. My progress in life as an individual and my value as a citizen of my country are measured by my intellectual and moral attainments and by my industrial skill and my power to produce and use wealth economically. The progress of a group or race, of people and their value as citizens are measured by the same standards.

Let the Negro forget that there are any political offices. Let him educate himself and his children until he finds a high place among the learned of the world. Let him build his churches and follow holy living. Let him become skilled in all the arts of labor. Let him acquire wealth and learn how to use it. Let him build beautiful homes for his family. Then he will not have to seek after leadership, but he will be sought after for leadership.—Marshall News-Herald.

CRITICISM HIGH AND LOW

Some years since Casper S. Yost, of the Globe-Democrat, was publishing "The Mystery of Patience Worth" in his paper, spirit-communications from a sprightly maiden of old Puritan days, addicted to quaint archaic speech. The writer watched with some amusement. When Patience ventured a little jest upon a hymn in her "hymnal," I indulged in a little "higher criticism," and wrote Mr. Casper marvelling at this Puritan maiden's acquaintance with hymn books of 200 years later, for the hymn in question, "Jesus I my cross have taken," was written by Rev. Henry F. Lyte, 1797-1841.

The reader will begin to understand the impossibility of any sort of imposture, forgery, or literary anachronism escaping the searching scrutiny of honest Higher Criticism. That he may understand that Lower Criticism is equally searching and merciless, a single illustration will be given.

Some forty years ago a Jew, Joseph Shapiro, much impressed with the conclusions reached by the critical students of the Pentateuch, and in particular with their views as to the original form of Deuteronomy, decided to vindicate them by finding the lost book. He cut scraps of old and stained parchment from various ancient rolls, and carefully wrote thereon the book as scholars had shown it once was. His general scholarship was good. Then he "found" the carefully prepared book in a cave in the land of Moab, and joyfully laid it before the critical Oriental explorers and manuscript experts. Though just what they would have liked to find, they did not "fall" for it. They quickly detected flaws, various marks of its spurious character. They cross-questioned and grilled poor Shapiro mercilessly; until, completely exposed, humiliated, and disgraced, he went out and killed himself.—Central Methodist.

ACQUAINTANCE WITH PAST A STIMULUS

We are living in an age whose historical consciousness is weak; an age dominated by science and hostile to tradition. Even Bowne was less sympathetic with the study of the history of philosophy than he might have been, and James was less so than Bowne. For a large number of contemporary philosophers, indeed, the history of philosophy began with William James, so that all thought is divided into the two categories: traditional (before James) and modern. This attitude is the source of amusing historical errors, such as that committed by The Introduction to The New Realism, which attributes to Toland the authorship of the stirring words, "If the trumpet gives an uncertain sound, who shall prepare himself to the battle?" When Toland penned that quotation little did he dream that his pages would ever fall under the eye of readers who would need to be told that St. Paul was the author of the words! But it is not such slips, which anyone in a careless moment might commit, that are the true basis of the case against indifference to the history of philosophy. Thorough indifference is the mother of complete ignorance; and complete ignorance of the history would reduce thought to barbarism; subject the present to all the errors that the past has lived through and overcome; deprive the present of all the insights that have made the past great; and make it impossible to understand the whence or the whither of contemporary currents of thought. Acquaintance with the great minds of the past, even though they may have been in error, is an intellectual and spiritual stimulus that no person of culture, to say nothing of philosopher, can afford to lose. It is a foe to intolerance. Superficial knowledge of the history may indeed tend to scepticism; a profounder knowledge sees a rational meaning in the whole development. As Bacon sagely remarked, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's minds about to religion."—Edgar S. Brightman in The Personalist.

THE PERFECT PREACHER

He is never too long, either in his sermons or prayers. He never forgets anything he ought to remember, and he never remembers anything he ought to forget. He knows just when to speak and when to be silent. His laughter is always well-timed and his tears are always shed at the precise moment of psychological correctness. His sermons are always well-prepared, well delivered, and appropriate. He is educated enough to be a college president, and unassuming enough for a humble beginner. He never has any financial embarrass-

ments, as he always manages to live comfortably on the smallest salary. He never quarrels with his quarterly boards and yet he always is outspoken and courageous. He is at once an ideal visitor and an ideal student. He is a real leader of Israel's hosts, and yet even his enemies speak well of him. His wife is absolutely without fault, and his children are all just like her. His theology is old-fashioned enough to please the most conservative, and new-fangled enough to satisfy the most radical. There is never any difficulty in stationing him as any appointment is glad to get him, and he is always willing to sacrifice himself for the good of his brethren.

Unfortunately for us we have never met this brother. We have heard of him; we have listened wonderingly to the tales of his perfection; and we have hoped to meet him; but always he has happened to move away or die just before we could meet him. But we are still looking for him, and when we find him we shall have no hesitation in letting our people know just where he lives.

But meanwhile we have some thousands of good men in our ministry who are carrying on the work. They are not perfect, and they know it; and we know it. And yet it is surprising how great a work these men are doing. They have lots of faults, but more virtues; and they are honestly trying to build up the kingdom of God. And it may be that of them we shall say by and by with great depth of sincerity "of such is the kingdom of heaven." If your quarterly official board, or your congregation, is looking for a perfect preacher, we don't want to discourage them; keep on looking; but take our advice and don't wait till you find him, but pick on some brother nearby who has a score of faults but who after all is loyal to his Master and who will be loyal to you.—The (Toronto) Christian Guardian.

THE NEXT CAMPAIGN

During the last four years we have had "drives" and "campaigns" until one wonders what will come next. I believe in the Centenary and in Christian education, but there is a campaign which we need to conduct now that is of vastly more importance than either or all the drives and campaigns we have had. I very much fear that we are rapidly coming to the time when we will estimate every pastor by his ability to raise money.

We hear again and again that the pastor is the "key man," and that means that if he rallies his people he can "put over" any program the church may desire. Let us remember, my dear brethren, what the primary mission of the church is—to Christianize the world. Education, hospitals, orphanages, settlement houses—all come after the religious appeal.

The urgent need of this hour is a campaign of evangelism to win a hundred thousand souls to Christ. The pitiable report we pastors sometimes make respecting the few conversions we have had awakens the inquiry, Have we lost the evangelistic spirit? I believe the time is at hand when our leaders—our bishops, connectional officers, presiding elders and pastors—should plan and project a campaign against evil and win men to Christ. May I give a few reasons for this contention?

1. The average layman feels as he hears the appeal for money that that is the only use the church has for him, and we need a revival of real religion to warm his heart and restore the joys of salvation to his soul. All this money will do us no good if it is not shot through with the spirit of Christ.

2. If we fail to Christianize the world—and that means our money as well as ourselves—all we are giving to Christian education and other causes will fail of its purpose. There is grave doubt in the hearts of many of our loyal Methodist people whether our higher institutions of learning benefit us; so many of our boys return home from college with revised theories of life. The old-fashioned evangelical faith of their parents is gone. "Jesus is the best of men, but not God." The dear, sweet girls come home with some knowledge of music, some knowledge of literature, a little of science, and a good deal of the world. Our state and church schools should be centers of intellectual and spiritual power and not of doubt and worldliness.

3. We would lead the way in evangelism as we led the way in the Centenary. Wouldn't it be a sublime spectacle to see every minister in our church, from the bishop to the supply on some small mission, all moving forward in one holy crusade to make our Christ known to the multitude in our country who knew nothing about him? We might

reach the millions who have no church affiliation, and we would save America.

This is the campaign I want to see. We have had a limited campaign of this kind, but let it be church-wide.—T. W. Lewis, in (Nashville) Christian Advocate.

AMERICAN-MADE WIZARDS

W. H. Morse, M. D.

If an Italian in America becomes a Protestant, and returns to his native land, he is called a wizard. The name is the same as that which they bestow on Marconi, and which we give Edison, but it is very far from having any such meaning. Instead, it signifies that this heretic—and for that matter, all heretics—"have commerce with foul fiends of Satan." There is the best of Roman Catholic authority for this, for the Pope himself has said it, and said it in a bull. Listen to it:

"It comes to our ears that numbers of both sexes do not avoid to have intercourse with the infernal fiends, and that by their sorceries they afflict both man and beast; that they blight the marriage bed, destroy the births of women, and increase of cattle; they blast the corn on the ground, the grapes of the vineyard, the fruits of the trees, the grass, and herbs of the field."

Does not that show that the heretic, and especially the made-in-America heretic, is a formidable, dreadful, dangerous creature! For long time the Romanists have been desirous of combining the doctrines of heretics with witchcraft, and adding the charge of *stregoneria* (sorcery.) Their writers, particularly the Jesuits, delight in descanting on this alleged fact. Delrio alleges several reasons for the affinity which he considers to exist between the sorcerer and the "pervert from Holy Church." Monstrelet attempts to make it clear that the doctrines of heretics and the practice of witchcraft are blended. Others labor to show that a meeting of inoffensive Protestants must be identified with "a Sabbath of hags and fiends."

History tells of instances where this identification was made. Take for instance that which took place at Arras. Says a Romanist writer, "Certain persons, both men and women, under cloud of night, by the power of the devil repaired to some solitary spot, amid woods and deserts, where the devil appeared before them in human form (save that his visage is never perfectly visible to them), and read to them a book of his ordinances, which informed them how he would be obeyed. He then distributed a very little money, and a plentiful meal, which was concluded with a scene of general profligacy after which, each one of the party was conveyed home to her or his own habitation." It is queried as to whether this does not mean that a Protestant Bible was read to the company by one of their number, and that after an offering was taken, the communion service was observed?

These heretics, observes Delrio, "are never free from the most wretched excess of fascination." He goes on to say that it is generally agreed that herein is a sign of the coming of antichrist, "as the increase of sorcery and witchcraft is to distinguish the melancholy period of his advent. No age was ever so afflicted with them as ours!"

In older times this reasoning would have and did stimulate the inquisitors to the unsparing discharge of their duty. In those old days they burned numerous Protestant "witches" and "wizards." Just about four centuries ago five hundred such unfortunates were executed at Geneva alone. One inquisitor, named Remigius, boasted that he put to death nine hundred people in fifteen years. In 1524, at Como in Italy a thousand persons were put to death, and after that the executions there continued at the rate of about one hundred a year for several years. The fury of persecution was something well nigh inconceivable at the present day. It is of interest to read just now of the horrible treatment of the Waldenses and Albigenses, those ancient heretics, whose blood was spilled at about the same time that the Puritans sailed for Plymouth.

Of course, such things are not done in the twentieth century, but those who deprive the famishing of the Bread of Life have to be content with burning the Bibles of the made-in-America heretics instead of burning the offenders themselves.

Rev. J. H. Capps, of Mooresville, is assisting Rev. A. G. Cannady this week at Summerfield in a meeting which began last Sunday.

BLUE TO BLUE

SINGING IN MEETINGS

The Advocate learns through a private letter that Mr. Robert L. Milam has been conducting the singing in a series of meetings in Georgia and Alabama for two months with great success. His address is 18 West Pine Street, Atlanta, Ga.

FIRST CLASS SINGER

Pastors and evangelists needing the services of a first class singer and choir director for evangelistic meetings should get in touch with Julian Moorman, Bristol, Va. He is a fine singer, has had marked success in his work and is highly recommended by Bishop Kilgo, Dr. Baylor, Dr. Marr and others with whom he has worked.

GOOD PREACHER AVAILABLE

The following letter, received by the Advocate last week explains itself: "I am transferring from the Mexico Mission Conference and can therefore take supply work now in either of the conferences of North Carolina, if there is a good opening and you can use me. I am twenty-nine years old, married, and have one child. I have an A. B. degree from Southwestern University. Write to Rev. Jackson B. Cox for further information about me. He is my presiding elder and his address is Apt. 17, Montrey, N. L. Mexico. My address now is Piedmont, Alabama. C. B. Harbour."

A CHICKEN STEW

The men's Bible class of the Spencer Memorial M. E. Church in North Charlotte had a most enjoyable occasion on Thursday evening of this week in the shape of an old-fashioned chicken stew. Fifteen nice fat hens were dressed for the feast, and cooked with rice and noodles. The room was filled with men who ate to their heart's content. The program was in charge of Rev. J. H. Armbrust, teacher and founder of the class. Grace was said by Rev. E. G. Carson, director of the Community House where the gathering was held. The address of the evening was delivered by Rev. W. A. Jenkins, of Trinity Church, Charlotte. He gave a rapid-fire, hit-the-nail-on-the-head speech. Mr. L. E. Anderson, superintendent of the Sunday school, gave a resume of the growth of the Sunday school. The guest of honor was Mr. C. W. Johnstone, president of the Highland Park Manufacturing Co.

The committee who arranged the social were D. C. Staton, Bart Hughes, John Wilson and W. T. Simpson. Several ladies of the church did the cooking. The men's Bible class is on the job all the time.

KEEP HISTORY CORRECT

Centenary Church, Smithfield, was the first church in the Raleigh District to "go over the top" in the recent Educational campaign, with one exception of Edenton Street, Raleigh, where the drive was put to about three weeks before the date fixed for the general drive. This is written to correct your "news item" from the Franklin Times, as published in last week's Advocate, in which that honor was claimed for the Franklinton church, Rev. S. A. Cotton, pastor. On May 29th, the date named for drive to be put on, we began the work for our quota, \$8880, and continued without let up until Monday, June 6th, 4 p. m., when the count up revealed the fact that we had reached in pledges \$9335, or \$455, over our quota. Add to this a cash free-will offering of \$11.60. It is likely that on account of the delay in starting at Franklinton that we were over before they began. Nevertheless as it is a little lonesome "over the top" we welcome Franklinton and its noble pastor, Rev. S. A. Cotton, as a close second. Brother Cotton well knows that the kind of people he left at Smithfield are

just the kind to do the thing that I have written of them.

Faternally, D. H. Tuttle.

(While the Advocate admits that it would be immensely pleased to see the monotony of "dog days" relieved by a controversy between Brother Tuttle and Brother Cotton, honesty compels it to state that the paragraph in last week's issue concerning money raised at Franklinton referred to the Centenary and not to the Christian Education movement. The assertion was made that Franklinton was the first church in the Raleigh district to raise its quota in the Centenary drive. We would be glad to hear from any church which thinks it is in position to dispute that statement.)

FIRST IN AMERICA

In last week's Advocate Brother McKinne's letter seems to have gotten somewhat mixed up. The following paragraphs which appeared in the Orphan's Friend and Masonic Journal coming in the same mail with the letter will clear what was said about the first conference at the Green Hill house:

"The town is proud of its female college, one of the 'junior type' and a good one, by which the Methodists are now to do a good part, for they appropriate \$200,000 and the town folk 'chip in' with \$15,000 more; all for new buildings, to make room for 300 girls. The town is also proud of its public school, even if it did lately vote against a bond issue to enlarge it. It will take another shot at that proposition. It is also proud of its new water plant, taking the supply from the river.

But it has a relic of the past in which it feels a great deal of pride, this being the Green Hill house, in the suburbs, in which April 20, 1875, the first Methodist conference ever held in these United States met. The writer visited this house last winter, but was not then told that the conference was the very first in the whole country. Rev. Francis Asbury was the big pioneer in Methodism. He was really sent out by Wesley and he entered North Carolina by way of Salisbury in January, 1785, and met Rev. James Lee, who at the end of that year took the first "circuit" in the state; in other words, was the pioneer "circuit rider." Asbury had made the trip on horseback from Maryland. Lee was really next to him.

The two Methodist bishops then in the United States had "summoned" this conference at Green Hill's house. Hill was a rich planter and in those days his house was really a mansion. His brother was a doctor. So April 20, 1875, the Methodist delegates to this first of all "conferences" met to the number of 23, in an "upper room" of the house, 18 by 24 feet in size, and Asbury presided and called on John King to make the opening prayer. Until their death these two men, Hill and King, were a great power in Methodism. In 1796 Hill removed to Tennessee and settled 14 miles from Nashville.

The second Methodist conference was held in Virginia, 1785; the third one in Maryland in June of the same year. The Hill and King families have ever since owned this Green Hill place. It ought to be carefully restored, fitted with furniture of 1785, its grounds parked and all owned by the North Carolina Methodists, as a star asset."

GOOD TO BE THERE

Bible and Evangelistic School — Lake Junaluska, N. C., August 14-21

There is nothing more true than that the man who would constantly feed others on the Bread of Life must himself be well fed. Not merely well equipped to begin with, but from the day he leaves school and takes up the task of trying to feed others he must constantly keep in touch with the great sources of inspiration, if he is not to slowly dry up and have the sad

experience so many have had, of the time coming when he will call the sheep to the feeding place and turn them away unsatisfied once too often and they cease to come.

The pastor and the evangelist hear but very little preaching, other than his own (and few of us get from that source what we need most.)

The place of all places where an evangelist and a pastor can get the inspiration and the practical help that will help to jar him out of the ruts, if he has gotten into any, (and who of us has not?) and that will open up new thoughts and new ideals and widen his vision of what he can be and do in the world, that place is in some great Bible and evangelistic conference, where scores and hundreds of other pastors and evangelists gather together and exchange words of advice and inspiration and where they will hear four and five times each day the great outstanding preachers and teachers of the world. Personally I would not take thousands of dollars for what it has meant to me to have formed the habit of dropping the hard work of being in an evangelistic campaign for ten months of the year, and going each summer to at least two or three of these conferences and sitting at the feet for a few days of the great men of the world who have done and are doing things in a large way for our Lord.

It has been said by some of our strongest men that one reason why there has been so much of a gulf between the evangelists of the church and the strongest pastors of the church, and such a sad lack of confidence, has been simply because they did not personally know each other and only saw each other through the eyes perhaps of unfriendly critics, and that at a distance.

There has been planned this year—August 14th to 21st in the greatest spot on American soil—Lake Junaluska, N. C., just such a conference and opportunity that every evangelist and every pastor in the church needs.

If you never heard a sermon or lecture it would be worth all and much more than it will cost you to step aside from your work long enough to spend this eight days at "The Lake." I have been there five summers and after having been in four-fifths of the states of the Union, I do not hesitate to say that is the great spot to be found.

Pastors, pray over this matter; evangelists, if you have an engagement covering that date, postpone it to a later date, and let us have in attendance at the school of evangelism this year every last one of the general evangelists, and as many of the conference evangelists as possible, as well as hundreds of pastors. Yours sincerely for making THE LAKE the ground for a grand reunion of all our evangelistic forces each year.

Hundreds of our best men already have the "Junaluska Habit." So write now for hotel reservations. Address J. Dale Stentz.

Thurston B. Price.

Asheville, N. C.

TEMPERANCE AND LAW-ENFORCEMENT

The violation of our anti-liquor laws throughout the nation is a na-

tional menace. The report recently put out by the Prohibition Committee showing that our state, as usual, has the largest number of blockade distilleries that are seized, as well as violators caught, is a matter of shame to North Carolinians. This does not necessarily mean that we have more violators, but it does mean that, throughout the state, especially in the bounds of this district, there are men—and some women—violating the law and, therefore, there is a great need for vigilance on the part of every Christian patriot.

The fact that the legislature and the people for six years have lain down on the job to some extent accounts for this lawlessness. Since 1915, no statute providing for the enforcement of the prohibition laws has been enacted and, therefore, while anti-prohibition states like New York, New Jersey, and Massachusetts have gone ahead and passed state-wide law-enforcement codes harmonizing the state laws with the Volstead Act, the federal prohibition statute, the North Carolina General Assembly has done nothing, therefore the weakness and inefficiency of the state statutes. This fact has also had an ill effect on the courts. Judges and solicitors are asking the question if the people are demanding rigid and strict enforcement and are accordingly lenient in the punishment of the violators.

Our state law today authorizes the sale of wines and cider, which is prohibited by the Eighteenth Amendment. Our state law authorizes the possession of liquor for beverage purposes, whether bottled, in bond, or contraband, which is prohibited by the Volstead Act. The state law only prohibits the possession of liquor for the purpose of sale. The supreme court of the state, by a decision, has destroyed the effectiveness of the law for the confiscation of automobiles, but the Volstead Act confiscates all such. The state has no statute for "abating a nuisance," that is, a place where liquor is manufactured or sold; the Volstead Act provides such a law and it is being largely and effectively used. The decision of the supreme court, in the case of the State vs. Barkdale, and the dissenting opinion of Judge Clark filed on June 7 reveal the weakness of the state law touching the sale of patent medicines, extracts, etc.

It is the sense of this conference that the legislature should enact up-to-date legislation harmonizing our law-enforcement code with that of the Volstead Act, and we petition the General Assembly at their next session, whether extraordinary or regular, to enact legislation looking to the relief of the situation. It is the further sense of this conference that every patriot should give his support to the officer and the government in their efforts to enforce our law and should do nothing to shield or protect the violator. Therefore, we urge our members to co-operate with the Anti-Saloon League in her every effort to secure needed legislation and the enforcement of the prohibition laws.

H. M. Blair,
F. E. Asbury, M. D.
J. E. Woosley,
T. J. Rogers.

DO NOT OVERLOOK THE GREAT MISSIONARY CONFERENCE AND SCHOOL OF MISSIONS

To Be Held at

Lake Junaluska, July 29th-August 7th

Rich program, including daily Stereopticon Views, Addresses by ex-Secretary Daniels, Senator Webb, Dr. Goodell, of New York, and returned missionaries. A large attendance is expected. Make reservations early through Southern Assembly, Lake Junaluska. Write Mission Board for reduced fare certificate.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Miss Grace Bradley, Asheville, N. C.

N. C. CONFERENCE

THE EPWORTH LEAGUE ASSEMBLY AT LOUISBURG

The young life of the North Carolina Conference met at Louisburg for the Epworth League Assembly June 20-25. They were 125 strong, representing the various Leagues of the conference from Elizabeth City to Burlington. The Durham district was the strongest numerically, but when it came to yells and other stunts, they found no inferior in some of the other districts, for what they lacked in numbers they made up in other ways. The Washington district seemed to lead the procession for a while with their yells and stunts, but when Green and Gold—a combination of the New Bern and Washington districts—came together, they were put to silence. From the arrival of the delegates on Monday afternoon until their departure Saturday morning, something was going on all the time. It kept one guessing, for you did not know what was coming next, but you knew it was coming just the same, for when young life like that comes together something always happens, and this was no exception. They were a fine band of young people and they hold in their lives large possibilities of service for the church.

The opening session of the assembly was held Monday, June 20, at 8 p. m. Rev. L. S. Massey, president of the college, in a few well chosen and appropriate words, welcomed the Leaguers to Louisburg and threw the doors wide open to them, and I think from the good time everybody seemed to have they took him at his word. Rev. F. S. Love, of Wilson, and president of the North Carolina Conference Epworth League, delivered a very strong address on "Christ or Chaos," after which the Leaguers enjoyed a social hour.

For four full days we enjoyed a feast of good things which ministered to the whole life—physical, intellectual, social, and spiritual. Rev. E. C. Few, of Nashville, led the early morning prayer each day and gave us some very helpful and interesting talks. Rev. H. M. North, of Raleigh, taught a Bible class each day, making a study of the Sermon on the Mount. There were two mission study classes each day, the one in Foreign Missions being taught by Miss Hackney and the one in Home Missions by Dr. Betts. One of the most practical and profitable courses, especially for Leaguers, was the one given by Mrs. Love on "Administration Problems." She has given several years of her life to League work and she speaks with authority on that subject. Each morning at 11:30 and each evening at 8 we listened to some of the prominent men of our own conference who brought messages of practical value to our young life. Miss Hackney spoke Tuesday morning on "China." Tuesday evening the address was by Rev. Walter Patten, of Greenville, on "City Problems and Church Efficiency." Wednesday morning, "Prophets of History and Prophets of Today," by Dr. Betts; Wednesday evening, "The Perfect Life," by Rev. H. M. North, of Raleigh; Thursday morning, "The Church and Social Unrest," by Rev. H. E. Myers, of Elizabeth City; Thursday evening, "The Church with a Service Program," by Rev. W. W. Peele, of Raleigh; Friday morning, "In the Role of Christ, a Preparation for Life Service," by Rev. W. A. Cade, of Laurinburg; Friday evening, "Consecration," by Rev. J. M. Ormond, of Elizabeth City. The afternoons were given over to games and other forms of recreation.

An occasion always enjoyed and

looked forward to is the annual picnic at Lover's Leap. So Thursday afternoon the Leaguers were taken over in cars to that spot and a good old time picnic supper was served. The evening prayer service was conducted there by Rev. E. C. Few, who spoke on "True Freedom." After climbing all the rocks, going through the caves and visiting other places of importance we returned to the college for the evening service.

Thursday night was stunt night. Each district had been asked to work up some stunt to be given that night. So after a short service the way was opened for them and they proceeded to put on their stunts. I think we can safely say from the stunts that night that they believed in education. For most of the districts put on an old-time school. Perhaps the reason is to be found in the fact that education has been stressed so much in our church of late. However, the stunt that proved to be the most popular was an old-time marriage ceremony by the New Bern district.

One new feature of the assembly this year was the units of credit given toward Epworthian certificates. Each one who attended the classes and lectures and presented a satisfactory note book to the committee was given one unit of credit toward this certificate. There were twenty-six receiving these units of credit. The president also announced that a loving cup will be given next year to the district doing the best work this year. Here is something to inspire us to do some effective Epworth League work. It is too early in the year to predict who will win the cup, but I am sure of this, that the district that wins will have to work for it.

The assembly came to a close Friday evening with a consecration service led by Rev. J. M. Ormond, of Elizabeth City, who brought us a very inspiring message. At the close of the service each one present pledged themselves for a larger service during the coming year. These were days of mountain-top experiences and we were a little reluctant to leave at the close. Like Peter in the Transfiguration scene, we just wanted to tarry there. But while we could not stay longer, I am sure of this, that we have gone back to our different places of work determined to translate these experiences into real service for our Master during the coming year.

Roberdel, N. C., June 9, 1921.

Rev. C. K. Proctor,
Raleigh, N. C.

Dear Sir—Would like to report to you a new Senior Epworth League, organized at Roberdel, N. C. We held our first devotional meeting tonight, and have enrolled 30 members. The following are officers:

President—Miss Bertha Baxley.
Vice President—Herman Hamilton.
Secretary—Miss Lessie McIntosh.
Treasurer—Miss Viola Gibson.
Corresponding Secretary—Mrs. T. J. Fletcher.

Era Agent—Miss Bessie Easterling.
1st Dept.—Miss Julia Gibson.
2nd Dept.—Miss Georgia Stogner.
4th Dept.—W. W. Gibson.

All of Roberdel, N. C.

We hope to be a wide-awake League and do much good in our community.

Mrs. T. J. Fletcher,
Cor. Sec.

Trotville, N. C., June 13, 1921.

Rev. C. K. Proctor,
Raleigh, N. C.

Dear Editor:

It has been quite a while since you heard from Zion Epworth League, on the Gates circuit. We not only still exist, but we are glad to report that our League is continually growing. At present we have a membership of 37, but we are not satisfied with this number and hope to have a membership of 50 soon.

On May 14 we elected new officers for the year 1921-22 as follows:

President—Carroll Blanchard.
Vice President—Lycurgus Brown.
Secretary—Mrs. L. O. Brown.
Treasurer—Miss Annie Brown.
1st Supt.—Miss Thelma Blanchard.
2nd Supt.—Llewellyn Spivey.
3rd Supt.—Miss Bernice Blanchard.
4th Supt.—Willie Spivey.
Reporter—Miss Sallie Hudgins.
Era Agent—Miss Mildred Rountree.
Organist—Mrs. G. T. Riddick.

We have appointed Miss Bernice Blanchard and Mr. Llewellyn Spivey delegates to the League Conference at Louisburg.

Your friend and co-worker,
Sallie Hudgins, Reporter.

In the northern part of Moore county on Hemp charge there's a crowd of wide-awake young people. The League at Hemp is an organization that is well up with the banner Leagues of larger places. Services are held every Sunday evening and the average attendance is fifty or sixty, and the programs are always interesting. On the first Sunday in June the efficient president, Mr. W. L. Kennedy, went out to Mt. Carmel and organized a new League with thirty members. This body of young folks is destined to be heard from; they're starting off in

the right way, getting their charter, books to read, Era subscribed for, and delegate elected for the coming conference. The officers are as follows:
President—Miss Hattie Henson.
Vice President—Mrs. Maggie Sanders.

Sec.-Treas.—Jannette Henson.
1st Supt.—W. J. Cox.
2nd Supt.—Miss Laura Brown.
3rd Supt.—Alvin Hancock.
4th Supt.—Miss Dora Henson.
Era Agent—Walter Barrett.
Cor. Sec.—Willie Henson.
Mrs. H. E. Lance.

NEW CONFERENCE EPWORTH LEAGUE OFFICERS

President—Rev. F. S. Love, Wilson.
Vice President—Rev. B. F. Boone, Windsor.
Secretary—Miss Lizzie Hancock, New Bern.
Treasurer—L. J. Craven, Raleigh.
Junior Dept. Supt.—Mrs. J. L. Madgett, Tyner.
Era Agent—Miss Ruby Patterson, Fayetteville.
Editor League Page—Rev. J. Herbert Miller, Wilson.
Life Service—Rev. W. W. Peele, Raleigh.
Supt. 1st Dept.—Miss Hulda Hester, Roxboro.

(Continued on Page 13)



A GROUP FROM NEW BERN. MANY SUCH AUTO PARTIES COME EACH YEAR



A PART ONLY OF THE FACULTY



GROUP OF LEAGUERS ON COLLEGE STEPS AT CLOSE OF ONE OF THE SERVICES

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley, Lexington, N. C., Editor
N. C. CONFERENCE
J. T. Jerome, Durham, N. C., Editor

W. N. C. CONFERENCE

TO REMIND YOU

The Western North Carolina Wesley Bible Class Federation assembles in its third annual meeting at Lake Junaluska July 11, 12, 13, 1921. Requests for identification certificates to be presented to local ticket agents for reduced railway rates tend to strengthen the belief that we will have a booster crowd. Take a few days off and go with us to the mountains for rest and profit. Our program is fine. "The Lake" is fine and our Wesley folks are the best in the world. Come and see.

STILL LEADING

A report just received from Rev. W. C. Owen, who heads the Wesley Bible Class work in the Young People-Adult departments in Southern Methodism, shows that the Western North Carolina Conference is leading our whole church in the number of newly organized Wesley classes. The report for new classes organized between February 1 and July 17 gives our conference 48 new classes, the next highest being South Georgia, 31. Our competitors, the "Sandfiddlers," in the North Carolina Conference, have organized 23 new classes. This report does not include new Intermediate-Senior classes. Our showing in this department is even more satisfactory. Our contest with our "Sandfiddler" friends closes August 1. We must beat them. Let the "Hillbillies" keep their stride.

GREENSBORO

Reports to Miss Womack relative to the observance of Children's Week in Greensboro show that seven of the eight Methodist congregations did some business. Seven general congregational meetings were held, in which the pastors made talks to fathers and mothers. The Greensboro colleges lent assistance in the way of furnishing speakers who emphasized the importance of early religious education. Estimated that 75 per cent of "Elementary" homes were visited by teachers. Six congregations observed the Children's Story Hour.

Forward steps: Spring Garden, more efficient teachers and better Sunday school equipment. Caraway Memo-

rial, my cradle roll and the adoption of graded lessons in elementary department. Walnut tree, to start energetic efforts towards securing new church to hold its big and ever growing Sunday school. Centenary, better teachers and the proper use of the splendid new Sunday school annex.

SIX IN ONE

Sunday, June 19, found your field workers visiting six fine congregations. Miss Womack spent the day with Brother J. W. Strider and his Bethel, Richfield and New London congregations. Miss Womack reports fine prospects on the New London circuit. Brother Strider is anxious for a circuit Sunday school institute and he shall have it.

Your humble servant spent the day with Brother C. L. McCain and Thrift, Moore's and Pleasant Grove congregations. Pastor McCain is specializing on his young people and results are showing the wisdom of his action. There are thirty young people at Moore's who will lead in public church work. Pleasant Grove sent thirty-three young people to the Charlotte district conference at Matthews. They took their own dinner and ate between the seasons of better knowledge of how our church work is run.

LINCOLNTON AND TRINITY

Your elementary superintendent spoke to our fine congregation at Lincolnton Sunday morning, July 12, the occasion being the observance of Sunday School Day. Miss Womack praises the Lincolnton people to the skies. She reports a decision to departmentalize their Sunday school into three sections, thus making the most use of that fine new church they have there. Pastor Mangum and Superintendent Sifford are on the job. You know Brother Mangum is a new man with us. He is making good all over. Miss Womack spent the afternoon with Brother Albert Sherrill and his Trinity congregation. Young Miss Rudisill superintends the Trinity Sunday school and she was observing Sunday School Day in her little church on the day Miss Womack visited her school. Our hats off to Miss Rudisill and her good work.

LINWOOD CIRCUIT

Monday, June 20, was a hot busy day for farmers, but anyway our Linwood circuit Sunday school institute was well attended and proved to be one of the best meetings we have held in a long time. All four churches on the circuit were well represented and lively interest abounded. Pastor

W. R. Jenkins has some fine people to work with and he is doing some fine work with them. He and his new wife are now living in their new parsonage at Southmont. Superintendents Wilson, Wesley's Chapel; Miller, Cotton Grove, and Crowell, Macedonia, were present and took a prominent part in affairs. One will have to go far and wide to get better superintendents than those three. You will hear of some good results from the Linwood circuit institute.

THOMASVILLE CIRCUIT

At Unity, Tuesday, July 21, the Thomasville circuit was asked by Presiding Elder Siler to come together for better Sunday school study. Part of the circuit came and the day was spent in speaking, story telling and discussions. Brother Siler could not be with us, he having to rest some after the strenuous Educational Endeavor, but Brother "Lovable" Johnson was there and proceeded to turn the meeting over to your field workers. It was decided to have another institute on Saturday, August 6, to which all the circuit will come. Mr. A. L. Stone was elected president of the circuit meeting and Mr. H. J. Swaim was chosen secretary and treasurer. The Sunday school superintendents will compose the steering committee. Keep your eye on the Thomasville circuit.

DENTON CIRCUIT

My, how Pastor Modlin and those Denton circuit Sunday school workers do sing! The Denton circuit institute was a howling success. A "whopping" crowd was present and choirs sang against each other interspersed with exercises by small children. Fine delegations were present from the other churches. Clarksbury, seven miles away, sent thirty-four singers, the men folks coming on a big truck. It was a hot day but we had a real good and profitable time. Brother Modlin, pastor of the six congregations on the Denton charge, is a man of few words but plenty of action. When he gets discouraged he begins to sing, and every body sings with him. The Denton circuit is on the lift.

GREENSBORO DISTRICT CONFERENCE

The thirtieth session of the Greensboro District Conference was held at Coleridge June 28 and 29 and a happy session it was. The church in which we met, old Concord, a spacious and modern building, equipped in every particular for up-to-date church and Sunday school work, is the fourth

church edifice that this loyal congregation has built, the first one having been erected in 1820. Coleridge is a thrifty manufacturing village where the leaders of industry are also the leaders in church work. Concord church, and the Coleridge circuit for that, is noted for the unusual number of men she has sent out into the ministry, and for her unbounded hospitality. Homes had been provided for more than two hundred guests, in the community, and the spread for dinner, each day, picnic fashion, could not have been surpassed.

In point of attendance, this session was a record breaker. More than one hundred delegates were in attendance, and an appreciative audience from the local community, filled the large auditorium at each hour.

Our new presiding elder, Rev. A. W. Plyler, although he had been in the pastorate for a number of years since he first learned the art of the eldership on the Asheville district and the Salisbury district, readily proved that he had not lost his skill in that office. He sat, steady, at the wheel, speeding up when speed was in order, or putting on the brakes, if necessary, and was able to steer smoothly through the entire business of the conference within two days.

The genial pastor, F. W. Cook, our host, was in the yard, with hat off, ready to meet the first delegates that arrived, and the last thing to be seen when the last departing delegate had said "goodbye" was his smile. Cook's best fortune is to be found in the good wife, who is able not only to spread an ample meal for a gang of hungry preachers who arrive unexpectedly at meal time, but who can at once take care of the children and furnish the music for a district conference, and do a thousand and one other things that are unreasonably expected of the preacher's wife, staying in a good humor all the while.

The conference took cognizance of all the interests of the church which needed to be considered, giving ample time to each item of business in its turn.

One man, W. A. Bivins, a member of Centenary church, was granted a license to preach, and three men, W. A. Barber, of High Point, J. E. Hipp, who is now supply on Glengood charge, and W. A. Bivins, were recommended to the Annual Conference for admission on trial.

The preaching of the conference was done, and well done, by A. L. Lucas, pastor of East End, High Point, G. T. Bond, pastor of Spring Garden, S. T.

Continued on Page 11)



WESLEY PHILATHEA CLASS, MAIN STREET, GASTONIA
Some of these young ladies are going to Lake Junaluska, July 11, 12, 13.

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris.....Editor
 16 Orange St., Asheville, N. C.
N. C. CONFERENCE
 Mrs. J. LeGrand Everett.....Editor
 Rockingham, N. C.

N. C. CONFERENCE

NOTICE

Adult Record Books have advanced to 35 cents each, or 65 cents per set.

Pray.—For our work and workers in Soochow and Chang Chow Districts: Laura Haygood Normal, Davidson Girls' School, Maka Garden Embroidery Mission, Maria Layng Gibson Evangelistic Center, Soochow Day Schools, Bible Teachers' Training School at Nanking; Woman's Missionary Society of China.

STUDENT FROM SALTILLO NORMAL AT PEABODY COLLEGE, NASHVILLE

Miss Ramona Rivera, graduate of our Normal School at Saltillo, Mexico, is taking a summer course at George Peabody College for Teachers at Nashville. Since her graduation from Saltillo Normal Miss Rivera has had two years of special work at the University of Texas. She is now taking advanced work in the department of kindergarten training at Peabody with a view to helping develop this department at our Normal School in Saltillo. Miss Rivera is one of a large family of girls, five of whom have been educated at Saltillo, and all of them are useful Christian women.

CHURCHMEN ATTACK KU-KLUX

Bishop Reese, of the Episcopal diocese of Georgia, addressed his recent annual convention most forcibly on mob lawlessness and other forms of injustice. He asked the convention to express and publish its condemnation of these acts and to declare the Ku-Klux organization "more than a mistake, a wicked and dangerous folly." This the convention did, recommending at the same time that this section of the Bishop's address be read in every Episcopal church in the diocese.—Southern Publicity Committee.

AN EDUCATIONAL SURVEY OF AFRICA

The Educational Commission to Africa, headed by Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation, and backed by American and European mission boards, with the active co-operation of our own and European governments, has, after months of arduous work along the West Coast, reached Cape Town.

The Commission, which is made up of Americans, Europeans, and native Africans, includes experts in education, hygiene, industry and agriculture. Their purpose is to work out a general plan of education adapted to the needs of Africa at its present stage of development.—Southern Publicity Committee.

THE PRAYER OF A CHINESE

Gracious God, giver of all good gifts, and loving Father of all mankind, for China and her millions we come before thee with this petition. How great is the need of thee at this hour of transition and reformation! We see forces that are dark and ungodly surging and surrounding this newly awakened land, foes from without and foes from within. Lift her and guide her we do pray thee, that through all the trials and uncertainty of the present, she may soon emerge, a nation purged from all impurity, and heralding peace and righteousness on earth.—Selected from the

"Prayer of a Chinese" by Peng Chun Clan, Chinese Christian Student Secretary for America.

BOOKS YOU NEED

"The Life and Letters of Paul," by Thomas Carter, B.D., D.D. This book was written some time ago at the request of the truly great woman to whose memory it is dedicated. It is published at this time at the request of the Woman's Missionary Council and is offered as a course of study for women and young people. The questions appended to the several chapters were made out by Miss Helm herself. Order from Smith & Lamar, 810 Broadway, Nashville, Tenn. Price, \$1.

"Make Your Own Posters," a book by Pearl Saunders, a well-known artist, for those desiring to make posters. It will prove a great help for those who have the responsibility of announcing meetings of the auxiliary, children's meetings, etc. Book, price, \$1.25; outfit of inks, brushes, and paper, \$3.75; total, \$5. Order from Smith & Lamar, 810 Broadway, Nashville, Tenn.

DIRE NEED STILL IN THE NEAR EAST

From a letter to our foreign office from Mr. Charles Vickery we take the following startling items that have come by cable to the office of the Near-East Relief:

"Total orphans now at Alexandropol 18,000" (probably the largest assemblage of orphan children that the world has ever known).

"Supplies Alexandropol allow half rations for thirty days. After that nothing."

A later cable announces: "Immediate transport saved lives of eighteen thousand orphans and seven Americans at Alexandropol, where food arrived the same day that the last of half rations exhausted." Another cable reports five thousand orphans at Harpoot and others on conditions in Constantinople, Cilicia, Syria, and Anatolia.

"Coincident with the receipt of these cables," says Mr. Vickery, "we are experiencing a decrease in contributions that threatens disaster, for we cannot sustain these children during the summer months without larger financial resources than are now in prospect."

FIRST LAYMEN'S MISSIONARY MEETING IN CHINA

Extracts from a Letter Written by Miss Biller, of Huchow, May 12, 1921

We have just had a most interesting laymen's meeting of two hundred and eighty delegates. It was the most wide-awake Chinese meeting that I have attended in China. It is the first laymen's meeting in our church. Many reforms were advocated—some very radical—but I was delighted to see the Chinese brethren thinking for themselves. Some of the reforms wanted were something like the ones below:

1. Reforms in moving pastors from place to place. The Church members want their representatives to consult with the bishop and presiding elders.
2. Reforms in ritual and forms of services—to have them adapted to Chinese life.
3. Eventual Chinese control of the Chinese Church. To bring about this end a representative was appointed to sit in our foreign mission meeting or at least present this matter.

They desire to know what we are doing, etc., in order to work out a plan of self-support and eventual control.

W. N. C. CONFERENCE

STATESVILLE DISTRICT MEETING

We are requested by Mrs. G. A. Warlick, district secretary, to announce the meeting of the Woman's Missionary Societies of the Statesville District, which is meeting this week (Wednesday and Thursday) at Newton, N. C. We were sorry not to get this announcement in time for our issue of June 30, but our material had gone in to the printer before it was received. The Greensboro District meeting is also in session this week at Ramseur, N. C., and we hope that both these meetings may be most successful and inspiring to the women of these districts.

Mrs. L. N. Presson's district meeting for the upper end of the Charlotte District will be held at Hickory Grove church, July 14th, and we are wishing for the missionary workers of that district a most pleasant and profitable meeting.

We are glad to give the larger part of our space this week to the accounts of the Mount Airy and Charlotte District meetings which have been held recently. We feel that our readers are interested in knowing what our districts are doing and to enjoy with them the good things of those pleasant meetings.

MOUNT AIRY DISTRICT MEETING

By Miss Grace Foy.

The annual missionary conference for Mount Airy District was held at Leaksville, N. C., June 9-10. There was a good delegation from all points over the district. The first session was held on Thursday evening, the opening devotional being conducted by Rev. G. A. Stamper, pastor of the church, who in most appropriate words welcomed the visitors to Leaksville. Mrs. R. P. Ray, president of the Woman's Missionary Society, added her words of greeting in behalf of the members of her society.

After some excellent music consisting of vocal solos and quartettes, Mrs. Lucy H. Robertson, our conference president, in her charming manner brought us a short report of the Council meeting at Richmond, Va., and also told us of the encouraging growth of our work within the past few years.

Miss Florence Blackwell, deaconess of Winston-Salem, gave most interestingly "The Life of a Deaconess."

Friday morning after a devotional service led by Rev. W. F. Womble, P. E. of the district, Mrs. J. L. Woltz, district secretary, gave her annual message showing the gratifying growth of the woman's work on the district during the year and outlining plans for a greater work for 1921.

Miss Amy Hackney, conference superintendent of children's work, of Asheville, presented the work of the children in a most able manner. The Junior Society of Pilot Mountain was reported as being the only Junior Society in the district attaining the Standard of Excellence and thus making themselves a place on the 1920 Honor Roll. Noon devotional by Miss Florence Blackwell closed the morning program.

The ladies of Leaksville had planned a picnic dinner, and it was to a bountifully laden table spread under the trees that we were invited and enjoyed a most elegant lunch prepared by the ladies of the church. In the afternoon at 2 o'clock we assembled again and after a Scripture lesson by Mrs. J. L. Woltz, the work of the young people's department was taken up by Mrs. W. F. Womble, who conducted a most interesting institute, representing the Y. P.'s work as "a flower garden," the young people taking part. Miss Smith, a volunteer

from Draper, was introduced and talked on the "Joy of a Surrendered Life."

"T'would be impossible to tell of all the good things, but Mrs. Whitsett, of Greensboro, conference recording secretary, explained the budget system and took the pledges, the district promising the full amount assumed at annual meeting.

Summerfield was chosen as the next place of meeting and after the committee reports the meeting adjourned and the visitors were given a drive over the city.

In the evening the children of Leaksville gave a most pleasing entertainment and Miss Hackney told the beautiful "Pansy Story" which was especially appropriate and interesting on this occasion.

CHARLOTTE DISTRICT MEETING

Mrs. J. S. Harrell.

The Charlotte District meeting of the Woman's Missionary Society convened in the Methodist church at Lilesville Thursday morning, June 16, at ten o'clock. The devotional was conducted by the district secretary, Mrs. L. N. Presson, who urged as one of our greatest opportunities the training of the children to know God and the joy of His service. Also the importance of going forward in our district work this year, however difficult the task may seem now, remembering that God will give us the power if we but trust Him. After appointing the various committees Mrs. Presson gave the report for the district for the past year, prefacing the report with the gratifying statement that it had been the best year known in the district, more work having been accomplished, greater progress made in finances, and more societies having attained the Honor Roll.

During the year a Blue Ridge Scholarship contest had been instituted, the winner being the society making the most points. Hawthorne Lane, Charlotte, won and will send a delegate to the Blue Ridge Training School, all societies in the district joining in financing the scholarship.

After a prayer by Mrs. Chas. Weaver, of Monroe, the pledges for the year 1921 were taken and we feel sure that this year is going to mean greater and better things for our district.

Miss Johnnie Dunlap, of Wadesboro, gave "Gleanings for the Lenoir Conference," which were very helpful and interesting.

An institute on adult work was conducted by Mrs. Presson and some searching questions were asked of the representatives present relative to the important phases of our work.

The Bible Study was discussed by Mrs. Chas. Weaver, urging the necessity of a Bible Study class in every auxiliary and suggesting that it be used in connection with mission study.

After a most sumptuous dinner served on the church lawn under the shade of the trees the afternoon session was called to order by Presiding Officer Presson. Miss Tab Maness, of Wadesboro, read the Scripture lesson and prayer was offered by Rev. C. A. Wood, of Wadesboro. Then followed a delightful program of songs, recitations and interesting papers by the Wadesboro young people. Mrs. Presson urged the necessity of enlisting our young people and gave some splendid suggestions along that line.

Miss Cherry, of Lilesville, made a most inspiring and helpful talk on "Why the Children are not Interested." Placing the fault with leaders, she gave some suggestions looking to

(Continued on Page 15)

Are You as Effective
 Layman as You Want to Be?
 Come to Janelake, August 8-10-19

Our Orphanage Work

METHODIST ORPHANAGE

RALEIGH, N. C.

HON. R. N. PAGE, President
A. S. BARNES, Superintendent
MRS. MATTIE JENKINS, Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME

Winston-Salem, N. C.

WALTER THOMPSON, Superintendent
Owned and maintained by the Western North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina (here designate the bequest).....

Our commencement is over and our fine class of boys and girls, numbering sixteen, have gone out into the big world to put into practice the things which they have been taught at the Orphanage Home. I shall publish letters from each of them so that our friends may know just how much they appreciate the Methodist Orphanage. These letters will come out from week to week until they are all published.

As the time draws near for me to leave the Orphanage, my second home, I realize now more than ever just how

much the Orphanage has meant to me. During my stay at the Home, the highest ideals have ever been held up before us and the most Christian influence has been exerted over us. Let me thank the kind friends throughout the state who have made it possible for us to be so well cared for and loved. I also want to thank the Comrades Sunday school class of Hay Street church, Fayetteville, for the nice boxes of clothes they have sent me. I cannot enumerate the many, many things they have done for me and the many beautiful gifts they have sent me. And to each member of the faculty let me express my gratitude and the many beautiful gifts they have so willingly given us. And to Mr. Barnes, who has ever given us his fatherly advice, I want to express my heartiest appreciation. Most of all do I wish to try to express my love for "Miss Mattie," who has always been a mother to all of us and who by her loving and gentle influence has won the greatest part of the love and gratitude of each child who has ever been an inmate of the Methodist Orphanage. Leonell Smith.

Dear Friends: As the time of our departure draws near I realize more each moment my true devotion to my beloved Orphanage home which has certainly been a real home ever since I was a very little girl. During my stay here I have had the very best influence to help develop my life, both mental and religious, and while I have been sheltered and protected from the world a great part of my life I have been so influenced that when the time comes to face the world I can take a decided stand for the right. While the prayers of my orphanage friends will follow me to guide me on in the right way. Mr. Barnes, our superintendent, has taken the part of a true father and has had great influence in my life. "Miss Mattie," as we know her, has been a true mother, and is anxious for all of her Senior class to take a stand for the right. Miss Rodwell, our principal, has helped to make our last school year a great success and we feel grateful to her for our success as seniors in our school work; in fact, all the teachers and matrons endeavored to make this the best year of our orphanage life. I also want to thank the Woman's Missionary Society of Louisburg who have clothed me now for a long time. Twice a year, summer and winter, they have sent me a beautiful supply of clothing. My heart is full of gratitude for all they have done for me and I will never forget them. They will always be to me, my Louisburg friends. We can't grasp the true fact of just how many friends we have and we will not try to disappoint these friends who are looking to us to make good. And as the orphanage work goes on, I hope the friends will increase, and as I take my stand in the world for the first time I hope to stand for what I have been taught and I pray that my life will be a real help to the Orphanage, by letting our friends see just what the Methodist Orphanage stands for.

Wilmer Swann.

Dear Friends: Am glad of an opportunity of expressing my appreciation to my many friends throughout the conference for making possible the home of which I have been a member for six years, but I find words insufficient to express my gratitude, for it is indeed where happiness is always found. My little sister and I were admitted to the home in 1915 shortly after the death of our mother. And as time approaches for me to

leave I shall ever think of this home, love it, and shall try to make myself worthy of all the training that I received while there. During my stay in the home I have found in Mr. Barnes a fatherly heart for all girls and boys under his care. And in Mrs. Jenkins a motherly love—one never goes into her presence without feeling inspired in the higher things of life. Both of whom we all love dearly. For the past year I have been a member of the singing class and it was indeed a pleasure to visit the different churches and see the great interest that they have for us. My last year at the home was spent in the Little Girls' Cottage, with thirty-six of the smaller girls of the home, and I have learned to love them as sisters. Miss Lizzie Sanders, their matron, too, occupies a great place in my heart, for she has meant a great deal to my life for which I am thankful to her. In the last I wish to thank the co-workers of the home for their interest in me; they, too, have been inspirational to my life.

Yours truly, Lena Isley.

GREENSBORO DISTRICT CONFERENCE

(Continued from Page 9)

Barber, pastor of Main Street, High Point, and W. O. Goode, pastor of Park Place.

Our matchless team, Miss Ida Womack, secretary of elementary work, our Sunday schools, and O. V. Woosley, Sunday school field secretary, was present, and each excelled the other in the splendid addresses given. These Sunday school workers carry sunshine and inspiration wherever they go, and the Greensboro district, proud to own them both, is always glad to have them bring a message back home.

Our conference was glad to look into the hopeful faces (I didn't say handsome) of Rev. T. B. Johnson, pastor of Thomasville circuit; Rev. J. W. Williams, P. E., of the North Wilkesboro district; Rev. G. A. Stamper, pastor of Leaksville station; Rev. W. F. Elliott, pastor of Connelly Springs charge; Rev. R. G. Tuttle, pastor of Thomasville station; Rev. R. M. Courtney, missionary secretary of the W. N. C. Conference; and Mr. W. R. Odell, of Concord, a member of the book committee of the M. E. Church, South. Brothers Johnson, Williams and Odell had come back to their native heath to shake hands with old friends and to note the wonderful improvement of the community, after their departure therefrom. Brother Elliott represented the new church building enterprise in which Rutherford College is vitally interested, while Brother Courtney spoke in the interest of the Centenary Movement. Brothers Stamper and Tuttle—oh, well, they have a right to be where they please.

An item of interest to the conference was the strong address delivered by Rev. M. E. Cotton, of the N. C. Anti-Saloon League, on the subject of temperance and law enforcement. His message was received with enthusiasm.

The place selected for the meeting of the next district conference was Ramseur, next door neighbor to Cole ridge, and every one who attended this session will want to be a delegate next year, in order to visit this section of Randolph once more.

The following persons were elected as delegates to the next Annual Conference: Dr. R. L. Caviness, I. F. Craven, F. C. Odell, Fred N. Tate, W. H. Davis, C. H. Ireland, T. J. Finch, and W. B. Hunt; alternates, Dr. F. E. Asbury, R. E. Bundy, J. M. Gibbs and F. M. Brown.

H. C. Sprinkle, Sec.

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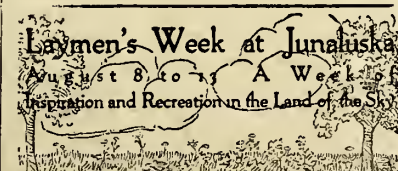
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LAYMEN'S WEEK SOUTHERN ASSEMBLY

Lake Junaluska, North Carolina, August 8 to 15
Junaluska Will Help You in the Business of Being a Layman



OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

THE NAUGHTY LITTLE ROBIN

Once there was a robin,
Lived outside the door;
He wanted to go inside
And hop upon the floor.

"Oh, no," said the mother robin,
"You must stay with me;
Little birds are safest
Sitting in a tree."

"I do not care," said robin,
And he gave his tail a fling.
"I do not think the old folks
Know quite everything."

Down he flew, and kitty caught him
Quicker than a wink;
"Oh," he cried, "I'm very sorry,
But I did not think."

Phoebe Cary.

A LESSON IN FAITH

"Let me hire you as a nurse for my poor children," said a Butterfly to a quiet Caterpillar, who was strolling along a cabbage leaf in her odd, lumbering way. "See these little eggs," continued the Butterfly, "I do not know how long it will be before they will come to life, and I feel very sick and poorly; and if I should die, who would take care of my baby butterflies when I am gone? Will you, kind, mild, green Caterpillar? But you must mind what you give them to eat Caterpillar; they cannot, of course, live on your rough food. You must give them early dew and honey from the flowers; and you must let them fly about only a little at first, for of course one cannot expect them to use their wings properly at once. Dear me! It is a sad pity you cannot fly yourself. But I have no time to look for another nurse now, so you will do your best, I hope. Here, take this gold dust from my wings as a reward. Oh! how dizzy I am! Caterpillar, you will remember about the food?"

And with these words the Butterfly closed her eyes and died; and the green Caterpillar, who had not had the opportunity of saying, "yes," or "no", to the request, was left standing alone by the butterfly eggs.

"A pretty nurse she had chosen indeed, poor lady!" exclaimed she, "and a pretty business I have in hand! Why her senses must have left her, or she never would have asked a poor crawling creature like me to bring up her dainty ones! Much they will mind me, truly, when they feel the gay wings on their backs, and can fly away out of my sight whenever they choose! Ah! how silly some are, in spite of their painted clothes and the gold dust on their wings!"

However, the poor Butterfly was dead, and there lay the eggs on the cabbage leaf; and the green Caterpillar had a kind heart, so she resolved to do her best. But she got no sleep that night, she was so very anxious. She made her back quite ache with walking all night long round her young charges for fear any harm should happen to them, and in the morning she said,—"Two heads are better than one. I will consult some wise animal upon the matter, and get advice. How should a poor crawling creature like me know what to do without asking my betters?"

But still there was a difficulty—whom should the Caterpillar consult? There was the shaggy Dog, who sometimes came into the garden. But he

was so rough—he would most likely whisk all the eggs off the cabbage leaf with one brush of his tail. There was the Tom-Cat, to be sure, who would sometimes sit at the foot of the apple-tree, basking himself and warming his fur in the sunshine, but there was no hope of him giving himself the trouble to think about butterflies' eggs.

"I wonder which is the wisest of all animals," sighed the Caterpillar, in great distress; and then she thought and thought until at last she thought of the Lark. In the neighboring cornfield lived a Lark, and the Caterpillar sent a message to him, to beg him to come and talk to her, and when he came she told him all her difficulties. The Lark listened to her story, and then went singing up into the bright blue sky. He sailed so far that the green Caterpillar could not hear a sound. So she resumed her walk around the Butterfly's eggs, nibbling a bit of the cabbage leaf now and then as she moved along.

"What a time the Lark has been gone!" she cried at last. "I wonder where he is just now!" And still the green Caterpillar kept walking around the eggs.

At last the Lark began to be heard again. The Caterpillar almost jumped for joy. "News, news, friend Caterpillar!" sang the Lark, "but the worst of it is, you will not believe me!"

"I believe everything I am told," said the Caterpillar.

"Well, then first of all, I will tell you what these little creatures are to eat."

"Dew and the honey of flowers," sighed the Caterpillar.

"No such thing, but something you can get at quite easily."

"I can get at nothing easily but cabbage-leaves," murmured the Caterpillar.

"Excellent, my friend," cried the Lark, "you have found it out, you are to feed them with cabbage-leaves."

"Never!" said the Caterpillar, "it was their mother's last wish that I should do nothing of the kind."

"But why do you ask me," said the Lark, "and then disbelieve me? You have neither faith nor trust."

"Oh, I believe everything I am told," said the Caterpillar.

"No, you do not; you will not even believe me about the food. What do you think these eggs will turn out to be?"

"Butterflies, to be sure," said the Caterpillar.

"Caterpillars!" said the Lark, "and you will find it out in time," and away he flew, for he did not want to contend the point with his friend.

"I thought the Lark was wise and kind, but I find he is foolish and saucy," and the Caterpillar began walking around the eggs. "I wish I knew what he sees when he soars so high."

"I would tell you if you would believe me," said the Lark.

"I believe all I am told," said the Caterpillar, with a very grave face.

"Then I will tell you something," said the Lark, "You will one day be a butterfly yourself!"

"Wretched bird! you are cruel as well as foolish. Go away! I will ask your advice no more," exclaimed the Caterpillar.

"I told you you would not believe me," cried the Lark. He flew away, telling the Caterpillar that if she ever got beyond the cabbage-leaf, she would see things as wonderful as that. Just then the Caterpillar felt something move beside her. She looked round—eight or ten little green cater-

pillars were moving about, and had already made a show of a hole in the cabbage-leaf. They had broken from the Butterfly's eggs! The Caterpillar felt very much ashamed, and then very glad, for she thought perhaps she would change into a butterfly after all. She thanked the Lark and told all the rest of her relations that she was going to be a butterfly. But none of them believed her. She nevertheless had learned the Lark's lesson of faith, and when she was going into her chrysalis grave, she said, "I shall be a butterfly some day!"

But her relations thought her head was wandering, and they said, "Poor thing!" And when she was a butterfly, and was going to die again, she said: "I have known many wonders—

I have faith—I can trust even now for what shall come next.

—Margaret Gatty.

—Parables from Nature in the Child's World.

TO THE PUBLIC

Doubtless: there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them.

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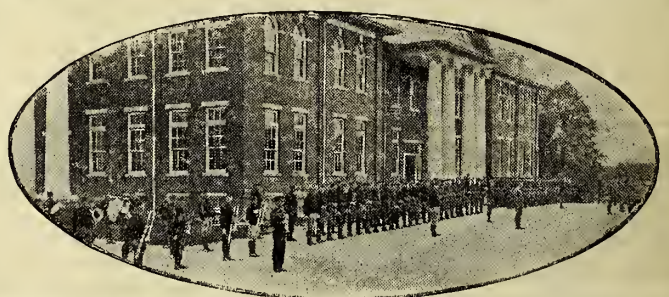
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EPWORTH LEAGUE WORK

(Continued from Page 8)

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W. N. C. CONFERENCE
A LAST WORD

We women always have to have a last word; so before I turn over the work of this page to my successor, Rev. J. Frank Armstrong, I want to make an explanation.

Last year at the League conference at Winston this work was put on me against my will, for I already had more than I could do. But when I realized that through this page I was talking to about six thousand fellow Leaguers, I began to get interested.

Perhaps some of you have wondered why we have not had a League page in every copy of the Advocate. The rule has been for each conference to be responsible for the page every other week. Only a few times have we failed to take our turn, and for several months we have sent in news each week. During the Educational campaign the space was needed for what we considered more important articles. There has been no item of news in our conference which our young people needed as they did the splendid literature published by the Educational Movement. Dr. Rowe promised to see me at the close of the campaign (this month) and give me suggestions regarding the page and also promised us more space as soon as it was possible.

Although this is my last word as editor, it is not the last time you will hear from me.

Stand by your new League editor. Send him all the news of your chapter and be patient with him if he fails to publish it as soon as you wish. Remember that he sends in his page over a week before it reaches you.

A WONDERFUL CONFERENCE

I do wish every Leaguer of Western Carolina could have attended our conference at Morganton. When three hundred live young people get together with "All for Christ" as their motto, things are bound to happen. Our enrollment this year showed an increase of exactly one hundred.

Mr. Edwards is to be congratulated on the splendid program. The speakers were of the best to be found and the faculty were all experts in their departments (with the exception of your field secretary, and her class taught her lots of good things.) We were fortunate in getting Rev. W. K. Cunningham of Cuba and Miss Alice Crane of Florida as representatives of the central office. They were both "hard to beat."

I wonder how many of you readers have ever attended a sunrise prayer meeting with an attendance of 215? When that many young people give up their beloved sleep to meet at 6:30 a. m. it means that "their affections are not on earthly things." It was thrilling to hear the wonderful prayers offered by these strong Epworthians and to hear them repeat as one voice our League benediction, "So teach us to number our days, that we may apply our hearts unto wisdom."

Very few of those present had ever witnessed anything like our consecration service the last night. When Dr. McLarty called for all ministers, missionaries and volunteers to come forward, over fifty answered and the entire space between the chancel and the choir was filled with lives already consecrated. The next call was for those willing to go wherever God might call and about seventy-five crowded the altar, nineteen signing cards for life service. This places our Volunteer Band over the hundred mark.

When we meet at North Wilkesboro next year, we shall miss the bright, laughing face of one of our volunteers, Mr. Hoy Crouse, of Lexington. He attended our conference last year and consecrated his life to God's service. His death cast a shadow over the conference but the influence of his life shall never die in the hearts of those who knew him. The bereaved family have our deepest sympathy.

Leaguers, the past year has been a great year in our League work. Let's do even better next year. I hope to see many of you during the year and the rest at North Wilkesboro next year.

DAVENPORT COLLEGE

Brother Myers Opposes Removal.

No, we will not move Davenport College; there are many reasons why it should not be moved. The first reason is that it is where it ought to be geographically, certainly not any farther east than it is.

A second reason is that it is among the people whose ancestors built and fostered it, for many years.

A third reason is that it is in one of the most healthful regions of the state—at the foot of the mountains, sheltered from the extreme cold of the mountains and above the malarial line—and is a health resort as well as a college. While Salisbury, the place to which they propose to take it, is a malarial section, one of the worst in our conference, and we know that students cannot do their best work when they have malaria—and some of them will have it in a malarial section.

A fourth reason is that it is unfair to take Davenport down under the shadow of Greensboro College for Women. Unfair to both colleges as well as to the western part of the conference. Now, if there are those who are anxious for a move on the board of trustees or faculty, just move them and leave the college where it is, and put those in charge of it who will be satisfied with its location, and harmonize the people. That is the way we do with our pastors and presiding elders. We don't move the church, we just move the preachers.

Respectfully, E. Myers.

Congratulations

We extend our congratulations to the man or congregation who has a home in which to live or a Church in which to worship. At this time SAFETY should be our watchword. Building material has more than doubled, in some instances it costs three times as much to build as it did three years ago. Think about the cost to replace your Church, and then be sure that it is adequately protected by insurance in the Methodist Mutual Fire Insurance Company. The cost is very much reduced by the dividends which we are returning to our policy holders.

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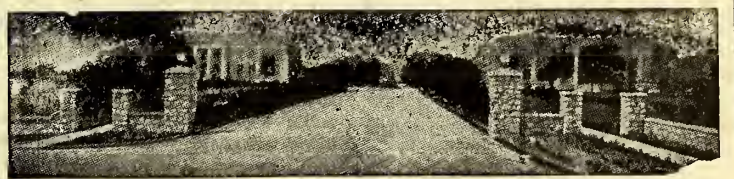
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A PRACTICAL TEST OF LOVE

Perhaps you have been reading of the deplorable destitution of the people of the Near East—that two millions of children have already perished of hunger, and millions are hungering for bread; that lack of sufficient nourishment has made them the fertile ground of many diseases; that they are racked with pain, and hospitals are gorged with children dying of tuberculosis; and that in one of the streets of Vienna the traffic has been held up by hearses, many of them bearing the bodies of children. We who have plenty to eat perhaps cannot sense the horrors of these conditions. For millions of well-fed children to sicken and die quickly would be calamitous; but think how much worse for the poor creatures to be tortured with hunger and cold and slowly die! Does it not cause you mental nausea to contemplate it?

Five dollars will feed one of these children for a month.

It may be that you have already made a cash contribution to help them, and would like to have more to give. In that event, let me suggest a practical way in which you can save the lives of some of these people. If you have any jewelry, gold, or solid silver (not plated silver) send it to the Save the Children Fund, care "The Christian Work," 70 Fifth Avenue, New York City, so that they can sell these things and use the proceeds to help relieve the destitution of the children of the Near East.

Perhaps to some of you this may seem a radical suggestion, but my authority for it is unexcelled. I get this idea from the Bible, Timothy 2:9-10:

We are exhorted not to wear gold or pearls or costly array. The "costly array" would evidently include all jewelry and expensive clothing.

If you think a moment you can easily see the wisdom and logic of these verses. Christ said: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." If you and your children were starving, would you not long for some one to strip off her jewels and sell them to buy bread to save the lives of you and yours? Of course you would! And can you keep the commandment of Christ and not do this for the stricken creatures across the sea?

Most jewelry is unnecessary. Watches are useful, but you could give your gold watch and buy an inexpensive one to take its place; brooches are useful, but you could give your gold watch and buy an inexpensive one to take its place; brooches are useful, but you could give your jeweled ones, and for a trifle buy a simple pin to fasten your collar. I think you will find that all jewelry except watches and brooches is unnecessary—just a matter of vanity. Is your vanity of enough importance for you to keep your jewelry and let people die of starvation?

Let us weigh these things in the scales, and see if they balance; on the left side of the scales put your jewels, your expensive clothes, your vanity, the knowledge that you are disobeying the teachings of God, and the emaciated corpses of the children whose lives you could have saved. On the right hand side of the scales put your hands bare of jewels, simple clothes, the consciousness that you are obeying the teachings of God, and the living, laughing children whose lives your jewels have saved. Does not the right side of the scales dip lower?

Personally, I would be ashamed to wear jewelry or costly clothes when millions of people are dying. I would be ashamed for others to see that I was so grossly selfish. If one has that mental attitude, it gives much more joy to wear simple clothes than those that are costly.

In future, you adopt this plan, and wear your old clothes, giving the

amount new ones would have cost to help feed the millions of Chinese who are starving. Two dollars will keep one alive for a month. Why not do this, and promptly send the money to J. D. Hamilton, 810 Broadway, Nashville, Tenn.? Do not wait.

Sometimes in church we sing: "Oh, How I Love Jesus!" and it sounds very piously sentimental; but in John 14:21 we read: "He that hath my commandments and keepeth them, he it is that loveth me." That is Christ's test of love.

Show your love for Him now by sending your gold, jewelry, and solid silver dishes, trays, spoons, etc., to Save the Children Fund, care "The Christian Work," 70 Fifth Avenue, New York City. Do it NOW—the people are starving!

Funds are still desperately needed for Near East relief. Recently Mr. Lynch wrote me of the pressing need, and I quote the following extract from a letter which I received yesterday from Mr. C. V. Vickrey, General Secretary of the Near East Relief:

"I have before me nineteen cables received within a week, bringing to us crushing evidence that our task is not yet finished. One announces: 'Total orphans now at Alexandnople 18,000' (probably the largest assemblage of orphan children that the world has ever known.) Supplies Alexandnople allow half rations for thirty days. After that, nothing.'..... Coinci-

dent with the receipt of these cables we are experiencing a decrease in contributions that threatens disaster, for we cannot sustain these children during the summer months without larger financial resources than are now in prospect."

You see the dire need. We cannot know just what results will follow from your copying the enclosed clipping; but it is possible that thousands of people will live if you publish it, and die if you do not. In view of the gravity of the situation, I earnestly hope that you will give it a place in your columns.

I enclose a stamped envelope, and shall be glad to know your decision in the matter. Please return the clipping if you do not use it.

Yours very truly,
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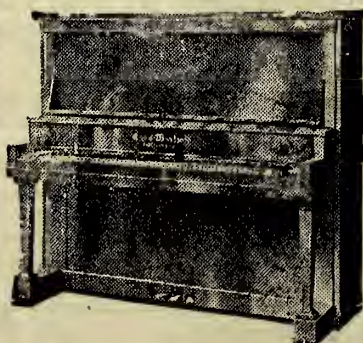
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CHARLOTTE DISTRICT MEETING

(Continued from Page 10)

a bettering of conditions and the stimulation of interest in this department of our work.

Mrs. Atha Stevens, of Monroe, conducted the institute on young people's work and brought out many points of interest in connection with this work. Mrs. Weaver also stressed the work of the children and urged more organization. There were sixty-five delegates present and each was appreciation of the hospitality extended and for the welcome from the Methodist and Baptist churches, the lovely music and everything that made the day most enjoyable and pleasant. The greatest inspiration of the day came just before the close of the meeting when Miss Mabel Cherry, daughter of Lilesville's pastor, announced she was a volunteer for foreign service and hoped to go immediately to the field after her graduation from Trinity College next year. Prayers of thanksgiving ascended for this beautiful young life consecrated to the Master's service.

The meeting closed with benediction, all feeling that much had been accomplished during the day and that the message "Go Forward" had indeed been appropriate and inspiring.

MEN TURNING TO THE LORD

On every hand we hear of unusually large numbers of men being received into the church. The large increase in our membership last year was due to the increased number of grown men reached in our revival campaigns. Could the facts be tabulated they would likely show about the same number of women and children received as in former years. But a vast increase in the number of men. For many years we have been reproached and sometimes sneered at by sceptics at the altars than women and children. Not so today. In many of the revivals held last year and now being held more men were converted at the altars than any women and children. Some among us had begun to lose faith in this gospel to save grown and hardened sinners. Some seem to think that we are shut up to salvation by education. Thank God for many thousands of demonstrations to the contrary. We are reaching men. Why? How?

The Centenary plan which is being followed by so many of our pastors naturally helps in this matter. The survey reveals the large number of men who ought to be reached. The organization which the pastor sets up to reach these provides that men be sent to reach men. Men are going out to seek and to save other men of their class. Business men are sent out to reach other business men. Professional men after their kind. Laboring men after those whom they should reach. Thus many thousands of Christian men are doing personal work for men as they have never done before. This is the natural and inevitable result of the same Scriptural plan we are now pursuing in our revivals. This great unused asset, the laymen, are being brought into service and made a used and useful asset. Every child should be taught to accept Christ at the earliest moment possible. The largest and best evangelistic opportunity is in the Sunday school. The pastor who does not work this for all it is worth is unpardonably foolish. Children who are early taught to walk in wisdom's ways will, even if they depart from it, be more likely to be reached in after years than those who have had no early training. But let no man despair of the many thousands of

adults now living who had no proper early training. We have a Gospel for them. It is now reaching and saving many thousands of them. A Gospel able to save the oldest and hardest sinner in the community. Work the plan. Trust God for power and this great work now going on among adult sinners will continue. This is the auspicious time to save these grown, neglected sinners. Let every church work this plan so as to present Christ to every sinner in your community and be able to say in the end, Lord Jesus, to the very best of our ability, we have preached Jesus to every creature accessible to us. O. E. Goddard.

District Appointments

DURHAM DISTRICT	
M. T. Plyler, P. E., Durham, N. C.	
June	
Trinity	19
East Burlington, 11 a. m.	26
Graham & Haw River, 8 p. m.	26
July	
Brookside, Webb's Chapel	2-3
East Roxboro, Longhurst, 8	3
Chapel Hill, 8	6
Burlington Ct., Mt. Vernon	9-10
Burlington, 8	10
Leasburg, Salem	15-17
Roxboro, 8	17
Pearl and Eno, 8	20
Hillsboro, Lebanon	23
Orange, Massey	24
West Durham, 8 p. m.	24
Memorial, 8 p. m.	27
Milton, Connelly's	29
Yanceyville, Bethel	30-31
August	
Calvary, 8	3
Durham Ct., Pleasant Green	6
South Alamance, Cover Garden	7
Mebane, 8	7
Carr	10
Person, Lea's Chapel	13-14

RALEIGH DISTRICT	
J. C. Wooten, P. E.	
SECOND ROUND	
July	
Garner Hollands, 11 a. m.	6
Oxford, 8 p. m.	8-10
Oxford Ct., Marrows, 11 a. m.	9-10
Princeton Ct., Ebenezer, 11 a. m.	16-17
Selma, 8 p. m.	17
Carly, Holly Springs, 11 a. m.	23-24
Youngsville, Rock Springs, 11 a. m.	30-31
Louistburg, 8 p. m.	31
August	
Granville, Calvary, 11 a. m.	6
Creedmore, Grove Hill, 11 a. m.	7
Benson, 4 p. m.	12
Four Oaks, 11 a. m.	13-14
Smithfield, 8 p. m.	14
Kenley, Buckhorn, 11 p. m.	20-21

WINSTON-SALEM DISTRICT	
Frank Siler, P. E., Winston-Salem, N. C.	
THIRD ROUND	
July	
Thomasville Main St., 11 a. m.	10
Quarterly Conf., night	10
So. Thomasville, night	10
Denton Ct., Pleasant Grove	16-17
Lexington, First Church, 11 a. m.	24
Quarterly Conf., night	22
Linwood Ct., Cotton Grove, 3 p. m.	24
Quarterly Conf., 11 a. m. 1 p. m.	23
August	
Concord Ct., Bogers, 11 a. m.	9
Concord, Central, 11 a. m.	10
Concord, Westford, 3 p. m.	10
Concord, Kerr St., 8 p. m.	10
Park Avenue, 8 p. m.	15
Mt. Pleasant, Center Grove, 11 a. m.	16-17
First St., Albemarle, 8 p. m.	17
China Grove, China Grove, 11 a. m.	24
Spencer, Central, 8 p. m.	24
Woodleaf Ct., Cleveland, 11 a. m.	30-31
East Spencer, 8 p. m.	31

SALISBURY DISTRICT	
J. F. Kirk, P. E., Salisbury, N. C.	
THIRD ROUND	
July	
Concord Ct., Bogers, 11 a. m.	9
Concord, Central, 11 a. m.	10
Concord, Westford, 3 p. m.	10
Concord, Kerr St., 8 p. m.	10
Park Avenue, 8 p. m.	15
Mt. Pleasant, Center Grove, 11 a. m.	16-17
First St., Albemarle, 8 p. m.	17
China Grove, China Grove, 11 a. m.	24
Spencer, Central, 8 p. m.	24
Woodleaf Ct., Cleveland, 11 a. m.	30-31
East Spencer, 8 p. m.	31
August	
Salem Ct., Oak Grove, 11 a. m.	6-7
Epworth, 8 p. m.	7
Kannapolis Ct., Shiloh, 11 a. m.	13-14
Kannapolis Sta., 8 p. m.	14
Harmony, 8 p. m.	17
New London, Bethel, 11 a. m.	20-21
Gold Hill, Wesley's Chapel 1:30 p. m.	21

MARION DISTRICT	
D. M. Litaker, P. E., Marion, N. C.	
THIRD ROUND	
July	
Marion Ct., Pleasant Grove, 11 a. m.	10
Old Fort, Greenlee, 11 a. m. 3 p. m.	9-10
Thermal City, Centennial, 11 a. m.	3 p. m.
McDowell, Glenwood, 3 p. m., 11 a. m.	16-17
McDowell, South T. R., 11 a. m.	24
Micaville, night & 9 a. m.	24-25
Spruce Pine, Bakersville, ngt & 11 a.	30-31
Bald Creek, Elk Shoals, 11 a. m.	29
August	
Mill Spring, New Hope, 11 a. & 2 p.	7

STATESVILLE DISTRICT	
W. A. Newell, P. E., Statesville, N. C.	
July	
Hudson, Colliers, 11 a. m.	16-17
Lenoir Ct., Olivet, 3 p. m.	16-17
So. Lenoir, So. Lenoir, night	17

WASHINGTON DISTRICT	
N. H. D. Wilson, P. E., Washington, N. C.	
THIRD ROUND	
July	
Bailey	7
Ayden, night	7
Washington, night	8
Bath, Pinetown	10
Nashville, night	11
Spring Hope	12
Rocky Mount, Clark St., night	12
Rocky Mount, Yorks	13
Rocky Mount, First Church, night	13
Bethel	16-17
Tarboro	17-18
Mattamuskeet, Bethany	20

Fairfield	21
Swan Quarter	23-24
Aurora, Small	28
McKendree, Conetoe	30-31
Robersonville, Stokes	31-Aug 1
Preaching without quarterly conferences:	
August	
Rocky Mount, First Church, 11 a. m.	7
Rocky Mount, Clark St., night	7
Bailey Ct.	14
Spring Hope Ct.	21
Rocky Mount Ct., Yorks	28
Nashville, night	28

SHELBY DISTRICT	
J. H. Jordan, P. E., Gastonia, N. C.	
THIRD ROUND	
July	
King's Mountain, 11 a. m.	10
South Gastonia, 8 p. m.	10
Mayworth, 11 a. m.	17
East Belmont, 3 p. m.	17
Belmont, 8 p. m.	17

Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries, will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville. Special emphasis will be given to our Sunday School work, and I am very anxious to have a full delegation of the officials and Sunday School teachers at all of the meetings. It is desired that provisions shall be made for the Sacrament of the Lord's Supper at every Sunday service announced above except where it is regularly observed.

ELIZABETH CITY DISTRICT	
R. H. Willis, P. E.	
THIRD ROUND	
July	
Plymouth, Amesville	9-10
North Gates, Hebron	16
Gates, Harrell's	17-18
Perquimans, Epworth	23-24
Edenton	27
Chowan, Bethany	30-31
Hertford, night	31

Kennekeet, Rodanthe	
Hatteras, Hatteras	5
Roanoke Island, Manteo	7
Dare, Mashoes	8
Kitty Hawk, Nag's Head	10
Pantego & Belhaven, Pantego	14
Roper, Pleasant Grove	21-22
Columbia, Scuppernon	27-28

Tyrell, Gum Neck	
District Conference will be held at Wesley's Church on the South Camden Circuit July 6-8. The opening sermon will be preached on Monday night, and the conference will convene on Tuesday morning at ten o'clock.	

GREENSBORO DISTRICT	
A. W. Pyle, P. E.	
508 Summit Ave., Greensboro, N. C.	
THIRD ROUND	
July	
Coteridge at Mt. Zion	9
Ramsey, Franklinville, Ramseur	10
Ashboro, night	10
West Market	17
Gibsonville, night	17
Bethel, night	20
Wentworth at Wentworth	23
Park Place	24
Spring Garden, night	24

ROCKINGHAM DISTRICT	
J. H. Sharp, P. E.	
THIRD ROUND	
July	
Biscoe, Marcus	8
Montgomery, Zoer	9-10
Troy	10-11
St. Paul, St. Paul	15
Elizabeth, Purdies	15
Raeord, Parkers	24-25
Red Springs	24-25
Rowland, Asbury	29
Caledonia, Caledonia	30-31
Maxton	31

Mt. Gilead Ct.	
Mt. Gilead	6-7
Mt. Gilead	7-8

WILMINGTON DISTRICT	
J. M. Danle, P. E., Wilmington, N. C.	
THIRD ROUND	
July	
Tabor, Bethesda, a. m.	2-3
Chadbourn, Fair Bluff, a. m.	1
Hallsboro, Shiloh, a. m.	9-10
Whiteville, Mishops Spgs., p.m., a.m.	10-11
Carver's Creek, Carver's Creek, a.m.	16-17
Wilmington, Trinity, p. m.	17-18
Swansboro, Bethlehem, a. m.	22
Onslow, Pollocksville, a. m.	23-24
Magnolia, Carltons, a. m.	29
Rose Hill, Charity, a. m.	30-31

Town Creek, a. m.	
Shallotte, a. m.	6-7

The District Conference will convene at Chadbourn on June 29th, 9 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

ASHEVILLE DISTRICT	
W. H. Willis, P. E., Weaverville, N. C.	
SECOND ROUND	
July	
Roseman, Toxaway	9-10
Brevard, Oak Grove	9-10
Mars Hill, Laurel	10-17

WARRENTON DISTRICT	
E. M. Snipes, P. E., Weldon, N. C.	
THIRD ROUND	
July	
Norlira, Union	8
Middleburg, Tabernacle	9-10
Ashokle, Aulander	14
Murfreesboro & Winton, Harrellsville	25

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Bertie, Mt. Gould	16-17
Northampton, Pleasant Grove	23-24
Williamson & Hamilton	29
Scotland Neck	30-31
August	
Roanoke, Calvary	6-7
Littleton, night	7

CHARLOTTE DISTRICT	
H. K. Boyer, P. E., Charlotte, N. C.	
THIRD ROUND	
July	
Dilworth, 11 a. m.	3
Polkton, Mt. Moriah, 11 a. m.	9-10
Wadsworth, 11 a. m.	17
Morven, Pleasant Hill, 3 p. m.	17
Morven Q. Conf. 10 a. m.	18
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

FAYETTEVILLE DISTRICT	
J. D. Bundy, P. E.	
July	
Buckhorn, Buckhorn	3-10
Glendon, Carbondon	11
Parkton, Sandy Grove	16-17
Hay Street	24
Lillington, Parkers Grove, 3:30 p.m.	24
Jonesboro, Memphis, 11 a. m.	26
Roseboro, Hally, 11 a. m.	29
Stedman, Ethabara	30-31

Hemp, Mt. Carmel	
Pittsboro, Brown's Chapel	14-15
Haw River, Ebenezer, 11 a. m.	20-21

NEW BERN DISTRICT	
F. M. Shamburger, P. E., New Bern, N. C.	
THIRD ROUND	
July	
Grifton Ct., Epworth, 11 a. m.	6
LaGrange Ct., Seven Spgs., 11 a. m.	9-10
Kinston-Queen St., night	10
New Bern-Centenary, night	14
Dover Ct., Cove City	17
Newport Ct., Newport, night & 11 a.	17-18
Snow-Riverside, night	21
Snow Hill Ct., Tabernacle	23-24
Hookerton Ct., Maury, 3 p. & 11 a.	24-25
Atlantic & Sea Level, Sea Level, ngt.	27
Ocracoke & Portsmouth, Portsmouth 3-31	31

Straits, Harker's Island	
Harlowe, Ct., Tuttle's Grove	3
Mt. Olive, Falling Creek	6-7
Mt. Olive & Calypso, night	7
Goldsboro Ct., Mt. Carmel, 11 a. m.	13-14
Goldsboro, St. John, night	14

MOUNT AIRY DISTRICT	
W. F. Womble, P. E., Mt. Airy, N. C.	
THIRD ROUND	
July	
Walnut Cove, St. Mark	9-10
Yadkinville, Boonville	16-17

FOURTH ROUND	
July	
Ararat, Hunter's	23-24
Mount Airy, Central	24
Pilot Mountain, Fairfield	30-31

Stokesdale, Zion	
Leaksville, night	6-7
Draper, Draper, 11 a. m.	7
Spray, night	14
Mt. Airy Ct., Epworth	20-21
Jonesville, Grassy Creek	27-28
Elkin	28

Dobson, Dobson	
Rural Hall, Mt. Pleasant	3-4
September	
10-11	

WAYNESVILLE DISTRICT	
J. H. West, P. E., Waynesville, N. C.	
THIRD ROUND	
September	
Fines Creek	9-10
Highlands	16-17
Glenville	17-18

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A MISSING WORLD

By H. A. Yonts in the Personalist

The supreme form of energy by which a man enters into the drama of world-making and becomes a Force in connection with the Cosmic Force, is when as a Moral Actor and Creator he comes upon the cosmic stage and builds "cities that have foundations" and Social Orders that transform the cosmic and the animal basis of human life and give stability to the high, spiritual things of the world. When he can conquer Greed and Passion and Selfishness and control and rule his world in terms of love and self-sacrifice, what shall we say of the power of the new world? Let me quote Huxley in protest against what he scornfully calls "the ethics of Nature." "Let us understand, once for all, that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it. It may seem an audacious

proposal thus to put the microcosm against the macrocosm and to set man to subdue nature to his higher ends; but I venture to think that the great intellectual difference between the ancient times with which we have been occupied and our day, lies in the solid foundation we have acquired for the hope that such an enterprise may meet with a certain measure of success."

Naturalism as a sceptical philosophy of life loses its standing when you take account of all the facts, the personal facts and the cosmic facts. When you realize that personal creative Force is actually introduced into the cosmic creative process and has its independent history and independent goals of achievement, and its own power of interference and mastery in the cosmic process,—you begin to respect the philosophy of life which takes into account all of the facts not simply the arbitrary limits of natural science. Naturalism as a philosophy is condemned from the standpoint of a man who perceives the magnitude of the Moral Universe!

Now the critical point of denial of the Spiritual and exaltation of the natural is not commonly a matter of a de-

liberate creed, but wrong thought-method which betrays by means of confusion and ambiguous slogans we are not deliberately atheists, materialists, naturalistic monists. But the thinking of today is controlled in many different fields by intrinsic atheism, materialism, mechanism. The reason is that we come to the forming a world-philosophy, saturated and saturated with the ideals and methods of the cosmic sciences; and in dealing with the sciences which study Personality and Society, we have failed to reckon with Personality as Creative Power. In making up the formula which expresses the total world-power, we have retained the cosmic formula and neglected to reckon with that "Missing World" of power, the world of creative Spirit. This is the great philosophic Heresy, the Great Denial!

Even the literature of today, the stories of love and romance which are educating our young people, are written often in terms of jungle ethics and animal passions. For this "getting close to Nature" gives us a big cosmic movement and makes a scientific vocabulary available in glorifying and justifying ideals of thought and conduct which are debauching and deadening the ethical life. Many forms of the immorality which is undermining society today, and which ends in confusion and disaster, result from a type of literature which "scientifically" justifies its ravages by citing the cosmic process.

Let us again to the warning words of a truly great saint. "Let me understand once for all," he says, "that the ethical progress of society depends, not on imitating the cosmic process, still less on running away from it, but in combating it." In all of these de-moralizing naturalistic calculations there is a failure to reckon with that "Missing World" of inner personal power by means of which a man fights the beasts within him, reverses the cosmic law of selfishness into the human law of self-sacrifice, disciplines the cosmic instincts and the jungle passions,—and makes love and purity and unselfish service the holy passion and law of life. And in finding this world of power within himself, he finds that it is potentially the possession of every man and woman. And thus spiritual personalism supplants naturalism as the philosophy of his life.

It is preeminently in the realm of social problems that the folly and futility of reckoning without the Inner World of Moral Power comes most clearly into view. Civilization has broken down and men are striving to apply remedies. The awful War itself was a frightful symptom of failure; and the world now laid waste is crying for salvation! Every Social Leader is prescribing for the ills of society, every man worthy of the name seeks to help in saving the world. Our Social Leaders are our World Saviors today.

The organized social orders of the world have failed, and men are trying to rebuild them in every land. There is a veritable panic of reconstruction. We in America, as truly as the European countries, are surrounded with discontent, on the very verge of revolution. Existing social organisms are strained to the breaking point, and the prophets are predicting a new world order.

Meanwhile every conceivable diagnosis of the social ills of the world is being urged, and every conceivable so-

cial remedy. The social sciences are prescribing new political orders, new industrial orders, new and drastic economic programs, new legislation in the interests of justice, new protective devices against the monopolist, the profiteer and the unsocial exploiters of society. To the new social order it is to be known in a world of peace, and greed and injustice are to be ended. Vast social reforms are prophetic of a better day for mankind.

But the Naturalistic philosophy is controlling in much of this reconstruction. It is the cosmic world and its laws that men are reckoning with, often in utter disregard of the "Missing World" of the inner spirit. The immense contributions which economics and political science are making to human welfare are not now in question, but only the limitations of these sciences. It was not alone, or chiefly, economic conditions that precipitated the Great War; it was rather the failure of the unenriched, anaemic inner life of society. And the reorganization of the social relations of men can never be an adequate and permanent remedy for the malady that has prostrated society. The outer conditions of life call imperatively for reconstruction; and the inner conditions of life call for reconstruction if civilization is ever again to progress with healthy strides, if War is not again to come. Our Bolshevisms, our Socialisms, our Communisms, our Theories of Taxation, every Theory of Society which exalts economic programs and reorganization of society as the supreme remedy for society, is thereby entering a denial of the spiritual forces of recovery, and linking itself with Materialism, Atheism, Mechanism—in a word Naturalism. All such programs are preaching the intrinsic Gospel of Naturalism. "Install all of this social machinery, and civilization will right itself. Attend to the perfect adjustment of the mechanism of society, and you will have a redeemed society. The whole human wrong can be righted from the outside! Human life is so geared into the cosmic machinery that men will respond to their cosmic adjustments automatically when the obstructions are removed from the mechanism. Create a right social order, and automatically we shall have ideal citizens. Form brotherhoods and men will become brotherly. Seek first the laws of wages and of bread and beef, and all else will be added. The economic problem is the whole human problem. Cosmic laws determine human destiny. The Mechanics of life count more than spirit!"

Society cannot live by bread alone; it needs a spiritual awakening. This regeneration cannot come by economic or political organization, but by an inner dynamic power which results from the arousing of the moral resources of men. When these are challenged or aroused and enlisted in the campaign for human betterment, an era of human redemption will dawn. As an economic animal or a political animal, a man can never escape from the power of the cosmic laws of life. His fate is laid in the books of the social scientists. But as a moral and spiritual animal, he erects a new creative power which meets and modifies and ultimately masters the cosmic law. In a creative act he says, "Let there be a Moral World within me," and from the threshold of this new world even the social sciences of economics and eugenics and politics must be re-written. This is the "Missing World" with which the society of the future must reckon.



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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, JULY 14, 1921

Number 28

DOUBLE STANDARD PASSING

The double moral standard, prevailing in all countries throughout all past ages, could be maintained only because man was able to enforce his demands upon woman through legal and financial pressure. As long as woman occupied a position of inferiority, man could require of her a standard of social conduct that he himself did not live up to. But with the political and economic emancipation of woman, there will inevitably come a relaxation of the power of man to compel her to bear the whole burden of social purity. The double standard is therefore passing.

It is necessary that it shall pass, for so long as it prevails, no solution of the problem of social evil is possible. The physical suffering and mental agony will continue so long as men do not require of themselves the same moral rectitude that they demand in their sisters. And it is high time that conditions were changing. If all the tale of past human wretchedness were told, by far the major part of it would concern the things that men and women have suffered on account of an appalling disregard of the moral equality of man and woman.

But the passing of the double standard does not necessarily imply that it will be for the better. There is a coming together on the way, but all can either pass up into the purity prevailing among women or down into the laxness condoned among men. What the result would be, if the latter course should be taken, is too horrible to contemplate for even a moment. But if it is to be avoided, man must acknowledge and bear his part of the responsibility for the social purity of the race.

THE WISE MAN'S DILEMMA

"Answer not a fool according to his folly," says the proverb, "lest thou also be like unto him." "Answer a fool according to his folly," immediately follows, "lest he be wise in his own conceit." Wisdom in the presence of folly is in an uncomfortable position and must decide upon which horn of the dilemma to hang itself.

When men given to much talk rush in with an instantaneous opinion on any subject, the first impulse is to meet them with silent derision, but when silence is taken for approval there arises a desire on the part of those who have qualified themselves for discussion by a knowledge of the facts involved to let the opinionated gentlemen know how much they do not know about it. But when such an attempt is made, the futility of the effort soon becomes apparent and refuge is again taken in silence.

The law of love must finally decide. Sometimes a dead silence will provoke a brash and forward man to ferret out his own ignorance, and sometimes the mention of a fact or two will reveal to him his lack of necessary information. Whichever course seems to contain the most promise is the one to be followed.

But wisdom may also become inordinately conceited, and therefore it is always well for the wise man to remember that all of the knowledge may not be on his side. It is easy to fall into Carlyle's cynical habit of thinking that other people are "mostly fools." The truly wise man is always possessed of unaffected humility.

MONOGAMOUS MAN

Since the precepts of the Christian religion have spread among men, polygamy has had to give way before monogamy, as the principle in most thorough accord with the fundamental nature of man. Some of the higher animals are monogamous, and wherever woman has ceased to be a slave or plaything, there has grown up a demand that each man should be the husband of only one wife.

Scientifically, the needs of the offspring determine the duration of the mating tie. The longer

time it takes for the young to be weaned and to come able to care for themselves, the longer must be the time during which the parents remain together. With animals that period might be only a few weeks, or months or years, but with man spiritual qualities enter, which seal the bonds for life.

The time never comes in a girl's life, when the woman that gave her birth ceases to be "mother" or when she no longer feels the affection of that sacred relation. Nor does the time ever come in a boy's life when he does not feel that tender reverence which he owes to his father. Marriage is therefore not a contract, which may be broken at will, but a status, the permanence of which is demanded by society and above all by the requirements of posterity.

The practice of frequent and easy divorce and re-marriage is therefore not only promiscuity in thin disguise, but also an extreme form of individualism which follows its own whim and pleasure, regardless of that welfare of posterity for the sake of which the marriage tie is made.

Divorce is due to selfishness, and wherever there is a case of it, there is adultery on the part of somebody of some kind. Where father and mother seriously try to care for their children, incompatibility of temper will be overcome and all talk about "affinities" will be recognized as morbid rot.

MORAL COST OF THE WAR

In counting up the cost of the war in dollars and cents to this country, a writer has recently called attention to the enormous crime bill that is piling up on account of the general spirit of lawlessness that has prevailed since the armistice. Long held in restraint by their own sense of decency and by the power of public opinion and law, many men have taken advantage of the release of violence that war brings and have reverted to a state of primitive and barbarous living.

Most men are accustomed to an occasional religious furlough, during which they excuse themselves for a time from regular religious activities and positive moral obligations, giving themselves over to a freedom of mind which still remains careful not to offend by actual transgression and comes back to the routine of duty none the worse for a temporary reversion to a more primitive state. But few have been prepared for the continued and almost universal moral holiday through which the world is now passing.

Kipling's nature man, tiring of the restraints of a more or less Christianized western civilization, expressed his desire thus:

"Ship me somewhere east of Suez,
Where the best is like the worst;
Where there aint no ten commandments,
And a man can raise a thirst.

The war, however, seems to have made it quite unnecessary for the time being for those of like mind to take shipping for foreign parts, because it has so far orientalized the west that every man, more or less, feels perfectly free to do that which "seemeth right in his own eyes." Robbery violence, murder, suicide, conjugal unfaithfulness, and immorality generally have become so frequent as to be almost a fashion.

Of course, it is to be expected that customs and conventionalities that have become artificial and outworn will be discarded during a period of upheaval, most of them never to return again. There is this small compensation for the sacrifice and loss of war, that it enables the world to shed its old clothes, clothes that everybody knows should be laid off but that nobody has the courage to put off, until a time of terrible stress shows how superfluous they have become.

But what of those principles of right living and human well-being that have been put into the form of moral and legal commandment, just because they

are essential to the welfare of mankind? With such there can be no moratorium, and every act of violation inevitably brings its just recompense of reward. One morning an honest old Jew accosted the pastor of a prominent man who had just been arrested for fraud, with the remark: "Well, doctor, the way of the transgressor was hard, don't it?" Inevitably, it is so.

THEOLOGY SCHOLASTIC AND VITAL

The editor of the New York Christian Advocate adverts to a reference in the Christian Register to the "appalling desertions" from the Unitarian ministry, and after giving some figures that show how well preachers stay in the Methodist ministry, remarks that there must be something in Methodist belief, Methodist system, Methodist temperament, Methodist fellowship, or Methodist discipline, which keeps men loyal to their ideals and gives them a fair field for the exercise of their gifts. There certainly is.

Methodism from the beginning has understood the difference between scholastic and vital theology and has laid strong emphasis on only those truths which are necessary for right living. Being essentially a practical movement in the interest of soundness of person, it has iterated and reiterated those eternal principles, a knowledge of which is necessary for the salvation of the immortal soul. Whatever doctrine has a direct bearing upon this supremely desirable end Methodism has repeated and defended with heaven-given power.

But Methodism has not made a very appreciable contribution to that scholastic attempt, which began with the early creeds as an effort to state Christian truth in terms of Greek Metaphysic, came on down through the schoolmen of the Middle Ages and found its last expression in the well wrought-out creeds and confessions of the Reformation. When the newly organized church in America desired to find a creed for itself, it simply adopted articles which were arrived at through an abridgment of the thirty-nine of the church of England. Every one of the twenty-five articles of the Methodist church, except the twenty-third which concerns loyalty to the government of the United States, was taken bodily from the Established church.

The truth is that Christianity had been intellectualized well-nigh to death, and Methodism was determined to prevent the purely intellectual interest from monopolizing the whole field of religious concern. Consequently, the emphasis has been placed upon those things that make for vital godliness, and such things as intellectual tests and heresy trials have been a rarity in the Methodist church. As a further consequence, there is no other church in the world today so well prepared to meet this new day with a hospitable face or to welcome ascertained truth in any realm.

But Unitarianism has suffered from the fact that it has placed the primary emphasis on the intellectual. It arose as a protest against what it conceived to be the errors in the creeds, and long after the creedmaking age was over, began an effort to offset the efforts of other ages at intellectual statement of the metaphysical aspects of religion with another of the same kind. And the Unitarian product is not nearly so good as that of the Greek mind, which had been qualified through ages of training for doing just what it did in the way of creed-making for all time. As one follows the process which was carried on for four or five centuries, he is impressed with the clock-like precision with which theological definitions registered conclusions from stage to stage, and it is difficult to conceive that any other conclusions than those reached were possible.

Vital theology is a matter of perennial interest, but scholastic theology has long since lost its charm.

IN THE "LOST PROVINCES"

Much has been written and said by many people concerning that part of the state known as the "Lost Provinces," which is the northwestern part of the state beyond the Blue Ridge, embracing the counties of Watauga, Avery, Ashe and parts of Wilkes. Some have spoken of the people who live over there as the "Mountain Whites," and under such a caption have maligned some of the finest people extant. It would be hard to find a more intelligent, cultured and refined citizenship anywhere in any state in the Union than a large per cent of the people who live over in that mountainous section of our great state. Somehow the young men and women of that section find their way out to an institution of higher education, and perhaps according to population there are more college graduates over there than in any other part of the commonwealth. Some of the state's best homes are to be found in that section and the people are devoted to their churches and to their God.

Certainly these good people have drawbacks that would discourage the most of us and cause us to cease in our efforts toward progress. They have been "straightly shut in" for years with no outlet except roads that could be traveled only for a short while each year. Until a few years ago there were no railroad facilities whatever, and now the only roads are those going in an opposite direction from what the people want to go. Because of the lack of shipping facilities hundreds of bushels of potatoes, thousands of barrels of apples, and carload after carload of cabbage and other vegetables have gone to waste. Many other handicaps have been encountered by those great folks, but through it all they have gone bravely on beating down one difficulty after another until now they think they can see the grey streaks of dawn. While it is true they see no immediate possibility of securing a railroad outlet, they do see in the "Boone Trail," the public highway from North Wilkesboro, a means of escape from their long isolation. This is to be a hard surfaced road and will connect all of that great country with the Southern railroad at North Wilkesboro, and, when this is done auto-truck lines will be established, and one of the great sections of the state so long secluded will be connected with the outside world, and it will be found that the "Lost Provinces" are among the most valuable assets of North Carolina.

Over at Boone, the center of things in Watauga county, is found a nice little city of perhaps a thousand inhabitants. A large number of substantial business houses flanked on all sides by beautiful homes lie at the feet of Rich Mountain and Howard's Knob. The Appalachian Training School, an institution which has accomplished wonders for that whole section, is also located there.

Up on the main street of the town the Baptist people have erected a modern brick building for the use of that congregation. This building would do credit to any church and to any town. Hard by this beautiful structure the Methodists have a lot that is really more desirable than the Baptist, and the foundation for what, if ever completed, will be a house of worship in keeping with its surroundings. Our people are not strong there, and have had a struggle, but are increasing in numbers and in influence, and if that church building could be finished, in a short while we would have a thriving congregation there. Rev. G. C. Brinkman, the pastor, and his brave little band are hard at work, and with faith in God and Methodism are determined that they will have a church building at Boone. North Carolina Methodism ought to rally to their support and help to finish that church. It must do it.

The object of a recent visit to this section was to attend the sessions of the North Wilkesboro District Conference which convened at Henson Chapel, on the Watauga circuit. This church is located in the Cove Creek community of Watauga county, and it has not been our pleasure in a long time to visit a finer rural community. The church is about ten miles from Boone, and surrounding it for many miles are homes that are not surpassed by an community in the state. Nearly all of them are equipped with electric lights and running water.

The church is situated in a beautiful valley and is surrounded by mountains on every side. Hard by the church is the preacher's home, a comfortable two-story building, modernly equipped, and Rev. J. P. Morris and his fine wife are as comfortable and happy as the preacher who lives on the

boulevard, and we found them to be in the midst of a popular and successful pastorate.

Rev. J. W. Williams may be a "kid" elder in point of service, but to see him in action one would imagine that he has been one all his life. He kept his hand on the situation all the way through, and notified the conference that as soon as things began to get dull they would stop and rest, but things did not get dull. Brother Williams crowded the work of the conference into two days. All the preachers were present except Rev. T. E. Wagg, who was kept at home on account of sickness. All heroes are not of the ages past. There are still among us just as heroic as some of the early pioneers. Rev. R. C. Folger, of Sparta, rode horseback 70 miles, taking him nearly two days each way, in order to be present.

Rev. J. W. Williams had traveled on horseback about 1500 miles since the 10th of January up to the meeting of his district conference, but he seemed to be in love with his work and despite what seems to some to be hardships, he feels that it is a privilege to serve the good people of his district, and is going forward with a strong faith in God, and a determination that His kingdom shall not suffer because of the lack of an effort and an earnest one in the North Wilkesboro district.

T. A. S.

BEHAVIOR IN THE SANCTUARY

The practice of cheering in the church is a very old one. When the golden mouthed Chrysostom delivered a discourse on decorum in the house of God, the close of his eloquent peroration was greeted with a round of lusty applause! What happened at Antioch over fifteen hundred years ago occurs occasionally in religious assemblies of the present day.

It is a questionable practice. The antithesis of cheering is hissing, and if audiences become accustomed to expressing their approval with the former, they will be apt to fall into the habit of expressing their disapproval with the latter. An occasional hearty "Amen!" is always safe and quite sufficient.

However, there is not necessarily something irreverent in the clapping of hands, and even this form of expression is preferable to the cold and formal air of indifference with which some congregations receive the utterances of the minister. The sombre and artificial solemnity of Roman Catholic churches is one extreme, and the levity of some Protestant churches is another.

When Jesus was called upon to rebuke the children for making a noise in the courts of the temple, he told the sour-faced Pharisees that gladness must be shown even if the rocks had to do it. It was not easy for anybody to feel constraint in the presence of the Savior. His very countenance gave license to break out in unstudied praise.

"WITHDRAWAL OF THE SPIRIT"

Jonathan Edwards in his book on "Revivals" describes the remarkable awakening which took place in Northampton and the surrounding country during the fourth decade of the eighteenth century. One of the chapters is devoted to a discussion of "the gradual withdrawal of the Spirit," and the reasons which he gives are very significant. It was due, he said, among other things to a visit from the governor and also to the building of a new meeting house.

In the meantime, however, people in the community were becoming morbid. After spending three months in concentration on eternal decrees, an epidemic of suicidal mania seized the community. One man attempted to take his own life by cutting his throat, and another succeeded in such an attempt. People began to acknowledge that as they passed by trees the suggestion would come to the mind that the horizontal limbs afforded excellent opportunities to them to hang themselves.

Was there really a "withdrawal of the Spirit"? Did not the same God that gave man an immortal soul to save also give him temporal and political concerns? Is not the work of building a "new meeting house" as much a part of God's plan as worshipping in it after it is built? It is only by maintaining a proper balance between temporal and eternal interests that sanity is preserved.

Rev. H. M. Blair, formerly editor of the Advocate, but now pastor of Bethel church, this city, and Mrs. Blair are off on a vacation. They are at Brother Blair's sister's home in Alexander county.

A FORMER EDITOR PLEADED

In the editorial management of the North Carolina Christian Advocate as the organ of the two North Carolina Conferences there has been much to make us glad. In it, however, there has been a feature which has given us some pain. That feature was the utter absence of anything to indicate any hospitality whatever on the part of the editors to poetic strains which have a way of drifting into every editorial office. We used to "edit" the North Carolina, and we have long known that the people over there are given to dropping into all kinds of poetry. We saw none of it in the "joint organ," and disquieting thoughts arose within us. These disquieting thoughts have been dispelled. Did not the paper carry last week an editorial called "The Poetic Side?" Did not the versatile Rowe say in the beginning of that editorial that the "Advocate acknowledges an enthusiasm that just will bubble into verse?" And did he not in a violent fit of appreciation feature in his editorial part of a contributed poem of ten stanzas that rippled with a melody akin to that of Helicon's rill? The editor who cannot see and feel the fine touches in those stanzas is "fit for treason, stratagems, and spoils."—Dr. T. N. Ivey in Christian Advocate.

SPIRIT COMMUNICATION

An all-wise God has seen fit to make death the dividing line between two sections of mankind. There are duties and occupations suitable to each section, those on earth being engaged in things that pertain to life in the flesh and those in the beyond with things that are fitting to that realm. While there has long been a great deal of curiosity concerning the nature of living in the other world, men have found it best to live in one world at a time. The path of history is strewn with nervous wrecks that strained their minds in an effort to pierce through the veil before the time.

Fundamental in every successful life is the element of trust in God. He has led men to believe in immortality and to look for a meeting with those that have gone on before. It is best to let the matter rest there. The road to happiness lies along the way of the careful performance of the duties that lie at hand, together with the wholesome and moderate enjoyment of the blessings that nature affords, without attempting to pry into the duties that occupy the time of people on the other side. Mrs. Corra Harris very properly says: "When it comes to spiritism I am a firm believer in the Monroe doctrine. I am teetotally against all entangling alliances with the spirits of another world."

We cannot hold intercourse with the dead without interference with them and injury to ourselves.

KEEP FEET ON THE GROUND

The American Federation of Labor has decided by an overwhelming majority to steer clear of ready-made utopias and keep its feet on the ground. It has won its way to power and recognition by staying close to actual conditions, and it is in no mood to take up with bizarre and untried theories of governmental action. The "dictatorship of the proletariat" found no welcome at Denver, and labor in America has no desire to form a government under the control of any one occupation.

Labor deserves and demands respect and recognition. For centuries people have talked about the dignity of labor, and the gospel raises it to a high place by precept, example and illustration. But there is still in the world a widely prevalent notion that the man that works with his hands occupies a position inferior to the brain worker or to the gentleman of leisure.

"What I object to about America," said a foreign nobleman on a visit to this country, "is that you have no leisure class." "O, yes, we have," was the reply; "we call them tramps." Idleness is a curse to anybody, rich or poor, and the sooner a young man or woman finds congenial, taxing work the better it will be for that individual and for society.

Bishop Collins Denny, D. D., of Richmond, Va., who has charge of Bishop Darlington's Episcopal District during the latter's absence in Europe, is in Salisbury this week presiding over the district conference in session at Park Place. Bishop Denny is no stranger in North Carolina as he has presided over both conferences, and his presidency and appointments gave general satisfaction, and the Advocate joins the hosts of Methodists in the state in giving him a most cordial welcome at this time.

PEOPLE AND THINGS

We are pained to learn that President Few, of Trinity College, is confined to his home on account of typhoid fever in his family, Mrs. Few and two children being confined to their beds with that disease.

At the residence of the bride's father, Mr. C. G. James, Roxboro, N. C., July 10, 1921, Mr. Robert W. Long and Miss Thelma May James, both of Roxboro, were united in marriage, Rev. E. C. Sell officiating.

Rev. H. E. Spence, of the department of Bible in Trinity College, is attending the summer school at the University of Chicago, and will be away from the state till about the time Trinity opens in the fall.

Mr. R. H. Stone, a ministerial student of our church, who has been attending Toccoa Falls Institute, Toccoa, Ga., was a visitor at the Advocate office last week. He will be at his home near Winston-Salem this summer.

On Tuesday, June 28, Miss Blanche Elizabeth Eastep and Mr. Jesse Paige King, both of Statesville, N. C., were married at the home of the bride by their pastor, Rev. T. A. Groce. Both are active workers in Race Street church.

Charles Irving is the name of the newcomer at the home of Mr. and Mrs. Conrad Lahser, musical director of Greensboro College. The young gentleman arrived on July 1st. He is the grandson of Rev. and Mrs. S. T. Barber, of High Point.

Rev. A. G. Canada is being assisted in a series of meetings at Summerfield by Rev. J. H. Capps, of Mooresville. The reports from the meeting are to the effect that large crowds are attending and that many are intensely interested. The meeting will continue through next Sunday and possibly longer.

In the Methodist church at Dobson, N. C., June 15, Miss Juliet Lois Folger, of Dobson, and Mr. Samuel Irwin Poole, of Greensboro, were united in marriage, the ceremony being performed by Rev. Dr. S. B. Turrentine, president of Greensboro College. Mr. and Mrs. Poole will make their home in Greensboro.

The Reverend H. M. Jackson, small of stature, but large of heart and mind, is in the midst of a great year at Epworth, Raleigh. He is preaching to large congregations and has his congregation well organized. It surely seems that Epworth and Jackson have been waiting to get acquainted with each other for a long time.

It will be pleasing to his many friends to know that West Market Street church, this city, has granted their popular pastor, Rev. J. H. Barnhardt, a two months' vacation, and that he will sail on the 5th day of August from New York for Europe. Bro. Barnhardt will be accompanied from Greensboro by Rev. G. T. Rowe and Mr. C. H. Ireland, who go to London to attend the Ecumenical Conference as delegates from the Southern Methodist Church. They will sail direct to Naples, and will tour Italy, France, Belgium and England.

On the first Sunday in July Rev. J. H. Capps, pastor at Mooresville, Broad Street and Jones Memorial, and the congregation of the latter church worshipped in their new church building for the first time. The new building is modern in its architecture, and cost something like \$5,000. The work on this new charge has surpassed the expectations of its promoters. Every department has had a phenomenal growth. The Sunday schools are large and the Epworth Leagues are doing most excellent work. Brother Capps is in great favor with all the people at Mooresville irrespective of denomination.

The last of the twenty district conferences is being held today and tomorrow, the Salisbury, and it is in session at Park Place Church, Salisbury. Bishop Collins Denny, of Richmond, Va., who has charge of this Episcopal District in the absence of Bishop U. V. W. Darlington, who is now in Europe, is presiding. The Advocate regrets the fact that it has been unable to attend the last several that have been held. It was our purpose to make practically all of the district conferences this year, but illness of one of the editors necessitated the other remaining in the office, hence the Greensboro, Charlotte, Fayetteville, New Bern, Elizabeth City and Wilmington had to be passed up. We shall keep these in mind next year and make sure that the conference organ is represented at each of them. As the late Bob Phillips would say, the next stop is the annual conferences.

Rev. W. B. West, pastor of Central Methodist church, Mt. Airy, has been given a month's vacation by his official board, and is now visiting in Charlotte, Greenwood, S. C., and in Waynesville. Brother West is accompanied by his family.

Rev. D. H. Tuttle, the hard-working pastor of that fine Smithfield congregation, has been granted a month's vacation by his people and he and family are spending the time with relatives at Ashboro, Connelly Springs and in Alexander county.

We were pleased to have in our office for a few minutes last Friday Rev. V. L. Marsh, of Meads-ville, Va. Brother Marsh transferred from the Western North Carolina Conference a few years ago to the Virginia, and has been successful in his new home.

Rev. J. Marvin Culbreth, formerly of the North Carolina Conference, but now of St. Louis, preached a great sermon at Waynesville last Sunday. Marvin is a fine preacher and one of the most polished gentlemen in Southern Methodism. Missouri Methodism is much richer because he went out that way.

If the party who wrote the article relative to a recent editorial in the Advocate on the "Ku Klux Klan" will be kind enough to give us his name his article will then be considered. We thought that everyone was aware of the fact that no article is published in this paper unless the name of the author is known to the editors.

We regret to chronicle the fact that Sister Cornett, wife of Rev. J. C. Cornett, pastor of the Forsythe circuit, was forced to undergo a surgical operation last week at the Lawrence Hospital, Winston-Salem. News from the hospital is to the effect that Sister Cornett is doing nicely, and her physician and friends expect her to be able to return in a short while to her home.

The tent meeting which had been in progress at McAdoo Heights, near Greensboro, for several days, came to a close last week. We see it announced that there were something near two hundred conversions, and from the meeting a new church will be organized, which has been named Grace. It will start out with a large membership and will be served till conference by Rev. A. Burgess, of Proximity. Rev. Jim Green was in charge of the meeting just closed.

Rev. John W. Moore, of Broad Street church, Statesville, will be the preacher at the Ball Creek Camp Meeting this year, and the services will begin on Thursday before the fourth Sunday in August and continue through Sunday and into the week following. Rev. John H. Green is the pastor and invites all who can to attend. Brother Green will have preaching on the third Sunday night in August which will really be the beginning of the camp meeting.

In a private letter Rev. L. A. Falls says: "After one week in the hospital and one week at home I was commanded to spend a while at beautiful Lake Junaluska, and since spending about ten days here I am rapidly gaining and will soon be where my heart longs—serving the good people in Dilworth, Charlotte. The kind people gave me a two months' vacation, and I appreciate it more than I can express, but I think it will not take nearly that much time to bring me back to myself again."

They had big doings over at Hickory Mountain Church the first Sunday in July according to the Pittsboro Record. Brother Shaw, the editor of that paper, says he was there, and that the children gave Sunday School Day exercises and that they did it well, and that Charles K. Wrenn, of Siler City, made a big speech. Wonders still come. The editor also states that they had some big dinner on the grounds, and that he, for fear some one would get offended, ate with all of them. Brother Shaw, it is hard to tell how you got out such a good paper last week.

The Observer has this to say about a good Methodist and friend of the Advocate: "The North Carolina Bar Association conferred signal honor upon Charlotte by selection of one of the city's most popular lawyers, Mr. John A. McRae, as its president for the coming year. Mr. McRae is peculiarly qualified for the position and he has friends not only in Charlotte but throughout the state who are resting in confidence that he will give the association an administration marked by enthusiasm and efficiency in service. The calling of Mr. McRae to headship of this organization is an event that will give pleasure over the state."

Rev. J. A. Cook, of Randleman, preached at Central church, Mount Airy, last Sunday in the absence of the pastor.

We regret to note that Rev. M. Y. Self, of Norlina, was called to the bedside of a sick brother in Charlotte last week, who died on Tuesday morning. Rev. J. T. Draper, of the Warren charge, preached at Norlina in the absence of the pastor.

Cleveland church, on the Woodleaf circuit, suffered quite a loss when her church building was struck by lightning June 4th. The vestibule and steeple were shattered badly, but the damage is not as great as some feared at the beginning.

That big hearted layman of the North Carolina Conference, Mr. N. E. Edgerton, who died a short time ago, left a \$5,000 life insurance policy on his life to the Methodist Orphanage at Raleigh. This example of our late friend is worthy of emulation. Our orphanages could be made much richer and independent of any disasters if a large number of our people would thus provide for their support.

Mrs. Alice Cuthbertson died last Tuesday at her home near Union Church, in Union county. Sister Cuthbertson was a good woman, devoted to her church and all its interest. Her membership had been at Union Methodist church for a long time and she was one of the strong supports of that church. She leaves a large family, all of whom have taken their places in the larger spheres of life.

Rev. Baxter F. McLendon, the evangelist, will hold a meeting at North Wilkesboro beginning on the 17th of July. He expects the meetings to continue for four to six weeks. A large tent with a seating capacity of six thousand will be pitched on a vacant lot on Main street in the center of the town. The people of that section are looking forward to this meeting with a great deal of interest and expect it to be the largest attended of any ever held in that section.

Mr. C. T. Weatherly, one of the strong pillars in the church down at Pleasant Garden, called at the Advocate office last week to renew his subscription to the church organ. He gave us the information that his church is being remodeled by adding 16 additional Sunday school rooms and fixing up a large basement for recreational purposes. His parting words were, "We have the best preacher in the Western North Carolina Conference." We were not in a position to dispute with Brother Weatherly. Rev. A. G. Loftin is the preacher.

Just listen to Turner Smathers: "Please remind the folks—just the folks—of that happy faculty the Andrews station has for doing the right thing at the proper time. The latest manifestation of that faculty was their voluntary tendering to their pastor an extended vacation, and a good long purse out of which to pay expenses. Blessed is the church that anticipates its pastor's need of rest and recreation, and are able to realize that all vacations call for an extra outlay of money. If any person thinks Andrews is not all right, please advise such an one to think again. So shalt thou be a faithful witness among many brethren."

Rev. T. F. Marr, D. D., after his strenuous campaign as educational secretary of the Western North Carolina Conference, and having charge of the recent campaign for Christian Education, has closed up his office in Salisbury, and gone to his summer home at Brevard. He wishes that all correspondents to address him Brevard, N. C., till further notice, and to send all subscription cards, money and securities of every sort intended for the Christian Education Movement to him at that place by registered mail. Dr. Marr asks that nothing of this kind be sent to Nashville, Tenn., as all things pertaining to that movement in the W. N. C. Conference must be handled through his office. He also urgently requests that the reports be sent in as soon as the canvass has been completed.

The revival meeting of the Race Street Methodist church in Statesville is being held in the auditorium of the Bell Street graded school building. It had been planned to hold this meeting in a tent, but upon investigation it was found that a tent large enough to seat the throngs expecting to attend could not be secured. So the school board furnished a happy solution of the problem of seating this growing congregation. This meeting began last Sunday. The pastor, Rev. T. A. Groce, was fortunate in securing the services of Rev. Luther B. Bridgers, D. D., of Gainesville, Ga., to do the preaching during the revival. Mr. Jenkins, of Atlanta, Ga., will have charge of the singing.

THE MODERN MISSIONARY

As Described in the Atlantic Monthly by the Late Howard Bliss, who was for Eighteen Years President of the American University, Beirut, Syria.

The modern missionary has been privileged to live in an age in which a flood of light has been thrown upon God's process of creation. Trained in the scientific method, he has risen from his studies in the broad aspects of evolution, in comparative religion, in the history and the philosophy of religion, in the history of civilization, in the lower and higher criticism, convinced as never before that a man's religious belief powerfully affects that man's happiness, usefulness, progress and salvation. He has scant sympathy with the superficial view which declares that so long as a man is honest it makes no difference what he believes. He is persuaded that Christ's message is a definite and distinct message, founded upon the knowledge of facts as facts. Christianity respects all that is good in Buddhism; but Christianity is not Buddhism. Christianity is not Brahmanism, it is not Mohammedanism, however near these religions may come in some of their teachings to the teachings of Christ. It is a Christian message, based upon a particular attitude to the universe, explicit, precise and unique. Men may reject it, but in rejecting it, they must reject something that is a definite interpretation of the great mysteries surrounding us.

Message Infinitely Worth While.

Moreover, while painfully aware of the glaring defects of Christendom, and with every disposition to be fair and generous in his judgment, he is convinced as never before that the influence of the best of other religions upon the individual, the home, the state, has been incontestably far less benign than that exerted by Christianity. He is certain that the Christian view of the world is so superior to all other views as to make it infinitely worth while to proclaim this view to the uttermost parts of the earth.

In these beliefs he is in full accord with his predecessors. But his studies and his observation have forced him to a further conviction. He does not believe that Christianity is the sole channel through which divine and saving truth has been conveyed. And this persuasion he admits ungrudgingly and gratefully. For it at once enlarges his spiritual fellowship. All men who are themselves seeking God and who are striving to lead others to God become his companions and his fellow workers.

Our missionary has a new conception of the brooding of God's spirit over the soul of man, the soul which ever retains traces of the divine image, in which the light, which lighteth every man that cometh into the world is never wholly quenched. Reverently he dares to apply to himself Jesus' pregnant discovery: 'My Father worketh hitherto—and I Work.'

Respects Faiths of Others.

Thus seeking and thus working, he discovers with a new humility that, with very much to give, he has not a little to receive from men of other faiths; the mystical element so prominent in Eastern religions; a becoming reticence in the presence of the great mysteries of life; a sense of the nearness of God; a recognition of the importance of religion.

This widened conception of the work of God in the world has a profound effect upon the missionary's method of presenting his own Christian message. He is not content to combat the error which looms so large in the creeds of other men. He is anxious to find the kernel of truth of which so often that error is but a distorted expression. He realizes that such words as 'heathen', 'infidel', 'heretic', 'pervert', are not brotherly words. The mere word 'crusade' makes some of my Moslem students white with anger. I have known men who are separated indefinitely from the gospel's influence just because of these infelicitous, these poisonous words. On the other hand, how richly beautiful is Christ's vocabulary in this connection; the seed, the light, the heaven, the spring, the life!

I shall never forget how close we came to having a riot at college because of a supposed insult leveled at the Koran. For thirty years a slurring reference to Confucius was remembered against a veteran worker in China. The modern missionary, profiting by these warnings, rejects epithets however telling if they are not quite just. He withholds arguments which, the tables turned, he would not think fair or generous if applied to his own belief.

He seeks to practice, with a new sense of its importance, the Golden Rule. He must strive to be unflinchingly, scrupulously honest in his own intellectual processes and habits. repeatedly reminding himself of Coleridge's great aphorism, applicable to all religions as well as Christianity: He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end by loving himself better than all.

The Heart of The Message.

What then is the missionary's message? It is the proclamation of the Religion of Jesus as disclosed in his teaching and as exemplified in his career. Christ's religion is a world-religion because it deals with a craving elemental, instinctive, universal—man's craving for life. Christ claimed that He knew how men can live adequately, overflowing. His message to mankind is a message that is astonishingly simple in its statement, naive in its claims, ample in its outline, self-evidencing in its application. It is couched in terms that relate to universal human experiences, and hence that all men can understand. 'If you wish to live,' said Christ, 'really to live,—not a life of mere animal existence, but a life human, divine, victorious, eternal, a life whose quality gives in itself the surest hope that it will survive the dissolution of your physical forces,—you must think of God as your Father, loving, righteous, wise, strong, and you must reverence and love Him and live with Him as such. You must think of yourself as God's child, docile, obedient, trustful; and you must love yourself and live with yourself as such, with a self-reverence that insists upon a standard of unstained conduct maintained at whatever cost; loss of goods, loss of life itself. You must regard your fellow man as your brother and love him and serve him and live with him as such. Thus living, you will live in such peace as the world cannot give and in such joy as nothing can destroy.

This is the message which Christ proclaimed in word and in life, and proclaimed with the unshakable conviction that all men needed it and that any man following in his steps would find his elemental craving for life richly satisfied. Christ's religion involves complete submission to the Will of God in filial, loving obedience. It links in indissoluble bonds creed and deed. As it regards the doing of God's will as that which brings Heaven upon Earth, so it looks with fear and with loathing upon sin as that which separates man from God, constitutes its own hell whether here or hereafter, and corrupts the very being of the soul.

No Primrose Path—But Victory.

Though possessed by a joy that nothing can destroy, life is not a comedy. Though passing through tragic experiences of suffering, sorrow, and sin, life is not a tragedy. Life is the unfolding of the Father's plan for the child's body, mind, and soul—with perfection as the ever-present, ever-receding goal. The pathway will not be an easy one, even as it was not easy for the Master—loving service always costs, whether it be God or man who extends the helping hand. Suffering and sacrifice will be inevitable. 'Working out the beast is no holiday jaunt; the 'ape and the tiger' do not readily die. You cannot truly love God and self and man; you cannot really put righteousness, justice, mercy in the very forefront of life, without a willingness to give up ease and comfort and popularity and power. But the victory is sure; all the forces of righteousness in the Universe are on your side.

Much remains implicated in the Religion of Jesus that is not formally expressed: a home beautiful and radiant; a spiritual and ministering church; a just and benign social and industrial order; a truly democratic state. All these must inevitably follow when once the Christian Ideal has been adopted. Perfection, moreover, upon which Jesus insists as the goal of man's striving, will bring with it a due development of his intellectual and aesthetic nature.

Truly Catholic Faith.

Many details might, indeed, be added; but they are details—splendid details, but still details. Of course, it is absolutely inevitable, as it is absolutely proper, that Christ's message should be subjected to intellectual restatements as varied as is the mind of man; restatements more closely articulated in their various parts than this simple statement from the lips of Jesus. For his message deals with the greatest and the deepest things in the world, the most mysterious, the most baffling; and it is

natural that man should wish to explore more closely and explain more minutely and justify more completely the message. But the plea must always be made, with full recognition of the perennial honor in which the theologian should be held, that Christ's essential message must remain on the lips of his messengers simple in its assertions, ample in its outlines, universal in its terms. Faith in a loving, wise, righteous, and holy God; faith in self; faith in mankind; faith in truth, in love, in righteousness—this fulfills the conditions of the Catholic faith, quod semper, quod ubique, quod ab omnibus.—Atlantic Monthly.

A STUDENT CAMPAIGN

Plan For Presenting Christian Message To All The Students of Japan.

By S. A. Stewart.

"Constantinople and Cairo, Turkey and Egypt and the Near East are wide open for a great advance and a friendly approach to Mohammadans. The war marks the end of an old epoch and the beginning of a new era. For a hundred years the seed has been sown in Turkey through schools, colleges, evangelistic and literary work, but for a century, open converts from Islam to Christianity have not been allowed to live and confess their faith in Christ. A new day has dawned and the doors of opportunity are opening wide before us." Thus wrote Mr. Sherwood Eddy after his trip through the Near East in which he addressed unprecedented numbers of students. He found the same conditions true in Continental Europe also, as those who read his articles on this trip will recall. It seems clear, then, that the students in Europe and Western Asia are ready for an advance. I raise the question in this paper, "Is not the same true of the students of Eastern Asia and especially of Japan?"

There is a restlessness in the atmosphere that is prophetic, not to say ominous. The students are alive to new problems and open to new leadership as they have never been since the early days of Meiji. Of course there are international problems—even some complications—that account for this situation in part, but I feel that it is mainly the result of the new world-situation. And the hearty welcome accorded to the members of the S. S. Convention is but an indication of the readiness to hear the Christian message that we may expect if we approach the problem from the right angle.

My suggestion is a simple one: That we organize a student campaign on a nation-wide basis, for the definite purpose of presenting the Christian message to all the students of this country. It should attempt to reach all of the students of Middle School grade and upward. But especial effort should be made to reach students of Middle school age, as that is the time of religious sensitiveness, the time when life-decisions are made. There is no doubt that the Christian message with its buoyant faith and courage, its appeal to the spirit of self-giving and world-wide service, will be especially welcome to the students of Japan, as it is the students of other countries.

One consideration which has led me to feel the need of such a campaign is the fresh realization that the educational institutions are really shaping the thought-life of the nation. I am not an admirer of the modern trend of German education, but the German proverb contains a truth that deserves our serious consideration, "What you would put into the life of a nation, put into its schools." This is no new truth, of course, but as one studies the relation of German educational policies to the recent developments in history, one readily recognizes the force of the above position. Unless the educational policies of Japan are shunted off into a new direction, I see little hope for liberalism. Education with a bias to nationalism, that is, for the purpose of propagating nationalism, is a theory of education which cannot be defended. And especially from the Christian standpoint, it is entirely unacceptable. Dr. M. E. Sadler in his introduction to Friedels book on "The German School as a War Nursery" describes this education with a bias in very striking terms. To quote a few sentences: "Education is a great power. If you can canalize it, you can use it hydraulically for public works. Science, if organized along with education, is a big lever in state policy." On the contrary we are convinced that education should be primarily for man, and not first for purpose of state; but isn't it clear that un-

less we get our Christian message across, unless we get a hearing among students, we are not going to make much headway in Christianizing Japan? To get educational ideas and policies changed will take time, but the quickest and surest way to accomplish it is to start with the students themselves. It is a case of the longest way round being the shortest way up.

The next consideration is the fact that we are not getting a large hearing for our message. Most of us will agree to this proposition though we may differ as to the causes. I know that most of us, Japanese pastors and missionaries alike, are doing what we can to get in touch with students in our several communities. We have Bible classes and young men's clubs when we can get them. The Y. M. and Y. W. C. A. are doing large service, but still the great bulk of students, those in Government schools, are untouched. Our present methods are hopelessly inadequate so far as getting the message across is concerned. "And how shall they believe in him of whom they have not heard?" Is it not the duty of us who are "sent" to find a way to be heard?

Again, that we should avail ourselves of the new situation seems to be but good common sense. We all believe in the "psychological moment." I do not claim that there is any definite movement on the part of students toward Christianity, but I do think there is an openness of mind, and an eagerness to find new truth which combine to make a special opportunity for us. "Sail your boat with the wind," and though the wind be not blowing directly towards Christianity, it is at least blowing. There is nothing static in the thought atmosphere of Japan. No one can say that we are in a dead calm. When there are so many problems in our life that Christianity alone can solve, and when these problems are at the door of our daily experience demanding solution, it behooves us who believe that the teachings of Jesus are applicable to all exigencies of our life, to get busy. What has Christianity to say on the Increase of Armaments? What about nations joining in an unholy competition for trade and commerce? Can the Christian spirit be applied to the problem of racial discrimination in such a way as to lead to a permanent solution?

What has Christianity to say about the methods of big business? Any young man who finds Christianity the solution for social, national, and international problems will easily be led to seek it as the solution for personal problems. We know that a large number of the leading Christians were won by starting with their point of interest, viz, the study of English, and leading them on to a realization of a higher need. We may avail ourselves of this new world situation as a starting point.

The campaign ought to be worked up on a scale of sufficient breadth and extent to make it worthy to be called a national campaign. We should plan to reach all the 1,427,626 students in schools above primary age. It should have sufficient men and means back of it to command the attention of educational and other leaders of thought. Finally, it should be a united effort, participated in by the combined Christian forces of the country. Mr. Benjamin Kidd has emphasized most strongly the power of the social appeal when the attention of the whole nation is focussed upon a single objective. This power in pursuit of the "emotion of the ideal" he regards as the mightiest power known to our modern life. We recall the strong emotional appeal which the war made to people of the countries engaged. Some such united campaign based upon the moral conviction that the Christian message inspires, would undoubtedly meet with a ready hearing and a warm response.

It will sound strange to some to suggest this kind of specialized dendo, or class distinction. We all agree with Dr. J. P. Jones of Madura, India, when he says, "I believe that the masses and not the classes should receive our greatest care. It is no disgrace to Christianity, indeed, it is its glory, that it has for the last 2000 years first reached and transformed the lower strata of society, and has passed on through such to the highest, in its influence and potency. It is doing the same thing in India today, and its growing influence over the outcasts is one of the healthful and sure signs of the ultimate dominance of our faith in that land." (Quoted by Jno. R. Mott in Decisive Hour of Christian Missions.) But it is also true as Dr. Mott observes, that "an adequate strategy recognizes that there are strategic classes as well as strategic

racess and nations." And he puts the students of the non-Christian world among these strategic classes. We are doing specialized work in our Sunday schools and no one thinks it strange. It is not the part of wisdom to follow it up a little longer till the strategic hour of religious decision has been reached? St. Paul visited strategic centres in his missionary journeys under the guidance of the Holy Spirit. May it not be that the Holy Spirit is opening to us this new door of opportunity?

Next year there is to be a great Conference of Christian Workers in China that will bring to the Far East many of the religious leaders of England and America. Should we not plan for our delayed Workers' Conference about the same time, and follow it up with a Student Campaign of nation-wide extent? The conviction has come to me that we should. If it is the Spirit's leading I am sure that it will be done. The editor of the "Congregationalist" in his New Year's editorial used this striking sentence: "God travels by roads men build." May the Holy Spirit teach us that we may make ready His way!

OVERRULING PROVIDENCE

Rev. G. W. Fitzwater

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. Psa. 76:10.

To illustrate the meaning of this remarkable text of Scripture, let us recall two eventful incidents of modern history.

First, the horrid thing of human slavery

Pirates of the North kidnapped and sold thousands of African slaves to the Southern planters for slave service on the cotton, cane, and tobacco plantations. All a scheme of human greed! Slave masters were often severe. But slaves were often owned by the most refined and often Christian families. They were severed and sold from their parents, which looks hard. But this separation cut out all the native African language and much of their superstitions. They were taught to work. They were not colonized here, but man-aged and trained for more than two centuries.

Instead of enslaving them we ought to have taken the Gospel to them. But we were too selfish to obey the great commission. Men were honored for great number of slaves they owned, while white folks left the work for slaves to do. Gentlemen became arrogant and idle. Ladies became pale and sickly. Slaves were generally very attentive, faithful and polite. They loved their masters and would have died for their masters, who taught them of Jesus. And about the time 4,000,000 of these African slaves had become Christianized by such environment, the overruling hand of God broke the manacle off these slaves and set them free in a healthful, civil and Christian land. The Lord had turned the institution of slavery into a great missionary movement—the most successful of the age. The Yankee shipped the negro because he found a lucrative market for him in the South. The planter bought him for his labor—all for gold! The darkey was delivered from cannibal life and by the wrath of man enslaved and taught to labor. All selfishness on our part. We would not spare the labor and the cash in missionary work. But we had to pay the cost of it all at last, and much of the price was paid in blood and tears. But surely God makes the wrath of man to praise Him: The remainder of wrath shalt thou restrian.

Now, think of 12,000,000 Christianized colored people saved from cannibal life and fetich worship! And if we don't want them here, why did we not send the Gospel to them? These people are all patriotic and not an infidel among them.

The second incident: The oft-regretted separation of Methodism in 1844. It seemed regretful and hard that beloved and wise church leaders could not see eye to eye in the great dilemma confronting the General Conference of 1844. But it is all plain to us now. If the Southern branch of the church had not gone South—i.e, organized in a separate body and taken the attitude they did toward slavery—it is certain that Methodism could not have been maintained in the South, for the sentiment of the people, almost unanimously, stood for slavery. It seemed hard for men of God to disagree. But God overruled it all for good. And now, behold how the Lord prospered the church in the Southland! And had it not been for that re-

gretted thing of the separation this work would all have been lost.

"God moves in mysterious ways
His wonders to perform."

And now if it be God's will and the union of these two great bodies of Methodism shall be consummated, it will prove a blessing and save the world for Christ.

The same may be said of the Methodist Protestant church. They "struck" for "church democracy" in 1826-28 and organized in 1830, contending for a vote in conferences by the laity. And now all Methodism has come round to nearly all they asked for. We are all working for the same cause—the salvation of souls. Why not all come together as true brethren in Christ Jesus? Indeed it looks bad to the world to see three Methodist churches in one small village. It is a waste of money and labor. One church would be plenty for all. When will Christ's prayer be answered? John 17:22: That they may be one, even as we are one; and 23: That they may be made perfect in one.

Surely, the wrath of man shall praise Him: the remainder of wrath shalt thou restrain.
Greensboro, N. C.

THE KNIGHTS OF COLUMBUS

We now are informed that the Knights of Columbus intend to spend some of the millions of that fund they were given by the American people just as the Armistice was declared, in building recreation plans for the ex-soldiers, plus.

That is desirable. The Knights of Columbus have the money. The American people, Protestants, Jews, materialists, Catholics, contributed this vast fund. It should be used, but it should be, with perfect distinctions, made very plain that those recreation parks are the gift of the American people and in no sense the donation of the Knights of Columbus, the latter simply falling heir to these millions and at the very most and best, being simply stewards and agents of a trust fund. We speak of the Peabody Fund, the Carnegie Foundation; we do not drop them to sound aloud and afar the names of the agents who are administering the funds. It is theatrical, but it is very poor ethics, for the Knights of Columbus to attitudinize as the giver of these funds. They tried it on the American Legion, as to that vast marble temple in Washington—and got turned down. Let us be treated to a little candor in this last discovery of opportunity. The plan is good, but please drop the mask as to whose is the credit for it.—New York Christian Advocate.

RESPECTING THE CLOTH

A delightful Episcopalian minister had an engagement to lecture at 8 p. m. in a New York auditorium. A dinner engagement held him in his hotel until 7:45 p. m. He rushed out to the taxi stand and said to the driver: "I've an engagement to speak in Mechanic's Hall at 8 o'clock. Break the speed laws! Take any chances! I'll take the responsibility!" The car whizzed away. It had gone a few blocks when it was halted by an Irish traffic policeman.

"Shtop!" he shouted. "Shtop! Back up there. Whadda ye mane thryin' tuh make a racetrack out uv me boulevard? Hop out there an' give me your name and number."

The minister stepped out. The policeman took one look at the ministerial choker and closed front vest. Then taking off his hat he said softly:

"I beg your pa-a-r-don, father. I stopped ye so's I cud tell the laddy here to be careful three blocks farther down. There's a mean Protestant cop down there and ye might get pinched."—Journal of the American Medical Association

WILLING TO GIVE OR TAKE

John D. Rockefeller's favorite story is of a farmer who met another driving in a narrow country road in the deep snow of winter.

"If you don't turn out for me," said the first farmer, "I'll do to you what I did to the last man who wouldn't turn out for me."

Not caring to have trouble, the other man pulled out into the deep snow and let his neighbor pass. When got back in the road again, he turned and shouted back to the first farmer: "Tell me, neighbor, what did you do to the man who wouldn't turn out for you?"

"I turned out for him," said the belligerent farmer.—Exchange.

THE RELATION OF A PREACHER AND HIS FAMILY TO THE PARSONAGE

By K. F. Duval, a Pastor.

(Delivered before the New Bern District Conference and published by the request of the Conference.)

Friends, I have a bad speech. Brother Shamburger has asked me to say a word on the Relation of a Preacher and His Family to the Parsonage. Had I been left to choose for myself, I would have selected another subject.

Let me say before I proceed that the indictment I bring against some parsonages is by no means true of all parsonages. The number perhaps is small to which most of these remarks will apply. I hope so anyway. Again, let me say that I am not called upon to make a speech—only to open up the subject.

The parsonage, we know, is the pastor's home. It is the abode of the preacher so long as he is in active work. And the home life of the pastor has a great bearing upon the influence he will exert upon other homes. His work will not mean much to those whom he serves, unless he has the respect and confidence of his people. And respect and confidence can hardly be maintained, unless the parsonage is kept decent and in order. It is hard for a man to dispense the pure Word with effect when he lives in a dirty, filthy house. His people will feel a holy uprising in them every time they visit him and see the marks and scars on the premises he could easily avoid if he cared. Instead of going away loving him and his family better, they will go away wishing they were gone.

A preacher's wife told me some time ago that she visited a parsonage where she and her husband had lived the previous year. Several months before they moved—perhaps a year or two—there was bought for the parsonage a supply of plates—a full set of each kind. But on her return, not a set could be found intact. Nearly all of that beautiful chinaware, with gold bands on it, had been destroyed or damaged in less than twelve months.

I followed a man once where they had the wood piled in the middle of the parlor floor—I suppose for convenience. It is needless to say what kind of impression that man and his family had left upon that community.

I visited a parsonage since where I had spent four years, and the odor of the backyard where they did the washing and threw fish heads, or something (I don't know) was so strong that I could not bear it. I went home and told my wife in disgust. She said she had heard about it; but as I had requested her not to make her husband's mind a slop bucket for all the gossip and filth she heard from the women side of life, she had not mentioned it.

I have seen the furniture mutilated, walls scratched, and woodwork marred until it looked as if barbarism instead of civilization had been harboring there.

A senator lived across the street from me on one of my former charges, and his wife, who was a very dear friend to Mrs. Duval, was going up the state on a trip. We thought it would be nice for her to visit the Methodist parsonage at a certain place, as the pastor there had also served the charge we then occupied. The trip was made, and when wife inquired of her concerning her stay at the preacher's home, she said, "I enjoyed it pretty well during the day, but at night sleep was impossible." Said she, "I soon found myself a boarding house for a great army of those wingless creatures that are a foe to human rest." This lady was a Baptist, too. Just think, that a Baptist lady couldn't sleep in a Methodist parsonage. I never go to Conference and see that preacher without recalling this incident.

Well, some of you say that the preacher is not the blame all the time; it is his wife. I know a preacher has a hard time getting a wife, and some of us marry to our ruin. We are afraid to marry a girl who has been the participant of plenty at her father's house, and whose advantages are such that she might well expect to live free from want in her future home. We are afraid that the drop to our little support would embarrass her. And to go the other way, we are in danger of getting one who will embarrass both herself and us for life. There are preachers who have failed, or have been hampered in their work on account of their wives. But if I had a woman who wouldn't keep things decent, I would get a broom and a mop and clean up myself,

until I had either taught her how it was done, or had made her so ashamed of herself that she would be glad to relieve me of the job. I happen to know of one case where that method actually worked.

I think it is a good plan for the preacher to replace in the parsonage what he destroys. The Ladies' Aid Society in many places have this work in hand, and all the preacher has to do is to let it be known what is worn out, or what the parsonage needs.

Of course the insurance should be kept up, and the building protected by a few coats of paint occasionally. But I need not dwell on these.

I would like to say a word about making the parsonage the home of the presiding elder as well as the preacher—a real prophet's chamber—where he could relax and rest his tired head. But as I was to only open up the subject and not make a speech, I will relieve you of myself with one further remark.

Time rolls around when we have to move. We have to leave our fields of labor for other fields, and we should be careful that our last days cast no discredit on the days gone before. The way Jesus left the world had a mighty influence upon what He said and did during His earthly ministry. His last days were days of victory. His behavior was such that even His enemies had to acknowledge that He was a good man. The end of any journey is always impressive. What we do then, and how we finish the task, will be remembered when many of the former things are forgotten.

I see the assembling of the conference, and at the close the appointments are read. The preacher moves. I see the ladies as they gather at the parsonage, some with tears upon the cheek, and some with water in the eyes. One says, "He was a good man. I wish he could have stayed. His sermons were an inspiration to me." Another says, "I shall never forget what he has meant to my home." (They are now entering the parsonage.) When they have gotten in and begin to turn things about, the scene changes. "Just look what they have done to this piece of furniture. Look at those marks on the wall and cuts on the doors." Another has invaded the china closet and calls out, "They have broken up all our plates—only four are left—and the handles are off all the cups." Two of them make a survey of the backyard, and at once begin to comment on the awful odor where "she" throws out dish water and what not. I see the crowd as they go home to tell their husbands the story. The tear on the cheek and water in the eye have been transmuted into fire—fire of wrath, fire of disgust. And such a condition at the parsonage he has left will do more towards deadening the preacher's work than all the old drunkards and liars on the charge. The good impressions he has made will in a degree melt away.

The sweet memory of a pastor and his family and their godly work is one of the precious treasures of any Christian home. For God's sake, don't spoil that treasure with an unkempt parsonage.

(The Advocate has in hand a companion paper, read by Mr. B. W. O'Neal, of Oriental, before the same district conference, on "The Relation of the Laymen to the Parsonage." The conference requested that this paper also be published in the Advocate, and it will appear on this page next week.—Editors.)

DR. BROOKS ANSWERS

Dr. Brooks and the State Department of Education have been under fire from many quarters for the past several months on account of the recent change in the classifications of teachers. Many old and experienced teachers in the State have reduced in their classifications to a point where they were drawing less salary than many younger and less experienced teachers. This naturally caused much talk, and the State Department has been bitterly assailed.

Dr. Brooks has kept his own counsel and said nothing until he had the proper ammunition to shoot back.

He has prepared a statement for the press of the State which will answer many of his critics effectively. He makes out a good case for the State Department. He shows that North Carolina has moved up 14 places educationally and is sweeping forward at a rate which will soon leave other States behind. In justification of the State's restrictions, Dr. Brooks says:

"If North Carolina continues to progress educationally, it is absolutely necessary to place a premium on professional fitness. An average monthly salary of \$105 a month for those who have had from two to four years of college training or who have had 10 years experience and demonstrated their fitness to teach is not excessive. It is the duty of school officials to replace the second grade teacher or unprepared teacher with a well prepared teacher whenever possible. But wherever this is done the salary budget is increased a hundred per cent, without raising the salaries of individual teachers one cent."

That the teachers are striving to meet the State conditions is evident from the following figures given by Dr. Brooks:

"The teachers are striving heroically to improve themselves. Last summer 7,000 teachers went to school from six to 12 weeks. This was unprecedented in any state. This summer will be still larger. From present indications at least 8,500 will attend school from six to 12 weeks because all the state and county summer schools show a larger enrollment than was indicated last year at this time. Therefore, no county should think for a moment of reducing the state salary schedule. If it is done in a single county the best teachers will leave that county and the poorest county needs as good teachers as the most wealthy county."

Within two years, says Dr. Brooks, North Carolina has moved educationally from the foot of the list above 14 other states, unless their rate of progress has been greater than ours, and the world can no longer point to us as the most backward people educationally. The provisions made by the last general assembly for 1921-22 will be ample to maintain our progress.

All the counties have the advantage of better teachers and better schools. More children were educated last year than ever before. The people in every county are consolidating schools, providing larger buildings and demanding better teachers. Moreover, they freely supplement the state salary schedule so that the average salary actually paid in many counties is higher than that paid from the state public school fund. The people are willing to pay the price and the county officials should lead the way so that our rate of progress may be maintained.

It is an admirable showing that Dr. Brooks makes for the department.—Gastonia Gazette.

UNABLE TO DEMONSTRATE

A little Boston girl named Mary, aged five years, When he got back in the road again, he turned and Mary fell one day and barked her shin and, rubbing the hurt with her hand, she began to cry. Her aunt, an unbeliever, happened along at this moment. The aunt was mindful of Mary's faith and of those contradictory tears, and with a mocking smile she said:

"Why, Mary, are you hurt?"

"No, I ain't hurt," sobbed the little girl, restraining her sobs as best she could.

"But if you are not hurt, why are you crying?"

"I am crying," said Mary, "because I am mad."

"And what are you mad about?"

"I am mad—boo-hoo!" wept the little girl, "because I can't feel I ain't hurt."—Selected.

ONE UP THE OTHER DOWN

For about three weeks the assistant editor of the Advocate was kept away from his duties by an attack of ptomaine poisoning. Just about the time he was able to creep up to the office in order to relieve the editor so that he could go over to Junaluska to make an address and then go on to Nashville, Tenn., to introduce himself to his new position, the book editorship of the Southern Church, Dr. Rowe was taken with a severe cold, and he is now confined to his room. We are glad to know that he is doing nicely and hopes to be able to be out in a few days, and be able to run over to Nashville to look into his new office and get acquainted with his collaborators over there.

The series of meetings being held in the school auditorium in Statesville by Rev. L. B. Bridges, under the auspices of Race Street church, are attracting large crowds to all the services, and large numbers are making a profession of faith in God.

BLUE TO BLUE

CHRISTIAN EDUCATION OFFICE MOVED

Dear Advocate:

Please ask the brethren to note the fact that I have moved my office to Brevard, N. C. Also to send all subscription cards and money for Christian Education to me at that place. Do not send anything to Nashville. Don't forget to fill out the first three lines on the reverse side of the card. I am anxious to get these cards in as soon as the canvass has been completed.

T. F. Marr, Eec. Education.

DR. MOORE AT MARSHALL

Dear Advocate:

This preacher and his people enjoyed a great "feast of good things" at Hot Springs last night. Rev. J. W. Moore, pastor of Monumental church, Portsmouth, Va., used as his text Luke 10:42, and spoke of the needful fellowship with Christ. Interest grew from start to finish. "It was good to be there," Dr. Moore was born at Franklin, N. C., and is a son of Enoch W. Moore, an ex-P. E. of the old Franklin district. His mother was Laurel Weaver of Weaver's Bend, French Broad River, a few miles below Hot Springs. Dr. Moore had been to Lake Junaluska, and was returning via his mother's old home and we caught him at Hot Springs, to the delight and profit of all who was so fortunate as to hear him. Our latchstring hangs out all the time to Dr. Moore.

W. I. Hughes.

Marshall, N. C., July 11, 1921.

COUNTRY CHURCH AT THE SUMMER SCHOOL

The interest of the country church was again a significant feature of the Summer School for preachers at Trinity College. Rev. E. E. Beauchamp of Drew Seminary, led in some helpful discussions of the field and problems of the rural pastor. The church is taking the welfare of the country church to heart as never before and evidently this is the dawning of a new and better day for the country church.

The Secretary of the Commission on the Country Church made a report and it was decided to continue the organization. The following members were elected. From the Western Conference: H. H. Jordan, E. Myers, W. F. Elliott, and H. C. Byrum. From the North Carolina Conference: M. T. Plyler, J. E. Blalock and H. E. Myers. H. H. Jordan, Gastonia, N. C., was elected chairman, and J. E. Blalock, Hillsboro, N. C., Secretary.

Many significant things are being brought to pass in these wonderful days. Among them is none greater than that with reference to the country church. The Board of Home Missions is now behind the whole program and things are going to be brought to pass that will usher in a new era, not only for the country church, but, for all our rural population.

J. E. Blalock,
Secretary Country Church Commission.

ENJOYS BEING A JUNIOR

Rev. J. A. Hornady, of Maxton, has a column in the Scottish Chief through which he expresses himself from time to time in a most interesting way. This is what he had to say last week about Bishop Kilgo's experience as a Junior:

"The Christian Advocate (Nashville) is authority for the following: 'Bishop John C. Kilgo, in a personal

letter to Bishop W. F. McMurray, writes as follows:

"First of all I wish to assure you that I greatly appreciate the arrangement made for me the coming year. To be associated with you is a real joy to me. I began as a junior preacher, and now to be a junior bishop is honor enough for one man. I am giving my time and attention chiefly to getting well, and my main difficulty now is bodily weakness. The Baltimore doctors express enthusiastic gratification at my improvement, which I know you will be glad to hear."

"We remember very distinctly when Bishop Kilgo was junior preacher on the Bennettsville Circuit. It was in 1883, and Rev. J. T. Clyde was the senior preacher of the charge. It was during that year in the month of July, and at Boykin Church, that we first met this remarkable man, and we have loved him ever since. We sincerely trust he may very soon regain his usual health, and again be permitted to lift up his eloquent voice against sin in high and low places, as is his custom when he enters the pulpit."

MISS TUTTLE DOES FINE WORK

Miss Emeth Tuttle, the state official investigator and supervisor of the Children's Home Society has visited about 200 homes scattered through 25 counties of the state since her appointment in February. It is her duty to visit the homes where the children have been placed and to see that the conditions surrounding them are up to the requirements of the society. It has been six years since the society, which has its headquarters in Greensboro, has had an official "visitor" to keep in touch with the children after they leave the home. In her tour over the State Miss Tuttle is making an earnest effort to link up the people of the state with the work of the various state agencies of public welfare, health and of the home demonstration department. She is a graduate of Trinity College. During the war she was connected with the State Food Administration with headquarters in Raleigh, and since then she has worked in various forms of social welfare.

The home in Greensboro can accommodate only 26 children. A baby cottage is one of the great needs of the institution, Miss Tuttle says. The society has no difficulty in placing in homes all the babies that are sent and a child under five or six years is pretty sure of being adopted. Many of the children are placed in homes in rural districts and in one of these homes, Miss Tuttle found in her rounds a child that had developed a remarkable talent for music. The child's foster mother was a former music teacher and was giving the child the training he should have. Recommendation for commitments to the Children's Home society must be made by the county welfare officers, it is understood and must be accompanied by a physician's certificate showing that the child is neither feeble-minded nor infected with venereal diseases.

Miss Tuttle not only visits the foster home of the child after he has been sent there, but visits the home in advance to see if the right sort of conditions exist and home environments are up to the standard. She has found that in most cases the children are well placed and there have been only a few times that she has felt it necessary to make a change. In making the round she found two children in a Mormon home, and just as soon as she could make arrangements to care for them removed them to another home.—Greensboro News.

LIFE

God is the frame work of all life. Every child is built in his image and as the years go on if he is perfect he will be a god himself but without question this is entirely impossible.

When a child is born God is in his life and love also and as he grows older he turns his love back to his mother and to his God. But as he grows older he in some way is enticed away from God by an evil spirit which tempts every one at one time or another. And so when a child is about ten years of age his climax presents itself and if he is going to love God with all his soul he will begin from that moment.

But the question goes thus: How is one to love God? And carefully reading the Bible is the first point. Not only that but one must understand what God means and if there is a proof that there is a god. Yes, there is a god; I know it; my soul knows it. I believe it because I am made prosperous by him and where did this world come from if not from Him? Would a man lay down his life for his friend if there was no god or after life in which he was sure he would be rewarded?

Then one has got to be assured first of existence and second of his love. Many a man and almost every man who takes his burden to the Lord in prayer will be enlightened and without prayer a man is lost for in the dying moments of a man he offers his last prayer. And if he is in earnest and God knows that he is sorry he is forgiven but he cannot be forgiven too many times because God is a jealous God who makes the children of man suffer for what the man himself does against God. God loves us. It seems funny and not funny, but queer that God a spirit of all power should give his only begotten son for so little a world as this in which we live. So of course He loves us. But if we wish to keep the love which he has in store for us we must return our love to Him. We must obey our fathers and mothers and Him. We must never curse, using God's name in vain. Never should we cheat or steal or swear. We should be honest to ourselves and God and if we are honest to God we will do as he wants us to do and be a Christian.

Our lives must be dedicated to him in some manner. We must accept the vows to be loyal and true, and in the end, when that eternal day shall come, we will go to live with our Redeemer and Savior forever.

Then in our lives we should put up sign posts for those to come so that they would not fall into the snares as the hare of the field, and we should go and tell all those who have not heard of Christ and of his love and save the world for Christ. If you do not think you are able to go far away and tell others then you can, by your money and prayers, help others to tell the great message so that when we all get to heaven, which is the great climax of every one, we will find these

friends long sought in vain, and those we had loved long ago gone—from memory.

(The above was written by John Frye and read before the Junior Citizens Class of the Sunday School of the Methodist Church at Franklinton, N. C.—Editors.)

A PROMISING CONFERENCE

Evangelists and Pastors to Get Together at Lake Junaluska, August 14-21.

The opportunity that is to be afforded the evangelists and pastors in beautiful Lake Junaluska, August 14-21, is supplying a "long-felt want," not to say an absolute need. Evangelists and pastors should be congratulated on having the privilege of this closer relationship.

There is a more sympathetic feeling existing between pastors and evangelists than I have ever known, and much of it is due to the untiring efforts of that prince among men, Bishop John M. Moore, and his worthy successor, Dr. O. E. Goddard.

Every evangelist appreciates the opportunity of this closer relationship with the pastors and it is bound to result in great good and be the means of bringing thousands of souls into our beloved Southern Methodist Church.

My work carries me over the South and West largely, and I have noticed much activity among sister denominations, notably the Baptists, along this particular line, which has gone a long way in promoting a revival spirit in their church. With our better organization and broader doctrines, the Southern Methodist Church will be absolutely invincible, if the purpose of this Junaluska meeting can be gotten before the men and women of our church.

I find it easier to lead men to God during the last six months than I have found it in years. They seem to have tried everything else and failed and are now turning to Jesus Christ. I reach more men than women; boys are easier to reach than girls. Why? These and many other questions should be discussed between pastors and evangelists and bishops.

Lake Junaluska is the place and August 14-21 is the time.

Burke Culpepper.

WANTED—Position as matron in college or orphanage by young lady. Best references. "N. S." Harmony, N. C., Box 59.

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Woman's Work

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Mrs. W. R. Harris, Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett, Editor
Rockingham, N. C.

W. N. C. CONFERENCE CRUCIFIED WITH CHRIST (Romans 6, 3-14.)

Yield not yourselves to sin
For you with Christ have died,
And all the evil of your lives
With Him is crucified.

But yield yourselves to God
As living from the dead;
You share e'en now the life of Heaven
With Him, your risen Head.

Then seek the things above
Where Jesus reigns for aye,
The life of purity and love
Be yours through Him, alway.
Grace E. Uhler.

IMPORTANT COUNCIL ITEM
Resolution Concerning the Council
Believing that the work of the Woman's Missionary Council has been marvelously blessed of God; and, Believing, further, that in His providence and under His guidance there remain great tasks which are peculiarly the work of this organization; therefore, be it

Resolved, that this body put to record in this session the fact that it would deplore any legislation by the General Conference which would lessen its present powers to direct and operate its work during the coming quadrennium.

We are just in receipt of a copy of the minutes of the ninth annual meeting of the Woman's Missionary Society, of the W. N. C. Conference, held at Lenoir, N. C., May 10-13, 1921.

We congratulate Mrs. Whitsett, Conference Recording Secretary, and her committee, on this record. It is attractively gotten out and from cover to cover is full of valuable information to all of us, who are interested in the success of the Woman's work in our church.

Copies of these minutes will be sent to each auxiliary for distribution, and we hope that each person, fortunate enough to receive one, will look it over carefully and get all there is in it to get.

CANTON YOUNG PEOPLE'S MISSIONARY SOCIETY

We are glad to announce the organization of a young people's missionary society at Canton, on the Waynesville district. The membership of this society is composed chiefly of the members of the Sunday school class of Mrs. H. D. Sechrest, and we feel sure that these young women are going to enter right into the work and be one of the liveliest organizations in their church. Our best wishes are with them. These are the officers: President, Miss Genevieve Burnett; vice-president, Miss Willie Smathers; Recording Secretary, Miss Ida Cleghorn; Corresponding secretary, Mrs. Herschel Keener; treasurer, Miss Edna Sellers; Superintendent Social Service, Miss Sallie Smathers; Superintendent of Supplies, Miss Maude Sellers.

WAYNESVILLE DISTRICT MEETING

It was the pleasure of your editor to be present at Waynesville for the annual district meeting, and to enjoy with the enthusiastic missionary workers of that district the splendid sessions of those two days. It was gratifying to note that, there were representatives from almost every society present, and the reports showed that the work is steadily growing. Mrs. M. D. Cowan, district secretary was the presiding officer and dispen-

sed business in an earnest manner, bringing out on her program the various departments of our missionary work.

The opening session was on Tuesday evening and Bishop James Atkins of Waynesville conducted the opening devotional service. Mayor Hardin Howell, on behalf of city of Waynesville, brought cordial greetings to the visitors; and Mrs. E. J. Robinson in most appropriate and sincere words expressed a welcome from the members of the Woman's Missionary Society—whose guests we were. These words of welcome were responded to in a most original manner, by Mrs. Fred Siler of Franklin.

After beautiful music by the choir, a vocal duette by the Matreen boys, and a vocal solo by Mrs. Green of the Baptist church, a brief survey of "The General Work of our Woman's Missionary Council" was given by Mrs. W. R. Harris of Asheville.

Following the program we were invited to the home of Mrs. J. R. Boyd, where a delightful reception was held. Music was furnished by a well trained orchestra and most delicious cream and cake were served by the young ladies of the young people's missionary society.

The opening devotional on Wednesday was conducted by Rev. J. H. West, Presiding Elder of the Waynesville District. Mrs. D. M. Killian, of the Presbyterian church, Mrs. R. M. Barber of the Baptist and Mrs. James Stringfield of the Episcopal church were introduced and brought cordial greetings from our sister churches.

The work of the children's department was in charge of Miss Amy Hackney of Asheville, superintendent of Children's Work, and after hearing the reports of the children representatives present and one or two songs and recitations by some of the children, an Institute was held and points in our children's work most interestingly discussed.

Mrs. Fred Siler of Franklin, conference superintendent of social service presented the work of her department and brought out some interesting facts in connection with her work, making an earnest plea for a larger service along the line of social service this year.

At this juncture a most elegant lunch was served on the church lawn in picnic style and was thoroughly enjoyed by everyone present.

The afternoon devotional was conducted by Mrs. Shook of Canton, and following came the reports of the audit delegates each of which showed great interest in the work and a determination for greater and better results for 1921. Mrs. Hardin Howell brought a report of the annual meeting at Lenoir and was most interesting in her account of that great meeting.

Mrs. W. R. Harris, of Asheville, Superintendent of Young People's Work, conducted the Y. P. Institute and was followed by the reports of the Y. P. delegates. Miss Nannie Tate, of Waynesville gave a most impressive reading.

Sylvia was chosen as the next place of meeting and it is interesting to know that a movement is on foot in the district to arrange for an annual meeting at Lake Junaluska in the not far distant future. That was a most successful meeting, the Waynesville people were lavish in their hospitality and everything conspired to make it a great success. We were glad to have been present for it "was good to be there."

N. C. CONFERENCE

A PRAYER FOR THE REVELATION OF CHRIST TO ALL THE WORLD

Almighty and everlasting God, the brightness of faithful souls, fill the world with glory we pray thee, and show thyself by the radiance of thy light to all the nations of this world;

through Jesus Christ our Lord. Amen.—Gregorian Sacramentary, A D. 590.

Pray—For the evangelistic work throughout all China, that the China-for-Christ movement may realize its ultimate goal in taking that mighty republic for the Lord Christ; for the work of Board of Missions, that Soochow University, together with the middle schools, may be a center of spiritual power from which shall radiate the light of Christian truth into all the homes from which the students come; for hospital work in Soochow, in Huchow, and in Changchow, that through this ministry of the body they may find an approach daily to the minds and hearts of the men and women of China.—Missionary Prayer and Meditation.

JUNALUSKA

Elsewhere on this page you will see what one local Methodist has done to make the naturally beautiful place even more attractive, and possible for mothers with children who cannot be left at home to go and, while attending the splendid conferences to be held there, get the rest, the change of air and climate, and enjoy the wonderful loveliness nature has so lavishly bestowed upon this place, knowing the children also are being taken care of in the best possible way. Many of the finest and most eloquent speakers, the best equipped instructors, the widest informed workers of our church, women and men, will be there to give you the benefit of their knowledge and experience, in the most compelling manner, under the most delightful circumstances. We hope that very many of our Auxiliary women and young people can attend the school of missions to be held there, July 29-Aug 7, in connection with the Annual Missionary Conference of the Board of Missions. For information about rates and reservations write to Mr. J. Dale Stentz, Lake Junaluska, N. C. For information concerning courses write to Mr. J. A. Shipley, Box 510, Nashville, Tenn.

J. B. IVEY EQUIPS PLAYGROUND AT JUNALUSKA

The season of 1921 has opened up at Lake Junaluska under very favorable circumstances," said a leading Methodist. "In addition to the many desirable features which have characterized this summer resort in the past, additional attractions have been provided for the coming year. Miss Azalee Moor, of Scarritt Bible and Training School, is again in charge of the children. In the beautiful playground, which has been equipped with very modern device for the pleasure of the child by Mr. J. B. Ivey, of Charlotte, the children find the greatest opportunity in games and recreation. Here are found the swings, the aerial slide, the see-saws, the merry-go-round and the 'shoot-the-shoot.' A beautiful croquet ground, with two croquet courts, has been provided. Here the mother may leave her child, with perfect confidence that they will be taken care of and their pleasure provided for, while she attends the meetings of the various conferences or recreations which suit her desire. The pleasure of the boys is provided for in many ways. Jack Stuart, son of Dr. Geo. R. Stuart, has been placed in charge of the boys and has provided opportunity for playing tennis, baseball, indoor baseball, swimming rowing, and any other recreation which is dear to the heart of the boy."—Charlotte Observer.

NEW BERN DISTRICT MEETING

The annual meeting of the Woman's Missionary Society of the New Bern District was held at Snow Hill, June 21-22, 1921. There were four sessions each characterized by enthusiasm, large delegations and helpful talks.

The first meeting was on Tuesday evening and opened with a devotional service led by Mrs. W. H. Speight. Miss Lillie Duke gave an inspiring talk on The World and Missions in which she stressed the importance of enlisting the young life of the Church in the missionary organizations and closed with an urgent appeal for life service.

The evening program closed with the song "O, Zion haste". Wednesday morning session opened with the hymn "Come Thou Almighty King". Sacrament of the Lord's Supper was administered by Rev. C. T. Rogers. Regular business session opened with the District Secretary, Mrs. Flora M. Kendall, in the chair. Mrs. C. M. Lassiter, on behalf of the church and the Missionary Society, extended to the conference a most cordial welcome. Mrs. Allridge, of Oriental, responded in most appropriate and fitting terms. Mr. Rogers also extended a hearty welcome to the delegates and visitors.

Mrs. Kendall delivered the message. This was a wonderful message and will linger with us through the years to come, for rarely have we listened to a more earnest appeal for the renewal of our efforts for a more consecrated service and a broader vision of the needs for service.

There were seventeen auxiliaries reported. Two interesting visitors, Miss Jennie Congleton and Miss Lil Wilson of Scarritt, were introduced to the conference by Mrs. Kendall. Miss Congleton gave a most interesting account of the work done at Scarritt and the deep spiritual life there and the joy she had in helping to spread the gospel of Christ. Prayer specials was presented by Mrs. Kendall, the auxiliaries that had prayer specials mentioned the workers they had adopted.

Mrs. Craven gave impressions of the council meeting—the central thought of her talk being "Come and work with us." Mission and Bible Study was in a most interesting manner presented by Mrs. Carrie M. Willis. Mrs. L. D. Gibbons gave an inspirational talk on Bible Study. An uplifting and inspirational noon hour devotional was conducted by Miss Jennie Congleton.

After enjoying the sumptuous dinner which was served in real picnic style by the Snow Hill Auxiliary we re-assembled for the afternoon session which was led in worship by Miss Lil Wilson. Mrs. Nora Johnson read a splendid and most helpful paper on social service and its relation to the church. Children's work was presented by Mrs. E. Y. Webb who told of the excellent work the Banner Bright Jewels Band of Kinston is doing.

It was the pleasure of the conference to listen to a beautiful Bible story by little Miss Adelaide Goodbread of Kinston.

An enjoyable feature of the sessions was an entertainment given by three of the Bright Jewels of Snow Hill. Mrs. J. W. Daniels of Goldsboro, presented the new conference sheet edited by Mrs. LeGrand Everett and stressed the important fact that the women should subscribe for it. Beautiful solos by Mrs. Daisy Smith, of LaGrange, were greatly enjoyed as was the special music given by the choir.

Mrs. C. S. Wallace read resolutions

(Continued on Page 13)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome Editor
Durham, N. C.

N. C. CONFERENCE

NEW WESLEY CLASSES

We are glad to welcome into the North Carolina Conference Wesley Federation the following new classes:

True Blue, Centenary, New Bern, Mrs. T. W. Smith, teacher.

Young People's Centenary, New Bern, Mrs. C. M. Willis, teacher.

Andrews Bible Class, Mt. Gilead, Prof. R. C. Cox, teacher.

Workers Wesley, Kenly, Miss Emma Mathews, teacher.

Wesley Philathea, Halifax, W. F. Coppedge, teacher.

Earnest Workers, Halifax, Mrs. W. A. Willcox, teacher.

Wesley Class, Farmville, Mr. J. T. Thomas, teacher.

Wesley Class, Fairfield, Mr. P. E. Swindell, teacher.

Friendly Wesley, Durant's Neck, Mrs. W. W. Spencer, teacher.

United Workers Wesley, Durant's Neck, Mr. C. D. Barcliff, teacher.

Chancies Endeavor, Durant's Neck, Chancie D. Baircliff, teacher.

Briant Wesley, Creedmoore, Mr. E. J. McDuffie, teacher.

Leslie Turnage Wesley, Ayden, Prof. W. B. Covington, teacher.

Fidelia, Creedmore, Prof. J. A. Pitts, teacher.

Builders, Councils, Mr. W. L. Stubbs, teacher.

Earnest Workers, White Oak, Mr. A. W. Rice, teacher.

Wesley Philathea, Washington, Mrs. J. H. McCracken, teacher.

Young Ladies Wesley, Warrenton, Mrs. J. C. Burnell, teacher.

Frazier Wesley, Troy, Mr. I. S. Fike, teacher.

Doers Wesley, Seven Springs, Mr. W. B. Smith, teacher.

Wesley Class, Selma, Mrs. T. A. Fulgham, teacher.

Young Men's Wesley, Roseboro, Mr. H. C. Spier, teacher.

Other Wesley Classes have been recently organized but have not yet received their certificates. We expect to see all of these new classes represented at the next meeting of the Federation.

HERTFORD TRAINING SCHOOL

Thirty people enrolled in the Training School at Hertford last week. Two courses were offered in this School. Miss Georgia Keene, Elementary Superintendent, taught a course in Methods for the Elementary Divisions of the Sunday school, and the Field Secretary taught a course in Principles of Religious Teaching.

Interest in the school was good in spite of several difficulties. Quite a number of the teachers braved the downpour and torn up streets to attend the last two evenings. The School unanimously decided to make this an annual event in the life of the Church.

NEW HOPE TRAINING SCHOOL

Last week while the Training School was going on at Hertford each evening, another Training School was being conducted by the Field Workers in the afternoon at New Hope Church, twelve miles out from Hertford.

The enterprising pastor of the Perquimans Circuit (yes, he is my father, thank you) conceived the idea of bringing his Sunday school workers together each afternoon for instruction by the Field Workers of the Sunday School Board.

Over thirty of the best workers in the Sunday schools came together each afternoon at three o'clock, and studied together the problems confronting them as teachers.

Folding chairs and blackboards were brought out under the shade of the magnificent grove surrounding the Church, and for two hours we talked and studied and told stories and played games, and on the last afternoon the good people served ice cream and cake to all who came.

In the two years of my ministry as Field Secretary I don't recall anything that inspired me more or gave me more assurance that the work we are doing is worth while.

Of course they decided that they wanted another School next year, and the Field Workers decided that they wanted to go back and teach again next year.

I would like to see a week in each year set apart by every rural Church in which the Sunday school teachers and officers could be given some measure of training. I believe that it is coming to pass before long too.

OUR ELEMENTARY SUPERINTENDENT

Miss Georgia S. Keene began her work as Conference Elementary Superintendent on June 19th. I believe that the Executive Committee of the Sunday School Board has been very fortunate in their choice for this position. Miss Keene has taught in three Training Schools since coming into this work, and has given splendid service in each. She has had practical experience in organizing and teaching in Sunday school as well as special training for this work.

If the pastors and superintendents want help in organizing the work in the Elementary Divisions of the Sunday school, call on Miss Keene. Her address is New Bern, N. C.

A letter concerning the Sunday school at Smithfield follows:

On Sunday evening, June 19th, we began a Training School in Smithfield. At the morning hour I had the pleasure of visiting the Beginners, Primary and Junior Departments of the Sunday school.

It was indeed a delight to see the boys and girls of like age and interests coming together in their own Sunday school rooms and taking a part in their own service. The leaders in this Sunday school, having realized that it should meet the needs of the pupils, are carrying this idea out in their work.

The delight and interest that the pupils show and the spiritual good that they are gaining are a wonderful recompense to the leaders for their efforts in their behalf. It is also a proof that the change in the manner of conducting a Sunday school is worth while and superior in every way to the old method.

The school at Smithfield has four well organized departments, with splendid leaders and workers in each department. By means of this organization the pupils are given work that will meet their spiritual needs in the different stages of their development.

On Tuesday afternoon, June 21, a playground was opened on the lot adjoining the church. This has all the equipment of a good playground and will bring joy to the children of the town and will draw them closer to the church which established it.

In many ways Smithfield has set an example that it will be wise for other schools to follow if they are trying to realize the aim of the Sunday school and develop boys and girls, men and women in Christian Character and service.

Georgia S. Keene.

HALIFAX SUNDAY SCHOOL

A letter from Superintendent Ira G. Shaw, which was unaccountably delayed in the mails, has just reached the Field Secretary. It is with real pleasure that we hand it to our readers.

Dear Brother Jerome: Please allow me space to make a report of our Sunday school, which I think will be of interest to former pastors. We put

on a drive for new members the first Sunday in March. We then had on roll sixty-four. On last Sunday we had on roll one hundred and fifty-seven, with one hundred and forty present. We have three Wesley classes. All classes are organized except infant, and doing good work.

Only four resident members of the church not enrolled, and one of these is old and infirm. With faith in God we look to future for great things.

Ira G. Shaw.

The next time we hear from Halifax the Infant class will be organized and the four church members will be in the Home Department. With Shaw on the job we look for greater things than ever.

(Continued on page 16.)



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W. N. C. CONFERENCE

ANOTHER "WORD"

Following the message of Miss Bradley, the retiring editor, I desire to have a word. Over my repeated protests my name was finally placed before the conference for editor of the League page by the electoral commission. Having been duly elected to this honored position and realizing the opportunity which it offers of speaking to thousands of the best young people in all the land, I find it in my heart to do the very most possible to further the cause of the Epworth League through this medium. However, I know full well that I can do but little unless I can get reports from local chapters. The kind of matter that will make the League page one of the most popular and helpful to all Advocate readers is that which tells of the doings of the Epworthians in various sections of the conference. So please send me something at least once a month from your chapter. Of course it may not appear just as promptly as you would like, but don't forget that the publishers and the League editor love you every one and will do the best that can be done under constantly changing and sometimes unavoidable circumstances. We are depending on you. You will not disappoint us?

J. Frank Armstrong.

A THOUGHT FOR THIS WEEK

"There is nothing can equal the tender hours
When life is first in bloom,
When the heart like a bee, in a wild of flowers,
Finds everything perfume;
When the present is all and it questions not
If these flowers shall pass away,
But pleased with its own delightful lot,
Dreams never of decay."

A CHEERING WORD FROM OAKDALE LEAGUERS—JAMES-TOWN CIRCUIT

The president and two delegates attended the Epworth League Conference at Morganton. These favored ones made a report of the conference to their chapter on the Sunday night following.

The work of the chapter is prospering in the hands of the president, Mrs. L. A. Folk, and her happy co-laborers. The reporter in a note to the editor declares that this busy lot of young people are finding their highest joy in League activities. Come to think about it, the Epworth League does afford abounding opportunity to do the very kind of Christian work that brings joy!

PICNICS THE ORDER OF THE DAY

The Intermediates and Seniors of Forest Hill, Concord, have both enjoyed picnics recently. Large groups motored to Rocky river in trucks and automobiles and after swimming, fishing and other outdoor sports a sumptuous repast was spread by the girls of the party. The editor is in position to promise the Leaguers of the state a look at some of these very fine young folks one of these days.

The Mt. Olivet Seniors came down to Forest Hill as the guests of their fellow Leaguers last Sunday night and remained over for the preaching service. That Olivet bunch is hard to beat! They are planning some good work under the leadership of Mr. Leonard Umberger, the president.

"THE SECRETARY WILL NOW READ THE MINUTES"

The twelfth annual session of the Western North Carolina Epworth League Conference convened in the First Methodist church, Morganton, June 20, at 8 p. m.

Who says that those who attended this, our largest conference ever, did not go back to their respective Leagues on fire for Christ and His work?

Monday evening a very clear and forceful address on "The Relationship of Young People to the Christian Education Movement" was given by Rev. J. B. Craven, president of Davenport College. In a most earnest way he left these words with us: "Human personality is the only medium in this world by which God conveys the truth to human lives."

Follow this came the delightful social hour given by the Morganton Leaguers.

The 6:30 sunrise prayer services each morning were the sweetest hours of the day. What an inspiration it was with 215 present on Wednesday morning. 'Tis only a beginning of things to be seen later on.

Business session showed an enrollment of 261 delegates.

The secretary's report showed that two years ago we had an enrollment of 84 chapters with a membership of 2,809. Today we have in our conference 169 chapters with an enrollment of 6,180, showing an increase for the past two years of 85 chapters and 4,091 members.

The hours spent studying Epworth League Methods under the following faculty were worth-while, and the information obtained there was of great value to each of the local chapter representatives, as well as the district secretaries and Junior superintendents:

First Department—Miss Alice Crane, Tampa, Fla.

Second Dept.—Rev. R. H. Deal, Asheville.

Third Dept.—Mrs. V. R. Patterson, Winston-Salem.

Fourth Dept.—Rev. W. K. Cunningham, Antilla, Cuba.

Junior Dept.—Miss Gertrude Falls, Charlotte.

District Secretaries — Miss Grace Bradley, Asheville.

Tuesday afternoon all delegates were given a wonderful automobile drive over the State Hospital grounds, after which we enjoyed a delightful picnic luncheon on the beautiful campus of the North Carolina School for the Deaf.

The address of the evening was given by Dr. H. G. Hardin, of Charlotte, on "A Call for Personality." Basing his words on Romans 12:1, Dr. Hardin laid special emphasis on the living sacrifice, showing that the supreme call of today is the call for personality—for men and women to invest their lives in God's service. The problem of personality needs solution, but where can the solution be found except in the gift of a life. "Young people, the sphere in which you move is a challenge to your personality." His closing words were an exhortation for us to put our lives in the hands of Him who would use us for the salvation of the world.

After this service a "stunt contest" was held on the church lawn, and the evening service closed mid roars of laughter which were afforded by the stunts given by representatives of each district.

Rev. W. K. Cunningham, missionary from Antilla, Cuba, in his addresses on Cuba and Africa made us realize

the great opportunities and needs of these missions fields today.

Africa Special pledges were made amounting to \$3,400, an increase of \$1,623 over the regular assessment.

The following officers were elected: President—W. W. Edwards, Asheville.

Vice President—B. L. Lunsford, Marion.

Secretary—Miss Louise Wilson, Morganton.

Treasurer—P. L. Plyler, Gastonia.

Junior Supt.—Miss Gertrude Falls, Charlotte.

Supt. of Life Work—Rev. L. A. Falls, Charlotte.

Epworth Era Agent—Miss Marybelle Umberger, Concord.

Editor for Advocate Page—Rev. J. F. Armstrong, Concord.

Feld Secretary—Miss Grace Bradley, Asheville.

God in His infinite wisdom saw fit to take one of our number, a life service volunteer, from us on Wednesday afternoon. While swimming in a nearby lake, Hoy Crouse, of Lexington, was taken home to God. How we shall miss the splendid work of this young man, though his wonderful influence shall ever remain with us.

Christian culture certificates were awarded to almost every delegate who attended the conference.

The closing service was indeed one that shall not soon be forgotten. God's spirit was felt to be in our midst. After a very impressive pageant, "In the Name of the Cross," Dr. E. K. McLarty, of Asheville, poured out his very soul in earnest pleading for laborers in God's vineyards. The call for consecrated lives to Christ met with responses from 19 who signed the Life Service Declaration cards. Besides these the chancel and even the aisles were crowded with young people who came forward showing their willingness to serve where the Master might call them.

This, in my judgment, has been the very best conference we have ever held. What blessings we received! Our souls were lifted to sublime heights by the deep earnest words flowing from the lips of men of God, the fervent prayers offered, and the praise of God through song.

May God bless each of you is the prayer of your Retiring Secretary, Emily Mathis.

THE THRIFTY SCOTT

An American tourist in Scotland took a great fancy to a handsome collie he saw, and offered to buy it. The owner asked some questions, and on learning that it was the would-be purchaser's intention to take "Jock" to America he refused to part with the dog.

Just then an English tourist came along, and he also made a bid for the collie, which, though less than the first offer, was accepted. The American was annoyed, and when the Englishman had departed, he said: "You told me you wouldn't sell your dog."

"Na, na," replied the canny Scot. "I said I couldna part wi' him. Jock'll be back in a day or two, never fear. But he couldna swim the Atlantic."—London Opinion.

Pianist Rachmaninoff told in his New York flat the other day a story about his boyhood.

"When I was a very little fellow", he said, "I played at a reception at a Russian count's, and, for an urchin of seven, I flatter myself that I swung through Beethoven's 'Kruetzer Sonata' pretty successfully."

"The 'Kruetzer', you know, has in it several long and impressive rests. Well, in one of these rests the count's wife, a motherly old lady, leaned forward, patted me on the shoulder and said:

"Play us something you know, dear."

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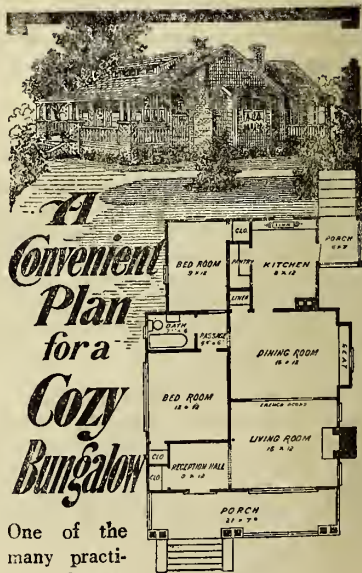
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FORM OF BEQUEST

I do hereby will and bequeath to
The Methodist Orphanage, Raleigh,
N. C., contemplated by the charter
under the Act of the General Assem-
bly of North Carolina
(here designate the bequest).....

* * * *

Recently I have had the pleasure of attending the Rockingham and Elizabeth City District Conferences. The former met in Rockingham and the latter met at Wesley Church on the Camden circuit. Each of these conferences gave me a cordial welcome. The orphanage has a prominent place in the churches of these conferences. I am grateful to Brothers Shore and Willis for the gracious welcome which they extended to me.

* * * *

The board of trustees of the Methodist Orphanage held their annual meeting on June the 28th. There were fourteen trustees present, the largest number we have had at any of the meetings in several years. The work of the past year was reviewed and plans were formulated for the future. The superintendent reported a year of prosperity along all lines. There is not a cent of indebtedness against the Orphanage, everything being paid up to date. Ten of our high school boys and girls received diplomas, having finished the eleventh grade. The health record for the past year has been a remarkable one. There has not been any serious illness at all, and but little sickness of any kind. The spiritual life of the Home is exceptionally good. The children are being brought up in the nurture and admonition of the Lord. As a whole the past year has been the best we have experienced during my administration. We have our faces toward the future. Larger achievements are just ahead of us. The orphanage has a larger place in the heart of the church than ever before. Let all continue to give us their loyal and generous support.

* * * *

"When I first came to the Orphanage, nine and a half years ago, I was only eight years old, but even then I thought I was to receive a blessing, although my idea of a blessing was rather hazy, being concerned chiefly with dogs, ponies, billy goats, etc. But, as the years passed, I learned that I was receiving a blessing, although not altogether in the sense I expected. In the last two or three years the realization of just how grateful I ought to be has come upon me stronger and stronger, until I can hardly find words to express my gratitude toward the people of North Carolina, who support our beautiful home. I shall always think of the years I have spent at the Orphanage as the happiest period of my life. In every instance when I was sick or suffering, and when I was well and happy I have been cared for with much love and kindness, and I wish to thank the officers of the Orphanage for this, and for everything I have received at their hands. I also want to express my deepest appreciation to the class at Rocky Mount for what they have done for me through so many years, and to the people of North Carolina in general for what they are doing for the boys and girls of the Orphanage, and

for all they have done for me. With much love and gratitude, I am,
Travis Hardaway."

* * * *

Dear Friends:

I am very grateful for this opportunity of expressing my deep appreciation for the many favors, privileges and advantages which have been extended to me as a student of our greatly beloved home, The Methodist Orphanage. When I first came to this beautiful place, little did I dream of its advantages and opportunities, for I was too young. As the years fled by and as I grew older I little realized what a great home it was for me and all who might have the good fortune to become adopted as a member of our home. This is truly a great home. Our foster mother, Mrs. Jenkins, whose gentle kindness and sunny disposition very readily takes the place of a mother. She is much beloved by all. Our foster father, Mr. Barnes, is also much loved by every

one and who is so much like a real father that we boys and girls almost forget we ever had any other father. Mr. Barnes is a real sport, as we all know, and is a great believer in athletics. I say Mr. Barnes is the one man in a thousand who is suited for the job as superintendent of this home; he gives every one a fair and square deal; he promotes athletics for the good of the home. We all can testify that they are very helpful to us. All work and no play makes Jack a very dull boy. We have the finest set of teachers and matrons than we have ever had before. Our school principal is exceptionally well suited for her position; we hope she may be with us for many years to come. I wish I might have space to write of our other good teachers and matrons. As our greatest school year closes and as time draws near for us to depart, it is with mingled grief and joy that we realize that this is to be our home no longer than July. It is with

great joy that we realize how well we have been equipped to fight life's battles and that we are making room for other children who are in need of the training and preparation that we have received. We also realize more and more as the time draws near for us to take up life's work, what a great home this has been to us and what it will be to those who come after us.
Sincerely,
Allen Chappelle.

WATCHFUL WAITING

President Wilson was not the first to try watchful waiting. The story is told that General McClellan irritated President Lincoln by his waiting campaign, the general being over careful not to make any move that might be premature. "My dear McClelland," old Abe wrote at last, "if you don't want to use the army I should like to borrow it for a while. Yours respectfully, A. Lincoln."—Ex.



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OUR YOUNG FOLKS

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A BOY'S SONG

Where the pools are bright and deep,
Where the gray trout lies asleep,
Up the river and o'er the lea,
That's the way for Billy and me.

Where the blackbird sings the latest,
Where the hawthorn blooms the
sweetest,
Where the nestlings chirp and flee,
That's the way for Billy and me.

Where the mowers mow the cleanest,
Where the hay lies thick and green-
est,
There to trace the homeward bee,
That's the way for Billy and me.

Where the hazel bank is steepest,
Where the shadow falls the deepest,
Where the clustering nuts fall free,
That's the place for Billy and me.
James Hogg.

THE DISCONTENTED BLACK- SMITH

There once lived in India a black-
smith who was never happy. He com-
plained about this thing and com-
plained about that until his wife and
his friends and his neighbors were
tired out with him, and the gods were
tired out with him, too.

One summer day, when he went to
work in his shop, he began to com-
plain as usual.

"It is too warm a day to work, and
besides I am not well. I wish I could
be a stone on the mountain. There it
must be cool for the wind blows and
the tree gives shade."

And a voice answered him, "Go thou
and be a stone."

Before he had time to think, there
he was, a stone high up on the moun-
tain side.

"This is fine," said he. "It is cool
and there is a wind, just as I thought."

It happened that a stone cutter
came by, and when he saw the one
that had been the blacksmith, he
knew it was what he sought, and he
began to cut it.

"This hurts!" the stone cried out,
I no longer want to be a stone. I want
to be a stone cutter. That would be
pleasant."

A voice answered him, "Be a stone
cutter," and he was a stone cutter.
But as he went seeking a good stone
to cut, he grew tired and his feet
were sore. He whimpered: "I no
longer want to be a stone cutter. Oh,
if I were only a prince and could sit
on the grass and have a golden um-
brella held over me, how happy I
should be!"

A voice was heard, "Be a prince,"
and he was a prince. Servants stood
about him as he lay on a rich rug on
the grass in his palace garden, and a
boy held a golden umbrella over his
head, but in spite of the water that
his servants had poured on the grass,
the rays of the sun scorched it and
the heat of the sun beat through the
umbrella and wearied him. A soft
white cloud floated over his head, and
he murmured to himself, "I wish I
were that cloud."

"Be that cloud," said a voice, and
a cloud he was, and lay between the
sun and the earth. To be sure, he was
not a very good cloud, for he got black
and heavy and poured down rain in
the places where there was enough
and floated idly over the places where
it was dry and parched. So the sun
set his beams upon him, and he began

to break up and be absorbed by the
heat. Then he was very angry.

"It is the sun that makes me all this
trouble," said he aloud. "Why not be
the sun?"

"Be the sun," said the voice, and he
was the sun, and behold! he did not
like that at all, even for one little
minute, for the sun was very hot and
very high up above the earth, and he
was very uncomfortable.

"Oh dear! oh, dear!" said the
blacksmith, "I am hotter than I was
when I was a smith. I wish I could
be a smith again. That is, after all,
the best life."

"Your wish is heard," said the
voice. "Be a smith, and remain a
smith, and remember the lesson you
have learned."

And the blacksmith found himself
back in his own smithy, hammering
away, and for the first time in many,
many years, he did not complain, but
said, "It is good to be a man and a
blacksmith."

A Siamese Story, M. F. Lansing.

THE GREAT ELM

Of all the trees that Billy knew, the
very tallest was the great elm in the
meadow lot near the river. He heard
that the spire of the new church at the
village was more than a hundred feet
tall, and he felt sure that his tree was
taller than that.

One day Billy and his cousin Robert
were playing in the meadow. They
sat down to rest for a minute in the
shade of the great elm.

"I wish that I could find out how
tall this tree really is," said Billy.

"Why, that is easy enough," said
Robert.

They ran into the barn, where Rob-
ert picked out a small pole from a pile
of lumber. With a foot rule which
Billy brought from the house they
found that the pole measured almost
exactly ten feet in length. Taking
both the pole and the foot rule, they
hurried back to the meadow. "Now
you sit down and watch me," said
Robert.

He stuck the pole in the ground not
far from the elm, but outside the place
where its great shadow fell. Then he
carefully measured the shadow that
was cast by the pole and with equal
care measured the distance from the
base of the tree to the end of the shad-
ow cast by its topmost branches.

"Your elm is one hundred and
twenty-eight feet tall," he said.

"How did you do it?" cried Billy.

"There could be nothing easier,"
said his cousin. "The pole is ten feet
tall, and I found that its shadow is
just five feet in length. Now that
means that it takes two feet of pole,
with the sun where it is now, to cast
a foot of shadow. Of course it is the
same with the tree. I found that the
length of the tree's shadow is sixty-
four feet. This means that the tree
itself is twice sixty-four feet, or one
hundred and twenty-eight feet high.
Do you see? That is the way our
teacher had us find out the height of
our flagpole."

Billy was quick enough to under-
stand, and before another day passed
he had measured the height of a score
of trees in the meadow.—The Luth-
eran.

SUNDAY'S CHILD

My sister was born on the Sabbath
day,

So she must be bonny and good and
gay.

When anything in our play goes
wrong,

She's always the one who sets it right,

And tells us boys that we "must not
fight."

When father comes home so tired and
cold,

And says with a sigh, "I'm getting
old,"

My sister's the one to make him feel
right;

She chatters to him till the supper
bell's rung,

And then says: "Dear father, now
don't you feel young?"

When mother has something to do up-
stairs,

And Jack and the baby are cross as
bears,

My sister's the one who sets it
right—

She says to the baby, "Let's build a
house,"

And gets him quiet and as good as a
mouse.

How can she always be good, I don't
see—

Good to father and mother and baby
and me;

So I ask her what makes her so
bonny and blithe,

And she answers me then in her voice
so mild:

"Why I must be good, 'cause I'm Sun-
day's child!"

And then I give her a hug and whis-
per:

"I wish every boy had a Sunday sis-
ter!"

THE LEGEND OF THE DIPPER

There was once a little girl who had
a dear mother, and they lived, quite
alone, in a little house in the woods.
They were always very happy, but one
day the mother grew so ill that it

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seemed that as if she could never be strong and well again.

"I must have a drink of clear, cold water," she cried, as she lay in bed, so weak and suffering from thirst.

It was dark night, and there was no one near to ask for water, so the little girl took her tin dipper and started out alone to the spring to bring her mother a drink. She went a long way through the woods, and she ran so that she grew very tired, being such a tiny girl; but she filled her tin dipper and started home.

Sometimes the water spilled, because it was not easy to carry and sometimes the little girl stumbled over the stones in the dark road. All at once she felt a warm touch upon her hand, and she stopped. It was a little dog who had been following her, for he, too, was nearly dying of thirst, and he had touched her hand with his hot tongue.

The little girl looked at her dipper. There was only a very little water in it, but she poured a few drops into her hand, and let the thirsty dog lap them. He seemed as refreshed as if he had been to the river to drink. And a wonderful thing happened to the tin dipper—although the little girl did not see. It was changed to a silver slipper, with more water in it than before.

The little girl started on again, hurrying very fast, for she remembered how much her mother needed her, but she had not gone very far when she met a stranger in the road. He was tall, and wore shining garments, and his eyes looked down with a wonderful smile into the little girl's face. He reached out his hand for the dipper, and he begged for a drink of the clear, cold water.

Now, the little girl thought how her mother had told her that she should be always kind to a stranger, so she held the water up to his lips. And very suddenly, as the stranger drank, the silver dipper was changed to a

gold dipper—full to the brim with sparkling water.

The little girl hurried on, but the road was so very long, and she was so tired, that it seemed as if she could never reach home again. She was weak and faint, and she longed to drink just as few drops of the water; but no, her mother would need all that was left. Had she not given some to the thirsty dog and to the stranger? So she never took a drink herself, but hastened home and carried it to the dear mother. And then came the greatest wonder of all! As soon as the dear mother drank she became quite well and strong once more; and the gold dipper, as it touched her lips, was changed to a diamond dipper—all shining and blazing with glittering gems!

And the diamond dipper left her fingers to shine up in the sky, over the house and the woods. There it shines every night to tell all little children how, once, a child was brave and unselfish and kind.—Adapted by Carolyn S. Bailey in For The Children's Hour.

NEW BERN DISTRICT MEETING

(Continued from page 8)

in appreciation of the entertainment that the conference has enjoyed while in Snow Hill.

An invitation was extended to the conference to meet in Mt. Olive next year—this invitation was unanimously accepted.

The Round Table discussion with the presidents was an interesting and most helpful part of the program—fifteen presidents taking part.

Mrs. Kendall conducted the beautiful and impressive consecration service.

Myrtle E. Pope.

"PASTOR'S CONDONE DANCING."

The Advocate's eyes went wide when they fell upon the above headline in the Hertford Herald, but all fears were immediately allayed when it became evident that the linotype had substituted "condone" for "condemn." The paragraphs read as follows:

"Local pastors, Revs. L. E. Sawyer, of the M. E. Church, and F. T. Collins, of the Baptist Church, have lately decried the modern dance from their pulpits; and their denunciation of the dance, coming just before and in the wake of the large subscription dance here last Friday night, has provided food for considerable topic about the otherwise rather listless town.

Rev. Mr. Sawyer, who conducted the series of prayer services at his charge last week, unmistakably announced his hostility to the dance, and on Thursday night traced the history of the dance and its harmful influence from the beginnings of biblical history on down to the present day. He was positive that dancing had no place in the religious program and he asserted that the church of which he was pastor would not tolerate the dancer within the church membership. He plead with his audience to pray with him that Aholie might be spared the baneful influences of the modern dance."

CIRCUMSTANTIAL EVIDENCE

"Ellen, has George come home from school yet?" called Mrs. Snaggs to the servant.

"Yes, ma'am," came back the answer.

"Where is he?"

"I haven't seen him."

"How do you know, then, that he is at home?"

"Because the cat's a-hidin' under the dresser."—Selected.

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IN MEMORIAM

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Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.

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G. T. ROWE, Editor and Gen. Mgr. T. A. SIKES, Asst. Editor and Bus. Mgr.

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SHAW—Wednesday morning, June 22, the death angel came into the home of Mr. and Mrs. R. F. Shaw and took from their loving arms little Howard Gunton, their only son, a sweet little babe of three months.

We can't understand why it is so, but God saw fit to take that little bud and transplant it in heaven to bloom in all its beauty in the Father's garden. May God bless the grief-stricken parents and sisters and help them to realize that Howard was "Too pure for earth, just fit for heaven." Nellie Sherrill.

SHOEMAKER—On Tuesday morning,

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

June 14, 1921, Sister Armelia Shoemaker departed this life, being twenty-six years old. She was the daughter of Mr. and Mrs. B. A. Hair, and the devoted and Christian wife of Brother J. D. Shoemaker. For nine years she had been a faithful member of Parkton Methodist church. Her death came almost suddenly, and brought grief to her many friends, especially to the devoted husband whose companionship with his good wife was so short.

The following Wednesday morning the pastor, assisted by Rev. J. L. Jenkins, and accompanied by a host of sorrowing friends, laid to rest beneath a bed of lovely flowers in Parkton cemetery the body of our sister deceased. May God bless and comfort those who sorrow.
W. L. Maness, P. C.

LACKEY—On Sunday morning, June 19th, Brother John A. Lackey passed from us to Him. He lived here 68 years, two months, and in time he was an ardent advocate of all civic and religious activities that led forward. His presence will be missed in county, community, family and church. We think of Sheriff Lackey as a devoted representative of his Lord. May the business done through him for his Lord bring forth the increase. We shall miss him on Table Rock charge, but his life will be an inspiration to other soldiers to come forward and mend the broken line and seize the banner and march onward.

SPRY—Mabel Irene Spry, 15-year-old daughter of C. L. Spry and wife, died May 23, 1921, after several months' lingering illness.

Mabel was a Christian. She rejoiced in a Christian's assurance that it was "well with her soul." She was active in Sunday school work; though young she had proved herself a very efficient teacher of a class of girls. She fought bravely against death. Finally when she realized she could not get well she was submissive and her death was triumphant.

Funeral services were conducted from the church by the writer, assisted by Rev. J. S. Hiatt, a former pastor. Burial was in Woodland cemetery.

A. C. Swofford, Pastor.
Winston-Salem, N. C.

THOMAS—Julius Thomas, 20-months-old child of Mr. and Mrs. Dan T. Bailey, died April 17 after a short illness. A precious child, so much loved by all the family, so affectionate. Its going away seemed to take the sunshine from the home. But the assurance that the Christian faith gives comfort to the bereaved. The body was buried in Waughtown cemetery. Funeral services conducted at the home by the writer, assisted by Rev. Edgar A. Holton.
A. C. Swofford, Pastor.
Winston-Salem, N. C.


LAUGHLIN—Lee Franklin Laughlin, son of T. S. and Lizzie Laughlin, was born October 19th, 1917, and died June 23rd, 1921, at the tender age of three years, eight months and four days. The immediate cause of his death was whooping cough and pneumonia. Little Franklin was an unusually bright and interesting child. He was a favorite in the home, was liked by all of his playmates. To know him was to love him. His suffering was intense before he died, but just a short while before the call came to him, he called for the song book, he told his parents that he wanted to sing. He did not get to sing, for he soon fell on sleep, but now he is singing in our Father's house for the Master said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." On Friday, June 24th, the funeral was conducted by the writer at Palm Tree church, and his little body tenderly laid to rest in the church cemetery. May the Holy Spirit greatly comfort the bereaved parents.
Dwight W. Brown.
Lawndale, N. C.

COLE—Harricotte Gillispie Cole, daughter of James and Mary C. Snead Cole, was born in New Bern September 8th, 1827, and died at Morganton, N. C., June 21, 1921, being nearly ninety-four years of age. Her early life was spent in the town of her birth and nearly all of her later years in Chapel Hill, but for a while she resided at Louisburg and at Greensboro. The latter years of her life were lived at Morganton under the tender care of her nephews, Dr. Isaac and Mr. J. C. Taylor.


While a girl she and her sister, Mary Catherine, experienced conversion at a Methodist revival. The family was ardently attached to the Episcopal church and the girls were forbidden to join the Methodists. Their strength of character and filial piety stood forth. They would not join the church of their choice against the will of their parents, but by tact and persistence they at last won that consent and until their death were loyal Methodists.

Miss Hattie was very active in church work. It will testify to the length and value of her service to say that "Aunt Lizzie" Hendren and Mrs. N. H. D. Wilson are both "her girls," each gladly acknowledging that when their Sunday school teacher she did much to form their lives for Christ. Miss Hattie was truly a remarkable woman, with mind and cultivation fitting her to stand in any company, but the praise that would have pleased her most would be to say as she often said of herself, "that she was an old-fashioned Methodist." Although wealthy, she observed the strictest simplicity. Associated with many to whom such things were the test of life, she resolutely refrained from all worldly amusements. She was throughout life the preacher's friend, numbering the greatest of the fathers as her intimate friends and being counselor and supporter to her later pastors. But she more than any other would desire that words were not multiplied in her praise. She was a loyal Methodist, a sincere Christian, and with joyous eyes she sees the King in His beauty and is at rest.
N. H. D. Wilson,
Walter Patten.

June 27, 1921.



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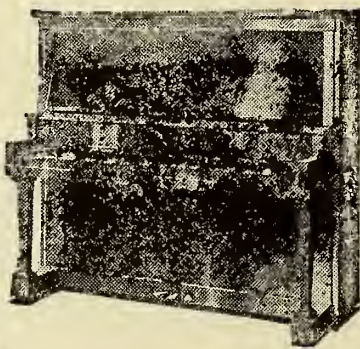


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- 3 The School of Theology (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D. D., Dean.
- 4 School of Law (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws. Samuel C. Williams, LL.D., Dean.
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Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

For general University Catalog and other information write the REGISTRAR, PROF. J. G. STIPE, Emory University, Ga.

RARE TREAT AT HAND

Last Call for Junaluska Missionary Conference.

Robert B. Eleazer.

If all our people knew what a treat has been prepared for them at the General Missionary Conference at Lake Junaluska, July 29-August 7th, we would witness there the greatest gathering ever held in Southern Methodism. For the platform a splendid array of talent has been secured—men and women of vision, bringing messages that cannot fail to inspire and fit for larger leadership all who hear them. Among these may be mentioned Hon. Josephus Daniels, ex-Senator W. R. Webb, Drs. Charles L. Goodell, O. E. Brown, W. W. Alexander, Guy S. Inman, W. W. Pinson, Ed. F. Cook, T. H. Haden, Arthur H. Armstrong, Carlton D. Harris, F. N. Parker, J. A. G. Shipley, W. D. Wetherford, E. L. Pell, Mrs. W. P. McDermott, Mrs. H. R. Steele and Miss Mabel K. Howell.

In addition there will be institutes, round table discussions, illustrated lectures, etc. For those who desire not to listen only but to do real work, there will be conducted also a regular School of Missions, with courses on Missionary Pedagogy, the Missionary Message of the Bible, Stewardship, Inter-Racial Relationships, the Kingdom and the Nations, and Southern Methodist Missions. A certificate counting toward diploma will be given for each course completed.

Add to the above the wonderful scenic attractions of Lake Junaluska, nestled in the heart of Skyland, the invigorating altitude, and the afternoons open for rest or recreation, and one can hardly imagine conditions more favorable for a glorious ten days, from which one will return refreshed and stimulated in body and spirit, and eager to take up life's tasks anew.

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How I wonder what you are;
High above I see you shine,
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You are not where you pretend,
You are just around the bend;
And your sweet seductive ray
Has been leading men astray
All these years—O little star,
Don't you know how bad you are?
—Science and Invention.

District Appointments

NORT HWILKESBORO DISTRICT

J. W. Williams, P. E.

FOURTH ROUND

Jefferson Ct., Orion	July 30-31
Elkland Ct., Cranberry	August 6-7
Warrenville Ct., Mill Creek	13-14
Creston Ct., Mt. View	20-21
Helton Ct., Greenwood	27-28
Watauga Ct., Henson Chapel	September 3-4
Boone Ct., Boone	10-11
Avery Ct., Jonas Ridge	17-18
Elk Park Ct., Montezuma	24-25
Laurel Springs Ct., Mt. Zion	1-2
Sparta Ct., Union	8-9
North Wilkes Ct., Union	15-16
North Wilkes, Union	22-23
Wilkes Ct., Beulah	29-30
Wilkesboro Ct., Beulah	5-6

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.

Trinity	June 19
East Burlington, 11 a. m.	26
Graham & Haw River, 8 p. m.	26
Brookdale, Webb's Chapel	July 2-3
East Roxboro, Longhurst, 8	9
Chapel Hill, 8	16
Burlington Ct., Mt. Vernon	23
Burlington, 8	30
Leasburg, Salem	6-7
Roxboro, 8	13
Pearl and Eno, 8	20
Hillsboro, Lebanon	27
Orange, Massey	24
West Durham, 8 p. m.	31
Memorial, 8 p. m.	7
Milton, Connelly's	14
Yanceyville, Bethel	21

Calvary, 8	August 3
Durham Ct., Pleasant Green	6
South Alamance, Cover Garden	7
Mebane, 8	10
Carr	13
Person, Lea's Chapel	14

RALEIGH DISTRICT

J. C. Wooten, P. E.

SECOND ROUND

Princeton Ct., Ebenezer, 11 a. m.	July 16-17
Selma, 8 p. m.	17
Cary, Holly Springs, 11 a. m.	23-24
Youngsville, Rock Spring, 11 a. m.	30-31
Louisturg, 8 p. m.	31
Granville, Calvary, 11 a. m.	August 6
Creedmore, Grove Hill, 11 a. m.	12
Benson, 4 p. m.	12
Four Oaks, 11 a. m.	13-14
Smithfield, 8 p. m.	14
Kenley, Buckhorn, 11 p. m.	20-21

WINSTON-SALEM DISTRICT

Frank Siler, P. E., Winston-Salem, N. C.

THIRD ROUND

Denton Ct., Pleasant Grove	July 16-17
Lexington, First Church, 11 a. m.	24
Quarterly Conf., night	22
Linwood Ct., Cotton Grove, 3 p. m.	24
Quarterly Conf., 11 a. m. 1 p. m.	23

FOURTH ROUND

West End gr. conf. Oct. 5, ngt. & a.m.	7
Grace gr. conf. Oct. 3, night & night	7
Welcome Ct., Erlanger	13-14
Thomasville Ct., Unity, 3 p. m.	14
Davison Ct., Olivette	20-21
Salem gr. conf. Oct. 4, ngt. & night	21
Lewisville Ct., Doub's	27-28
South Side gr. conf. Oct. 12, ngt. & ngt.	28

Hanes, Clemmons-Hanes, night	2
West Davie, Zion, 11 a. m.	3
Cooleenoe gr. conf. Sept. 29, night	4
Advance, Mocks, 3 p. m.	4
South Side Ct., Vernon, 11 a. m.	5
Kerns' Oak Ridge, Oak Ridge, 11 a. m.	11
Linwood Ct., Wesley	17-18
Lexington, First Ch., 3 p. m. & night	18
Forsyth Ct., Mt. Tabor	24-25
Wakertown, 3 p. m. & night	25
Mecksville, night	30

Davie Ct., Hardison	October 1-2
Farmington Ct., Farmington, 3 p. & ngt.	1
Denton Ct., Denton	8-9
New Hope Ct., New Hope, 3 p. m. & ngt.	9
Thomasville, Main St. & S. Thom. ngt.	10
Centenary, night	13
Burkhead, night	14

SALISBURY DISTRICT

J. F. Kirk, P. E., Salisbury, N. C.

THIRD ROUND

Park Avenue, 8 p. m.	July 15
Mt. Pleasant, Center Grove, 11 a. m.	16-17
First St., Albemarle, 8 p. m.	17
China Grove, China Grove, 11 a. m.	24
Spencer, Central, 8 p. m.	24
Woodleaf Ct., Cleveland, 11 a. m.	30-31
East Spencer, 8 p. m.	31
Salem Ct., Oak Grove, 11 a. m.	August 6-7
Epworth, 8 p. m.	7
Kannapolis Ct., Shiloh, 11 a. m.	13-14
Kannapolis Sta., 8 p. m.	14
Harmony, 8 p. m.	17
New London, Bethel, 11 a. m.	20-21
Gold Hill, Wesley's Chapel 1:30 p. m.	21

MARION DISTRICT

D. M. Litaker, P. E., Marion, N. C.

THIRD ROUND

Thermal City, Centennial, 11 a. m.	July 16-17
McDowell, Glenwood, 3 p. m.	16-17
Micaville, South T. R., 11 a. m.	24
Burnsville, night & 9 a. m.	24-25
Spruce Pine, Bakersville, ngt & 11 a.	30-31
Bald Creek, Elk Shoals, 11 a. m.	29
Mill Spring, New Hope, 11 a. & 2 p.	7

STATESVILLE DISTRICT

W. A. Newell, P. E., Statesville, N. C.

Hudson, Colliers, 11 a. m.	July 16-17
Lenoir Ct., Olivet, 3 p. m.	16-17
So. Lenoir, So. Lenoir, night	17

WASHINGTON DISTRICT

N. H. D. Wilson, P. E., Washington, N. C.

THIRD ROUND

Nashville, night	July 11
Spring Hope	12
Rocky Mount, Clark St., night	12
Rocky Mount, Yorks	13
Rocky Mount, First Church, night	13
Bethel	16-17
Tarboro	17-18
Mattamuskeet, Bethany	21
Fairfield	22
Swan Quarter	23-24
Aurora, Small	28
McKendree, Conetoe	30-31
Robersonville, Stokes	31-Aug 1
Preaching without quarterly conferences:	August
Rocky Mount, First Church, 11 a. m.	7
Rocky Mount, Clark St., night	7
Bailey Ct.	12
Spring Hope Ct.	21
Rocky Mount Ct., Yorks	28
Nashville, night	28

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

THIRD ROUND

Mayworth, 11 a. m.	July 17
East Belmont, 3 p. m.	17
Belmont, 8 p. m.	17
Mr. O. V. Woosley and Miss Womack, our Sunday School secretaries, will be with me at the following places: South Fork, Lincolnton, Belmont, Polkville, Shelby Ct., Shelby, Central, LaFayette St., Rock Springs, Cherryville, Crouse, Lincoln Ct., and Lowesville. Special emphasis will be given to our Sunday School work, and I am very anxious to have a full delegation to the officials and Sunday School teachers at all of the meetings.	
It is desired that provisions shall be made for the Sacrament of the Lord's Supper at every Sunday service announced above except where it is regularly observed.	
Belwood, St. Peters, 11 a. m.	July 23-24

FOURTH ROUND

Belwood, St. Peters, 11 a. m.	July 23-24
-------------------------------	------------

LaFayette St., 8 p. m.	24
South Fork, Palm Free, 11 a. m.	30-31
Lincolnton, 8 p. m.	31

August

Polkville, Kasar, 11 a. m.	5-7
Shelby, Central 8 p. m.	7
Rock Springs 11 a. m.	13-14
Cherryville, Bethlehem, 11 a. m.	20-21
East End, 8 p. m.	27-28
Crouse, Antioch, 11 a. m.	27-28
Ranlo, 8 p. m.	28

September

Shelby Ct., Pine Grove, 11 a. m.	3-4
Kings Mt., 3 p. m.	4
Lowesville, Snow Hill, 11 a. m.	10-11
Mt. Holly, 8 p. m.	11
Lincoln Ct., Ivey, 11 a. m.	17-18
Franklin Ave., 8 p. m.	18
Dowell, 11 a. m.	24
Dallas, High Shoals, 11 a. m.	25
McAdenville, 8 p. m.	25

October

Stanly, 11 a. m.	2
South Gastonia, 8 p. m.	2
Bessemer, Concord, 11 a. m.	9
Belmont, 8 p. m.	9
Main St., 8 p. m.	11
Mayworth, 11 a. m.	16
East Belmont, Ebenezer, 3 p. m.	16

I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

ELIZABETH CITY DISTRICT

R. H. Willis, P. E.

THIRD ROUND

North Gates, Hebron	July 16
Gates, Harrell's	17-18
Perquimans, Epworth	23-24
Edenton	27
Chowan, Bethany	30-31
Hertford, night	31
Kennekeet, Rodanthe	August 3
Hatteras, Hatteras	5
Roanoke Island, Manteo	7
Dare, Mashoes	8
Kitty Hawk, Nag's Head	10
Pantego & Belhaven, Pantego	14
Roper, Pleasant Grove	21-22
Columbia, Scuppernon	27-28
Tyrell, Gum Neck	September 3-4

GREENSBORO DISTRICT

A. W. Pyle, P. E.

508 Summit Ave., Greensboro, N. C.

THIRD ROUND

West Market	July 17
Gibsonville, night	17
Bethel, night	20
Wentworth at Wentworth	23
Park Place	24
Spring Garden, night	24

ROCKINGHAM DISTRICT

J. H. Shore, P. E.

THIRD ROUND

Troy	July 10-11
St. Paul, St. Paul	15
Elizabeth, Purdies	15
Raeform, Parkers	23-24
Red Springs	24-25
Rowland, Asbury	29
Caledonia, Caledonia	30-31
Maxton	31

Mt. Gilead Ct.	August 6-7
Mt. Gilead	7-8

WILMINGTON DISTRICT

J. M. Daniels, P. E., Wilmington, N. C.

THIRD ROUND

Whiteville, Mishops Spgs., p.m., a.m.	10-11
Carver's Creek, Carver's Creek, a.m.	16-17
Wilmington, Trinity, p. m.	17-18
Swansboro, Bethlehem, a. m.	22
Onslow, Pollocksville, a. m.	23-24
Magnolia, Carltons, a. m.	29
Rose Hill, Charity, a. m.	30-31

Town Creek, a. m.	August 5
Shallotte, a. m.	6-7

The District Conference will convene at Chadbourn on June 29th, 9 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.

ASHEVILLE DISTRICT

W. H. Willis, P. E., Weaverville, N. C.

SECOND ROUND

Mars Hill, Laurel	July 10-17
Black Mountain, Tabernacle	July 23-24
Swannanoa, Azalea, 3 p. m.	24
Mount Pleasant, night	24
Hendersonville	31
Biltmore	31
Weaverville Ct., Salem	August 6-7
Bethel	7
Henderson, Moore's Grove	13-14
Flat Rock, 11 a. m.	14
Hominy, Pleasant Hill	20-21
West Asheville	21

Fairview, Tweeds	27-28
Tryon	28

September

Mills River Chapel	3-4
Central	4
Asheville Ct., Riverview	10-11
Chestnut Street	11
Mars Hill, Bright Hope	17-18
Weaverville	18
Walnut, Stackhouse	24-25
Marshall	25

October

Rosman Ct.	1-2
Brevard	2
Spring Creek, Roaring Fork	8-9
Leicester, Brick Ch.	15-16
Haywood Street	16

WARRENTON DISTRICT

E. M. Snipes, P. E., Weldon, N. C.

THIRD ROUND

Ahoskie, Aulander	July 14
Murfreesboro & Winton, Harrellsville	15
Bertie, Mt. Gould	16-17
Northampton, Pleasant Grove	23-24
Williamson & Hamilton	29
Roanoke Neck	30-31
Roadoke, Calvary	August 6-7
Littleton, night	7

CHARLOTTE DISTRICT

H. K. Boyer, P. E., Charlotte, N. C.

THIRD ROUND

Wadesboro, 11 a. m.	July 17
Morven, Pleasant Hill, 3 p. m.	17
Morven Q. Conf. 10 a. m.	18
Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

FAYETTEVILLE DISTRICT

J. D. Bundy, P. E.

Glendon, Carleton	July 11
Parkton, Sandy Grove	16-17
Hay Street	24
Lillington, Parkers Grove, 3:30 p.m.	24
Jonesboro, Memphis, 11 a. m.	26
Roseboro, Hally, 11 a. m.	29
Stedman, Bethabara	30-31
Hemp, Mt. Carmel	August 14-15
Pittsboro, Brown's Chapel	20-21
Haw River, Ebenezer, 11 a. m.	22

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C.

THIRD ROUND

New Bern-Centenary, night	July 14
Dover Ct., Cove City	17
Newport Ct., Newport, night & 11 a.	17-18
New-Riverside, night	21
Snow Hill Ct., Tabernacle	23-24
Hookerton Ct., Maury, 3 p. & 11 a.	24-25
Atlantic & Sea Level, ngt.	27
Ocracoke & Portsmouth, Portsmouth	30-31
Straits, Harker's Island	August 3
Harlowe, Ct., Tuttle's Grove	4
Mt. Olive, Falling Creek	6-7
Mt. Olive & Calypso, night	7
Goldsboro Ct., Mt. Carmel, 11 a. m.	13-14
Goldsboro, St. John, night	14

MOUNT AIRY DISTRICT

W. F. Womble, P. E., Mt. Airy, N. C.

FOURTH ROUND

Ararat, Hunter's	July 23-24
Mount Airy, Central	24
Pilot Mountain, Fairfield	30-31
Stokesdale, Zion	August 6-7
Leaksville, night	7
Draper, Draper, 11 a. m.	14
Spray, night	14
Mt. Airy Ct., Epworth	20-21
Jonesville, Grassy Creek	27-28
Elkin	28
Dobson, Dobson	September 3-4
Rural Hall, Mt. Pleasant	10-11

WAYNESVILLE DISTRICT

J. H. West, P. E., Waynesville, N. C.

THIRD ROUND

Missionary Conference and School of Missions

AUSPICES OF GENERAL BOARD OF MISSIONS

The Southern Assembly Grounds, LAKE JUNALUSKA, N. C.
JULY 29 TO AUGUST 7

INSPIRATION

Great subjects by Great Speakers

SELECTIONS FROM THE PROGRAM

"World Responsibilities of Christian America"—
Hon. Josephus Daniels
"The Power and Leadership of the Spirit"—
Dr. Charles L. Goodell of New York City
"Protestant Co-operation in America"—
Dr. A. H. Armstrong of St. Louis
"Forces for Social Uplift"—Mrs. W. P. McDermott, Little Rock, Ark.
Daily Bible Studies by Dr. Franklin N. Parker of Emory University

Missionary Leadership Classes conducted by Dr. Ed F. Cook, Dr. O. E. Brown, Dr. W. W. Alexander, Miss Mabel K. Howell, and Mrs. Hume R. Steele.

ADDRESSES BY HOME AND FOREIGN MISSIONARIES

PAGEANT—"MISSIONARY MILESTONES"—Written by a Southern Methodist for Southern Methodists.
FIRST PRESENTATION—SATURDAY, AUGUST 6

INFORMATION

Training Courses by Trained Teachers

RECREATION

RECREATION
SWIMMING BOATING GOLF TENNIS HIKING

HOTEL ACCOMMODATIONS:
Board and Lodging from \$2.50 per day.
Dormitories—Rooms \$3.50 to \$5.00 per week.
Cafeteria—Meals for 40c or \$7.00 per week.
Last year many were turned away for lack of accommodations.
Write J. Dale Stentz, Lake Junaluska, N. C., for reservations.

REDUCED RAILROAD FARE—Round trip ticket for one and one-half fares on certificate plan.

For Railroad Certificates, Detailed Program, or other information, write
W. M. CASSETTY, JR.,
Box 510,
Nashville, Tenn.

TEACHER TRAINING CREDITS FOR MAY

(Continued from page 9.)
According to the report of the Department of Teacher Training for the month of May, our Conference had 98 new enrollments, 164 certificates of credit issued, and 13 incomplete diplomas issued. We led the Southern Methodist Church in the number of diplomas issued, and were in fourth place in the number of credits.
Special mention should be made of the work which Miss Lucile Womble has been doing at Louisburg College to train Sunday school teachers. Her work in this connection will count for great things in this Conference some day.
Thirteen students received diplomas for their work under Miss Womble's direction this year.

W. N. C. CONFERENCE EVERY LITTLE HELPS

Since last report the following Sunday schools have observed Sunday School Day and have forwarded their offering to Treasurer H. A. Dunham, Asheville, N. C. Several of our schools have done dandy; others have not done anything. Look the list over.

ASHEVILLE DISTRICT	
Central Asheville	\$100.00
Weaverville	7.00
Teagues Chapel	3.53
Saluda	7.23
CHARLOTTE DISTRICT	
Tryon Street	27.37
Dillworth	3.25
Bonds Grove	3.00
North Monroe & Icemorlee	6.55
Ansonville	6.05
McFarlan	3.25
GREENSBORO DISTRICT	
Wesley Memorial	68.12
Bethany-Liberty	24.00
Franklinville	10.21
Rehobeth (P. Garden)	5.75
Trinity	3.60

Reidsville	15.59
Park Place	16.44
Walnut Street	11.20
Agnes Elmwood	47.53
Friendship	7.45
MARION DISTRICT	
Cliffside	14.46
Pleasant Hill	2.63
Spindale	5.86
MT. AIRY DISTRICT	
Stokesburg	6.07
Goshem	6.00
Boonville	2.75
Mt. Carmel (Draper)	5.23
NORTH WILKESBORO DISTRICT	
Ashley	5.00
SALISBURY DISTRICT	
Epworth, Concord	8.00
Stony Hill	9.40
Norwood	2.00
China Grove	2.46
SHELBY DISTRICT	
Denver	2.00
Bethesda	2.35
Fallston	5.00
Sharon	2.00
Concord	4.15
Lincolnton	4.15
Trinity	2.00
STATESVILLE DISTRICT	
Hickory First	11.90
Centenary	2.89
Pisgah	3.55
P. L. Wooten	2.00
WAYNESVILLE DISTRICT	
Lowels Chapel	5.50
Highlands	2.82
Fines Creek	7.68
Shady Grove	5.00
WINSTON-SALEM DISTRICT	
Centenary	50.00
West End	20.52
Welcome	6.00
Advance	3.81
Sharon	2.00
NEW HOPE CIRCUIT	
Down in the extreme southwest corner of Randolph county and the northwest corner of Montgomery county is located the New Hope circuit. Years	

ago when only a toddling beginner, I rode in the foot of the buggy as my father served this his first charge, then called the Jackson Hill circuit. Thursday, June 23, your field workers, according to appointment, went to New Hope for a charge Sunday school institute. We found Pastor O. P. Routh expecting us and we spent the day emphasizing the ways and means of better Sunday school work. Eleazer and Macedonia were well represented. Brother Routh, being a school teacher as well as a pastor knows the value of a teaching as well as a preaching pulpit. It was decided to have another institute for the New Hope circuit and to have it when the wheat threshers would not be in competition with us.

WELCOME CIRCUIT

After the death of Brother C. C. Williams, one of the best men who ever lived, Presiding Elder Siler secured Rev. T. E. Pierce, of the Northern Methodist Church, to fill in the year on the Welcome circuit. To one who chanced by, it is evident he is doing a big filling in business as he goes about over the circuit with smiles, enthusiasm and push. Being an enthusiastic Sunday school promoter he of course, gets the glad hand from field workers. Friday, June 24, we had a fine charge institute at Center to which a large delegation came from Erlanger and quite a number from Midway. We had a house about full, certainly we had a full day of promise. Old Center did herself proud in turning out a good crowd and providing a good dinner. One went away from the meeting with a feeling of hopefulness.

ALEXANDER COUNTY


There will be held the fifth Sunday in July a Sunday school meeting in the Methodist church at Taylorsville

at ten o'clock for the purpose of helping to get better Sunday schools in our country, to do better work, to exchange ideas, to criticize our own work and to show how efficient each school is in its own way. We will have three classes, Primary, Intermediate and Senior taught by such experts as Mrs. Newell, Mrs. Starette and Mrs. Clement, in which we want every teacher and scholar present.

We want each school to show how efficient it is in singing, reciting Bible or catechism in order to inspire the other schools along these lines. Also we want to find what is being done in our schools to reach the "non-goers." Taylorsville throws out the challenge to all, to excel in repeating Bible verses or chapters from memory. Come and help us to have better Methodist Sunday schools in our county.

Committee.
W. T. Rowland,
M. A. Osborne,
R. V. Sharpe.

The foregoing letter was sent to every Methodist Sunday school superintendent in Alexander county. Capt. Rowland seems to be the leading spirit in this good business and if he will put as much spirit behind it as he used to in rooting for the Charlotte base ball team he will do some winning. The more such meetings the better Sunday schools we will have.



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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, JULY 21, 1921

Number 29

BETTER KEEP YOUR HEAD

No doubt it affords great relief to let the pent-up fires of wrath blaze forth in righteous indignation. When the irritated man "speaks his mind" and gets the aggravating thoughts "out of his system," he feels better. But while he is relieved, the effect may not stop there. The object of his wrath may have a memory which treasures up the harsh words, and at an inconvenient time those words may come bobbing up again.

The meek man is not the spineless nonentity that he is sometimes described as being. He is rather the forceful man that will not allow a sudden gust of passion to interfere with the serious purpose of life. He is the man that inherits the earth. By keeping his temper he remains master of the situation, which others have forfeited the right to control by losing theirs.

When an opponent shows an ugly side, it is quite easy to say things that bite and sting. Better not say them. They hurt some, if they are not true, and more, if they are. The opponent will come to himself later and timidly acknowledge that he said more than he should. And you will be glad that you kept cool. A man never regrets the things that he left unsaid.

A FICTITIOUS CONTRAST

Dr. Lorenzo King, editor of the Southwestern Christian Advocate, which is the largest paper published to serve the Negro portion of the membership of the Methodist Episcopal Church, draws an invidious contrast between the two largest bodies of Methodism in this country; and after giving what he conceives to be the three main points of difference, concludes that it would be well to cease to chase the "mirage" of union.

Now, the Advocate is not foolishly fond of the idea of church union. It has seen enough of the Northern brethren not to desire to rush pell-mell into organic identification, but it has also seen enough of them not to wish to part company with them forever. And it is quite certain that Dr. King does not measure the two churches correctly, when he says that they are hopelessly apart in their attitude toward geography, races and ecclesiastical polity.

This is the contrast presented by the Southwestern: One is universal, the other sectional; one ministers to all mankind, the other to one race of people; one is democratic, the other hierarchical. Or to state it more definitely: The Northern body covers the earth, the Southern is localized in the South; the Northern ministers to all races, including the Negro, the Southern ministers to white people, excluding the Negro; the Northern regards the episcopacy as an office established for the sake of efficiency, the Southern regards it as a separate and indispensable order.

As a matter of fact, not one of these three contrasts will hold good. The M. E. Church, South, has congregations in eight countries and on half as many continents. It extends from the Atlantic to the Pacific and might go into any state in the Union with as good reason as the M. E. Church exercises in coming into the states of the South. It actually has Negro members in many congregations and assisted in setting up the Colored Methodist Church, because the Negroes themselves desired a separate organization. That the M. E. Church, South, has no "high church" notions concerning the episcopacy is proved by the fact that the book in the conference course of study, selected by the Bishops themselves, dealing with church organization, was written by a Scotch Presbyterian.

But the M. E. Church, South, does believe that it is best for all races that each one remain socially distinct. And while there may be some members of the M. E. Church, South, who are more racial differences, the settled practice of the church is to maintain separate congregations for the two races. The people of

either race can be gotten together to form one. The colored people themselves desire to have it so, no less than the white people.

While Christian love transcends all racial differences, it does not obliterate them any more than it causes the woman to cease to be a woman or the man to be a man.

BOLDNESS OF THE BACHELORS

"He that hath wife and children hath given hostages to fortune, for they are impediments to great enterprises, either of virtue or mischief." So wrote Francis Bacon 300 years ago. While the Advocate discourages celibacy by both precept and example, both of the editors being men of families, the editorial office of our esteemed contemporary, less than a block away, is occupied by two bachelors of uncertain age.

The treatment of the Ku Klux Klan by the Greensboro Daily News and the Advocate was characteristic, the former saying in no uncertain terms that the organization met with its disapproval, the latter speaking it civilly, as befitted the condition of an organ whose editors could not afford to take great risks. Both drew characteristic anonymous replies. That, reaching the News, began, "You are watched, beware," and was signed, "The Committee." That, coming to the Advocate, mildly takes issue, saying, "I don't know what class of men the Ku Klux Klan are, but I have had a good opinion of them to bring about better times between labor and capital and avoid a revolution—such times as they had in Russia and Mexico."

But the bold and unattached editors of the News refuse to be frightened. They even grow flippant and facetious in their references to "his sacred majesty, the imperial wizard who spoke in Greensboro and 10,000 listened to him breathless and said it was the most sublime speech ever heard." They also intimated that somebody might "land for a long term in Atlanta prison," if such a letter should happen to be received by the "right man."

However, the risk may not really be as great as it might seem, for the Advocate happens to know that Colonel Simmons, who appears so mysterious and "sacred" in his capacity as organizer of the Ku Klux Klan, is also a humble Methodist preacher in that branch of the ministry technically known as "the local ranks," and whatever his powers or duties may be as Imperial Wizard, his conscience will not allow him to do or sanction anything contrary to the gospel which he preaches. It is needless to say, therefore, that Colonel Simmons does not authorize or countenance threatening letters, and it is safe to infer that he means well.

But the letter to the News indicates the point of danger. The organization may at any time get out of hand and do things that the organizer never intended. The Ku Klux has hit upon great phrases to conjure with—"white supremacy," "no interference between church and state," "America for Americans." The Advocate hopes that the leaders also realize how inflammable some of the material they are handling is. They are no doubt acquainted with the scientific law—every action produces a reaction equal and opposite. Are they, then, surprised that some of the Negro papers are referring to another mysterious secret order, the Knights of the Kerosene Kan? The danger lies in the fact that the Imperial Wizard will be taken more seriously than he intends.

IN JUSTIFICATION OF HUMOR

Much has been said about unseemly levity, and an apostle has given a warning against jesting. In Ecclesiasties, or The Preacher, may also be found these words: "For as the crackling of thorns under a pot, so is the laughter of the fool." Well, even a good thing may be overdone. The late Judge Armfield used to tell of an old Methodist preacher, who would start a crowd to laughing through his droll

humor, and then suddenly stop them by saying: "Too much levity, brethren; too much levity. Let's have a word of prayer."

Keeping in mind all possible abuses, is it not time that somebody said something in justification of laughter? That was a great day on this planet when somebody laughed. It registered one more mark of superiority of the human species over all of the animal realm beneath. Primitive man rested for a moment from the hot pursuit of his game or fellowman and laughed. He looked up into the mysterious heavens, admiring and wondering, and—laughed. He saw at his feet a yawning abyss into which he might fall to everlasting ruin and—laughed. He looked into the face of dark, grim fate and—laughed. And when he did, he knew that the worst was not to be. His laughter was the sign of the hope that "springs eternal in the human breast."

Laughter is not the surface ripple that it is so often taken to be; it goes deep into the heart of things. The Psalmist grows very bold and says: "He that sitteth in the heavens shall laugh." In derision, yes. But not wholly, or only so. "The heart of the Eternal is most wonderfully kind," and if there is a mocking of human opposition and folly, there is also a sympathetic response to human love and feeling. Nor is such a thought necessarily in contradiction to that awful reverence with which those on earth should contemplate the Eternal Throne.

The late W. V. Honeycutt combined a genial, and sometimes jovial, manner with deep earnestness of mind. He often engaged in sport with his boys and girls. Mrs. Honeycutt would occasionally remark in mock rebuke: "O, Will, I could make something out of these children, but for your foolishness." And at the same time she knew that every child in the family thought that the father was everything that a true man should be and revered him no less, but rather more, for the playfulness that broke from his sympathetic and buoyant soul.

Humor being rippling and transient is not easy to catch and confine in classic form, but it has always been recognized as having a place in human fellowship. One can read somewhere: "Whereupon they all laughed, that being considered a great joke in those days." Every age has certain favorite references through which groups or crowds of people are put into a good humor by being made to laugh together. The mandatory ways of mothers-in-law and the garrulousness of oarsmen have served for thousands of years. "How will you be shaved, O King?" asked the barber, as Lycurgus took the chair. "Silently," was the laconic reply.

All great literature contains flashes of wit and humor, and even some texts in the holy scriptures are not fully appreciated because the reader fails to see the smile playing upon the surface. "If Onesimus owes you anything," says the aged Paul in his letter to his wealthy friend, Philemon, "just charge it to me." Is there nothing grotesque or ludicrous in "straining at gnats and swallowing camels?" One would think that even a grim Pharisee would be provoked into a smile, as he was made to see himself in that light.

It is said that Benjamin Franklin might have been given the task of writing the Declaration of Independence, if his grave compatriots had not been afraid that he would have his joke. But what if he had? It would not have been so bad. Benjamin's little jest might have penetrated the skull of that thick-headed English king and brought him to his senses. It might have shortened the war! And every school-boy, on being told that it was in there, would have sought for it carefully all the way from, "When in the course of human events," to the close of that imperishable document.

The governor of South Carolina, growing hot in the altercation, luridly stated his grievances, and then demanded point-blank of the governor of

North Carolina what he had to say. "I say, Governor," replied the phlegmatic representative of a sober people, "It's a long time between drinks." A rather frivolous answer, but it relieved the tension and cleared the atmosphere—possibly averted a fratricidal war.

UNION COUNTY

For a long time Union county, this state, was considered one of the most "backward" counties of the commonwealth. It was a poor farming county, and it was thought there was very little hope of it ever becoming anything more than it had already attained. The citizens were in the main more or less illiterate, there being no schools of any consequence within its borders, and the people gave very little attention to the education of the young. This was back nearly a half century ago. But something like a quarter of a century ago, possibly a little more, Profs. L. D. Andrews and H. W. Spinks, two stitwart Methodist laymen, went to Monroe and took over the school property of that town and began the work of training the young minds of that town. About the same time Prof. O. C. Hamilton appeared in another part of the county, and entered upon the task of establishing Union Institute about seven miles north of Monroe. He found very little encouragement except the support of some strong men like Messrs. W. C. and T. W. Love, Mr. T. W. Benton, Mr. W. L. Long, Mr. Mack Price, Mr. E. E. Presson and others. These men saw the need of an education for their children for they, themselves, had been deprived of the opportunity of securing such advantage for themselves except to a limited degree. When Prof. Hamilton arrived on the scene, he, with his supporters, went to work with axe and saw and hammer and nails and in a few short months what had been almost a wilderness had given place to a modern school building and a beautiful campus, and under the leadership of that prince of school men in his day, Prof. Oscar O. Hamilton, Union Institute was launched and from the beginning was a success. Outside of the town of Monroe, our recollection is that there was but one other school that was making any endeavor at that time to give a high school education. It may be that we are in error here. Rock Rest school was being run by Prof. Ashcraft, who was also the superintendent of public instruction for the county.

Young men and women from all parts of Union and a large number from adjoining counties flocked to Union Institute, and from that institution hundreds have found their way to an institution of higher education. There was one thing that was taught in that school, and that was Christian education. Prof. Hamilton never failed to open his school with religious exercises and he had a class that he taught himself in Bible. His morning talks were sermons within themselves and he inspired the young life before him toward the best things in life. The writer verily believes that that consecrated Methodist school teacher has had more to do with the progress that Union county has since made than any other man that has ever lived in the county.

Today Union county is one of the most up-to-date and progressive counties in the state. From Monroe in every direction there are fine sand clay roads that reach practically to the county line, threading their way through as good farms as are to be found anywhere. We believe that there are more high schools in the county than any county in the state, and there are to be found no better churches anywhere than in that good old county. For a long time there were more rural telephones in Union than any other in the state. The people are progressive and most of the farmers own their own land.

But the thing that we started out to write about is the fact that Union county has sent out more Methodist preachers who are now in active service than any other county in North Carolina. At the present time there are no less than 25 who are serving charges or are doing work under the supervision of the Methodist Episcopal Church, South. There are thirteen of these serving in the Western North Carolina Conference and five in the North Carolina Conference. We are not informed as to the number, but we are confident that there are as many or more serving the Baptist denomination in the state who are products of the same county.

The question that confronts us is why have so many gone out from Union county? We believe the answer is to be found in the fact that the county as

a whole has always been true to the church schools. If one will take the trouble to investigate he will find that down at Trinity for the last two decades or more there has been a large class from Union each year, and the same thing applies to Wake Forest. Rutherford College has always had a large patronage from Union and a number of the most successful ministers of the county have received their training at old Rutherford.

Seven miles west of Monroe is located old Pleasant Grove Camp Ground, one of the landmarks of the county, and where a number of the ministers from Union were reared or converted. It is the purpose of the preachers who have gone out from the county and are still alive to have a reunion or homecoming at this old camp ground on the third Sunday in August which will be the regular time for the old camp meeting. It is the purpose of those who are leading in the move to have one of Union's sons to preach at 11 o'clock on that day, one at 3 and another at night when it is planned to have a great gathering of people from all over the county to hear their own boys preach and to see some of the fruits of their prayers and sacrifices who have gone out from their borders to help humanity and to assist in bringing the kingdom of God to men.

T. A. S.

SALISBURY DISTRICT CONFERENCE

The last of the district conferences of the year was that of the Salisbury District, which was held in the Park Place Church in the city of Salisbury on the 13th, 14th and 15th of July. When the hour for the opening arrived there was the largest delegation present that has answered the roll call in several years. All the pastors were present except Rev. A. R. Surratt on Thursday. When the Advocate man arrived the presiding elder was just closing his opening address. Those who heard it told us that it was fine. Just as the organization of the conference had been completed Bishop Collins Denny, D. D., of Richmond, Va., arrived and took the chair and presided over the conference. The bishop presides with ease and gets work off with dispatch. The first item of business he took up was the passing of local preachers and renewing their license. Bishop Denny quoted the law requiring local preachers to make a written or verbal report when requesting that their license be renewed, and notified the brethren that unless this was done that he could not allow the license of any renewed. He stressed the importance of the Christian ministry, and that a man who is called to that sacred office should give heed to the laws of the church concerning it.

The afternoon session of the conference on Thursday was given over to the consideration of the Woman's work in the district, the Christian Educational Movement, Christian literature, etc., and the following addressed the conference in the interest of these departments of church endeavor: Mrs. J. F. Shinn, secretary of the Woman's Missionary Society in the Salisbury District; Rev. J. B. Craven, president of Davenport College; Prof. R. L. Flowers, of Trinity College; Rev. J. F. Kirk, Bishop Collins Denny, Mr. O. V. Woosley and the Assistant Editor of the Advocate. The district is wide awake to all these important matters.

Report No. 1 of the committee on Christian Literature was made, which suggested that the preachers and the official boards work out some plan in each charge to put the Advocate in every home in the district. From reports that had been made we learned that there are about nine hundred homes in the district where the Advocate does not go, and it is the purpose of the brethren in the district to make an effort to place it in these homes.

The reports of the preachers indicated that much progress has been made all over the district this year. The protracted meeting season is just at hand and the preachers are looking forward with great confidence of large ingatherings during this season.

Rev. J. F. Kirk, the presiding elder, is in his second year on the district, and is in good favor with his preachers and the people throughout the district, and the one thing heard was that he must remain for his full term.

Rev. Frank Armstrong was at the secretary's desk and was doing a good job.

Rev. R. M. Courtney, missionary secretary of the W. N. C. Conference, preached a strong missionary sermon at the 11 o'clock hour on Thursday.

MORE THAN EIGHT THOUSAND SPECIALS

The Bureau of Specials of our General Board of Missions reports that specials aggregating \$8,407,796 are now carried by churches, Sunday schools, Epworth Leagues, Sunday school classes and individual members of our church. The total number of specials is 8,132. By far the larger number of these have been assigned since the beginning of the Centenary campaign, for early in 1918 the total amount of regular specials was less than \$1,500,000. Since January 1, 1921, specials to the amount of more than \$1,500,000 have been assigned. The goal for 1921 is \$10,000,000 in specials, a record worthy of a great church. This goal ought to be reached. Churches, Sunday schools, Epworth Leagues and individuals have now their opportunity to relate themselves to some special field or to some missionary in the foreign or home field. These specials are available in amounts from \$10 to \$100,000. Churches, Sunday schools or individuals can use their present Centenary pledges as specials, the amount of the pledges can be increased, or new pledges made.

"My Son," the latest book of Mrs. Corra Harris, author of the "Circuit Rider's Wife," is out and we are prepared to furnish it to any who may wish it. Send us your order. We are also distributing "What Would Jesus Do Today?" the latest book of Rev. Charles M. Sheldon.

Be it known to the readers of the Advocate that the caption to the communication on another page from the pen of Rev. A. B. Smith, of Oakboro, was placed there by the writer himself. We could never think of this neighborly Baptist brother as an "outsider scrouging in," and whenever he appears either in person or through pen, he will receive the cordial welcome that he deserves.

John Wesley and John Henry Newman are both among the world's most forceful religious leaders. Both set themselves in utter desperation to find the way of life. Both received their spiritual nourishment at the University of Oxford and made it the cradle of great revival movements. Both were dissatisfied with religious life, as they found it in the Established Church. The latter, born ten years after the death of Wesley, followed the ritualistic line and landed under the thralldom of Rome. The former followed the Reformation principle of justification by faith and bequeathed the spirit of freedom to the Methodist church. These reflections were started by the following extract from a letter, written by one of the most earnest and studious ministers in the state: "Because reading about John Wesley always makes me ashamed of myself and want to do better, I am sending out 50 copies of "John Wesley—The Scriptural Christian," by Rev. H. H. Smith, to some of my people in the hope that it will have a like effect on them. And it occurred to me that you might not consider it an impertinence to suggest that all of our North Carolina Methodists might be benefitted by an exhortation from you to read about Father Wesley."

The papers Monday morning carried accounts of two acts of violence, committed at two widely separated points. A mob of eight men at Miami, Fla., seized a clergyman of the English church, who served a congregation composed entirely of Negroes and taking him to the woods, beat him across the naked back and then covered him with tar and feathers. At a town in Texas near the Louisiana line, several men took a woman from a hotel porch and tarred and feathered her. The preacher, a British subject coming into the South and not understanding conditions, no doubt had said some foolish and exasperating things. It is also likely that there was some ground for the circulation of uncomplimentary rumors concerning the lady in Texas. But the person of every individual is inviolable and cannot be interfered with except by process of law, and any group of men that will overpower a man and subject his person to indignities cannot but be regarded as guilty of a contemptible and cowardly act. An offence against law or morals or social customs cannot be remedied by an act of violence in defiance of law. There is no middle ground. Either the law of the land must be supreme, or every man will get his gun and protect himself as best he can. Have men tolled up the long steps to civilization only to plunge back into savagery?

PEOPLE AND THINGS

Evangelist Burke Culpepper and his singer, Mr. John U. Robinson, are now engaged in a tabernacle meeting at Madisonville, Ky.

The Advocate will have ready for distribution next week the minutes of the recent session of the Woman's Missionary Conference held at Fayetteville.

Rev. H. B. Porter, of the Siler City charge, is this week engaged in protracted services at Providence church. He is being assisted by Rev. Walter Smith, of Ramseur.

Protracted services are in progress at Cotton Grove church on the Linville circuit this week. Rev. W. R. Jenkins, the pastor, is being assisted by Rev. C. M. McKinney, of the Albemarle charge.

Professor C. H. Trowbridge, who has been attending lectures at the University of Iowa for the past year and working for a doctor's degree, will soon be back at his duties as superintendent of Brevard Institute.

Dr. Harris Durham, one of Siler City Methodist's fine young men, is resident physician in charge of Palmerton Hospital, Palmerton, Pa. Harris is a graduate of Trinity, and a son of Captain and Mrs. Durham, of Siler City.

Rev. J. D. Rankin, who has been superintendent of the graded schools at Cherryville for several years, has resigned and accepted a position with the faculty of the Appalachian Training School at Boone.

Rev. C. H. Rose, pastor of the Gibsonville charge, who was forced to take several weeks rest this summer, has returned to his work. Brother Rose's health has greatly improved and it is hoped that he has entirely recovered.

Rev. R. C. Hinson, who is the assistant pastor on the LaGrange charge, being in charge of Elm Street, Goldshoro, and Pikeville, was a visitor to Greensboro last week. Brother Hinson was on his way to Lake Junaluska for a few days' recreation.

Mr. L. L. Gobbel, of this city, and one of Methodism's most promising young men, was elected vice president of the Wesley Bible Class Federation at its annual convention at Lake Junaluska last week. Brother Gobbel's home is in Spencer. He is the son of Mr. and Mrs. J. H. Gobbel, of that place. He graduated from Trinity College a few years ago.

Rev. H. G. Hardin, the young and aggressive pastor of Tryon Street Church, Charlotte, has accepted an invitation from our representative church in Washington, D. C., to occupy the pulpit of that church during the month of August. Rev. E. K. Hardin, brother of the Charlotte pastor, was in charge of the Washington church during the time the building was being erected.

The Advocate regrets to learn that Rev. J. E. Underwood, who is undergoing treatment at the Westbrook Sanitorium, Richmond, Va., does not improve as rapidly as his friends hoped for, and that it will be necessary for him to remain in the Virginia institution for some time. We are sure that the church will pray that this good man will be restored to his health. A letter to him will be of great comfort to him.

We have on our desk the second number of "Our Missionary News," the organ of the Woman's Missionary Society of the North Carolina Conference. It is a paper that the good women can feel proud of and one that will be of great service to the organization that is fostering it. This month it is a six-column folio, and is full of interesting matter from first column to the last. The good women are not allowing any advertising matter to appear in their paper.

The July number of the Epworth Era carries an attractive likeness of Miss Grace Bradley, Field Secretary of the Western North Carolina Conference. In speaking of Miss Bradley's work the Era says: "She has visited thirty-seven Epworth Leagues, organized forty-two chapters, visited eighty-six churches in all, delivered ninety-four addresses on the work of the Epworth League, attended eleven city and district union meetings, and has had interviews with two hundred and ninety-nine pastors. The net gain in chapters in the Western North Carolina Conference last year was forty-four. This year over forty chapters have been organized. Miss Bradley states that the most encouraging feature of her work is the interest of the pastors in the Epworth League."

Rev. J. Edwards, of the Marshville charge, is assisting Rev. A. R. Bell, at Ansonville, in a series of services.

A Sunday school was organized at Corinth church in Chatham county about a month ago. It started off with fifty members and in one month's time has increased to 125 members.

A series of meetings are in progress at Bethlehem church on the Wentworth circuit. Rev. C. F. Sherrill, the pastor, is being assisted by Rev. G. T. Bond, of Spring Garden Street Church, this city.

We are happy to report that Mrs. Dr. Few and her two little boys are improved from their attack of typhoid fever, and it is believed that they are now practically out of danger.

The Advocate Printing House has just turned out the Premium List for the Carolina Fair Association. It is a neat book of 135 pages, and gives a complete list of premiums offered for the fair in October.

Rev. Dr. E. L. Pell, who is well known all over the Southern Church, and who is a writer of pronounced ability, is spending several weeks with his daughter, Mrs. A. M. Scales, in this city.

Mr. Claud Moser, son of Rev. J. F. Moser, pastor of the Cherryville circuit, has been elected principal of the high school at Cherryville. Mr. Moser graduated with honors at the recent commencement of Trinity College. He won the Wiley Grey medal.

The new church on McAdoo Heights was organized on Sunday, July 10th with about sixty-five members. The Sunday school was launched with about one hundred present the first day. The new church will be known as Grace, and it starts out under very flattering conditions. Brother Burgess, of Proximity, is in charge till a regular pastor can be secured.

A good layman of Spring Garden Street Church, this city, sends the Advocate the following item: "Probably the most helpful service at Spring Garden church is the mid-week prayer service. For several months these services have been largely attended. This is due to the fact that our pastor, Rev. G. T. Bond, is one of the princes among Wednesday night prayer meeting leaders."

On the front page of a recent issue of the Cleveland Star there is a poem by Rev. W. E. Poovey, entitled "Samson's Pre-suicidal Soliloquy," which the author used in closing a Sunday night Story-Sermon on Samson, as the "Biggest Failure in the Bible." The Advocate is pleased to add this valuable contribution to its collection of North Carolina verse.

Mrs. L. P. Bogle, wife of the pastor of the Rural Hall charge, has been called to Sylva to be at the bedside of her mother, Mrs. J. E. McLain, who fell some time ago and sustained severe injuries from which little hopes are entertained for her recovery. Mrs. McLain is 77 years of age, has been a member of the Methodist church since girlhood and a reader of the Advocate through practically all the years since its establishment.

Rev. and Mrs. H. M. Blair, who spent their vacation with Brother Blair's sister at Taylorsville, returned home last week and report that they had a very delightful visit. Brother Blair has not forgot how to take in shekels for the Advocate and, even while away on a vacation, he gathered in quite a number and handed them in to us. Brother Blair is a great friend of the institution to which he gave the best years of his life, and to him belongs the credit of making the Advocate what it is today.

Mount Vernon church, on the Siler City charge, was the gathering place for a large congregation on Sunday, July 10th. That was the time appointed for Sunday school Day exercises, and the young people rendered a most excellent program. A fine dinner was served on the grounds and in the afternoon the pastor, Rev. H. B. Porter, preached a fine sermon. The editor of the Pittsboro Record was present and got another first class dinner. We shall have to appoint a guardian for Brother Shaw.

It was good to see Rev. J. P. Rodgers, that faithful, but afflicted soldier of the cross, able to attend the sessions of the district conference at Salisbury last week. He is still very feeble, but made a special effort to get out to mingle with the brethren again. Two other faithful men who have wrought long and well for the church, and were present at the conference were Revs. T. W. Smith and A. L. Coburn. These brethren delight in the fellowship of their co-laborers and it seemed to make them happy to be present and take part in the exercises.

We have on hand at all times baptismal, membership and marriage certificates. Your order will receive prompt attention.

Rev. E. W. Glass officiated at the marriage of Mr. David J. Middleton and Miss Carrie Chadwick on June 28th, at Gloucester. These young people are good workers in their church.

Mr. Henry McKee, a strong layman of our church at Sylva, died recently at his home. His death was sudden and a severe shock to his family. Mr. McKee was a brother-in-law of Rev. L. P. Bogle.

Rev. Sam Maxwell with singer, Mr. Powell, is having a great meeting at Mt. Airy. At the conclusion of the sermon Sunday night 39 went forward and accepted Christ as their Saviour.

Mr. Wesley D. Chadwick and Miss Sadie Murphy, two prominent young people of our church at Marshallburg, were united in marriage recently, Rev. Sam Lefferts officiating.

Rev. G. T. Rowe, D. D., editor of the Advocate, left yesterday morning for Nashville, Tenn., to take a look over his new office and to take over the editorship of the Quarterly Review and to get hold of things connected with his new position.

The Sunday School Convention for the Pittsboro circuit will be held at Chatham church on Saturday, July 30. An all day service is to be held, and it is the desire of the promoters to make this one of the great days of the year on the Pittsboro circuit.

The Bridgers meeting at Statesville continues with unabated interest. The school auditorium where the services are held is crowded at each service. The reports from there say that Brother Bridgers is preaching great sermons and that many are professing faith in Christ.

Rev. E. B. Chappell, D. D., Sunday school secretary of the Southern Methodist Church, preached at Waynesville last Sunday morning. Rev. G. D. Herman, the pastor, has been indisposed for some time, and his congregation granted him a vacation for several weeks, and his pulpit is being filled from time to time by prominent visitors at Lake Junaluska.

We have several papers returned to us each week marked, "cannot be found." We will greatly appreciate it if any one who fails to receive the Advocate, who is entitled to do so, will notify us at once, giving name as it appears on the label and postoffice. Sometimes it so happens that we get the address wrong or the postoffice wrong on our mailing list.

Rev. C. E. Stedman, pastor of the Hayesville charge, called to see us last week. He was on his way to Raleigh to visit his mother, who has gone far beyond the three score and ten years, she being nearly ninety years of age. Brother Stedman reports that things are in good shape up in the "Land of the Sky."

Rev. D. H. Rhinehart reports as follows: "Last Sunday was a great day for the Methodists in Maiden. It was announced about a month ago that the second Sunday in July would be a home-coming day. All former pastors and members were invited to worship with us at this time. It was a great hand-shaking time, about five hundred people present and a hountiful dinner was served in picnic style at the church. Brother Ingle, of Stony Point, preached for us at the morning and evening hour."

Rev. Walter M. Curtis, secretary of Greensboro College, reports that every room in the dormitories are signed up for next year and that he has a long waiting list. It does seem a pity that Methodism does not provide sufficient room in its institutions for all who wish to attend. We are informed that the same conditions that obtain at the Greensboro College obtain at all of our institutions. This should be a source of serious reflection by every Methodist in the state.

Rev. E. E. Williamson and that most excellent congregation of Methodists at Spencer are rejoicing in the fact that the new church building which has been under construction for some time is nearing completion. This will be one of the best church plants in the state when completed. Ample accommodations have been provided for every department of church work. About thirty Sunday school class rooms, Epworth League room, pastor's study, large Sunday school auditorium and a main auditorium with a large seating capacity are all found in this new church edifice. The opening service is planned for the first Sunday in October when it is expected that all the pastors will be present.

THE RELIGION OF THE BODY

Most Christian people are only partially religious. They pray, read their Bibles, attend the church services, and otherwise cultivate the spiritual life. Nevertheless, their religion does not grip and control the whole life. How many of us, for example, have learned to love the Lord with our mind, recognizing the obligation to cultivate the intellect to the utmost as a fitting worship of the heavenly Father? Or again, how seldom do we find a Christian recognizing in any compelling way his duty in relation to the religion of the day!

The fact is, all of us have inherited a traditional type of religion whose main emphasis is upon the "soul," and have therefore failed largely to see that the field of Christianity in the individual is nothing less than his total life. Jesus said that the purpose of His coming was that we might have life, and that we might have it more abundantly. Thus He expressed the true objective of religion.

Why have we been guilty of a limited and partial realization of Christianity not only in its wider relations to society but particularly in its application to the individual? The answer is simple. We have been in the habit of thinking abstractly about life and of separating it into numerous distinct divisions which are not true to reality. Men talked learnedly in days gone by of the "soul," the "intellect," the "will," the "feelings," the "body," as though each of these was perfectly self-sufficient and unrelated to every other in the group. We know now that life is the group. We know now that life is one, and that it cannot be separated into distinct units, except for purposes of discussion when we may desire to consider only its phases or manifestations.

A Life Physically Conditioned.

Life is a most elusive term almost incapable of any definition, and yet we can sense its manifestations in the world in a variety of ways. Perhaps the most impressive of these to the majority of people is the expression in material forms. Every living thing with which man is familiar has a body. Plants, trees, birds, fish, the lower animals, man—all have physical organisms. Existence in every form is physically conditional, and man's body is a part of his total life.

The old theology taught that the body was the source of sin, and the mystics of early Christianity worked out most minute systems for fighting the evils that grew out of the physical organism. Asceticism soon took a large place in the Christian program. The body was starved, beaten, persecuted in a thousand ways in the interest of religion. The holiest saints often were physical wrecks. The great task was to "keep the body under."

But, after all, is there not fully as much need, if one's Christian life is to prosper, that he keep his mind, his will, and his emotions under control? Are not sources of temptation to be found here as well as in the flesh? It is time the body was recognized not as the source of all evil but as one of the most important elements conditioning our whole development. We need to study its growth, its needs, its peculiarities, its relation to other phases of our existence, and especially its influence in helping the individual to realize the ideal of Christ.

Spiritual Expression Through the Body

It is not hard to convince men, theoretically at least, that good health is an essential prerequisite to mental and spiritual welfare. They admit the great desirability of "a sound mind in a sound body." This is the familiar argument in defense of college athletics. But there is still more to the religion of the body than its mere promotion of the Christian life. Our physical nature should be recognized equally for the opportunity it affords as a field of spiritual expression. It is part of us, as much a part as the "mind" or the "soul." The body with its complex needs, desires, and passions, then, ought not to suffer either from lawless license or from equally reprehensible suppression of its normal activities. The ideal is self-control and a guidance of all the bodily functions in accordance with the will of Christ.

What a medium for the transmission of spiritual meanings is to be found in this material organism in which we spend our "threescore years and ten!" A friend, one Sunday observing the aged Horace Bushnell sitting in his favorite pew in the church, quoted these lines by way of a description of the face of that great American preacher:

Was worn so pure and thin,
That through the callow angel showed,
Half-hatched, that stirred within."

Thus the body, so frequently regarded as a clog to the higher aspirations of the soul, may become the very means for the cultivation and revelation of the best virtues. Here courage, good cheer, truth, beauty, patience find both stimulus and expression in the carefully regulated and well-rounded life.

Much was made in the old days of "spiritual exercises," and no one who understands their purpose would question their value. They brought aspiration, discipline, and strength to mind and soul. But we need to add to this traditional regime another set of "exercises" especially designated for the proper training and control of the body. These should include rest, regular bathing, eating, and sleeping, and a carefully planned scheme of wholesome activity. These helps to the physical life belong in the Christian program.

Morbidness in Religion.

The neglect or abuse of the body results in a multitude of diseases plainly observable in their physical manifestations. Frequently, also, the consequences emerge in the form of nervousness, worry, and even insanity. The effects of bodily ills upon the religious life, however, have not always been so clearly defined, though they should be most carefully studied by Christian leaders.

Without touching just now upon the influence of the mind over the body, or particularly upon sin and its sad consequences, which become so clearly apparent in every part of our natures, it is true that many so-called spiritual ailments root in a disordered physical condition. Pastors and church workers need more and more to practice the attitude of the physician in dealing with those in spiritual distress. A careful diagnosis, spiritual, mental and physical, with due allowance for the temperament and history of the patient, is of fundamental importance in every case that comes to the attention of a doctor of souls. A short course in medicine, at least as that science deals with nervous diseases, might be a valuable addition to the curriculum of a theological seminary. Ill temper, hasty judgments, impatience, moodiness, fault-finding, supersensitiveness, and many other sins frequently can be traced to a tired or diseased body as a contributing cause.

Of course it is possible for a Christian to rise above the weight of his physical weariness or sickness; but, other things being equal, religion has a better chance when the man or woman aspiring after likeness to God recognizes the demands of the religion of the body.

Work and Play.

Many factors are involved in the development of a Christian life that shall be both broad and deep. Prayer, friendship, sacrifice, love, experience both joyful and sad, reading, travel, art, and a multitude of other elements all help to modify and shape us after the pattern of Christ. They have their direct or indirect influence upon the growth and development of our physical natures. But work and play seem to possess peculiar adaptation to the nurture of the religion of the body. Work is an inestimable blessing, bringing, when it does not degenerate into drudgery, a deep joy and a sense of well-being. Its very routine is a source of satisfaction as the worker learns to master his task and instinctively to meet its requirements. Even in standardized employments there are generally enough departures from a regular order of things to furnish the requisite zest. Work constitutes man's supreme opportunity to express his inner life in some outward form, and hence carries with it a health-giving influence. But too much work long continued frustrates this end, and the toiler grows "stale." He loses his enthusiasm and must store up a fund of new energies. He needs to play in order that he may be re-created for his task.

At this vacation season it is appropriate that those who have been bending under the burden of life should study the significance of play in relation to success in their chosen occupations. An opportunity is given them at this time for a new expression of themselves, for new freedom, for the attainment of a new viewpoint and a new understanding of the meaning of human existence. But even beyond these considerations, play in itself is a form of worship, just as "to work is to pray." To give ourselves to the enjoyment of God's world and to exercise our bodies joyfully in a contest or struggle

in which are utilized the resources and powers which God has given us, is a high form of art, of appreciation for the manifold blessings and gifts of our Creator and heavenly Father.

"Your body is the temple of the Holy Ghost," said Paul, and with this word sanctioned and urged the value of consecrated attention to the physical side of our natures in order that we might become true Christians.—Zion's Herald.

LYNCHBURG PREACHERS' MEETING

J. M. Rowland.

I took myself on Monday to the place where the preachers meet. I sneaked into a corner and found myself a seat. A dignified divine came in by the name of Reverend Haynes. He assumed the presidential chair and then he took the reins. Then in came the secretary, whose name is Reverend Stone; he opened his hooks with dignity and read with a solemn tone.

Then Reverend Newberry came from over on College Hill, the place where the tide rolls high and the waves are never still. He loudly saluted his comrades and then he took his seat, put his fingers in his vest and on the table put his feet. He told in glowing terms how to the people he did preach, as he swept along the Milky Way heights other cannot reach. His house was full and running over and there was no vacant chair, as from Dan to Beersheba the saints were waiting there. The music it was wonderful, with anthems soft and sweet, and everything they had that day was certainly hard to beat. The Sunday school was overflowing and every kid was there, like the days of Noah's ark, they came stalking in by pairs.

Twenty-one were received by letter and thirty came in by vow, and he baptized a little Chinese kid named Charlie Tin Pan Yow. The money it came rolling in, a bushel and maybe more, and the cause of education was sweeping swiftly toward the shore.

Then the pastor of Trinity came whose name is Reverend Hitt, who took the floor a little while to add his little bit. Trinity Church it was growing like a mushroom on the moor and the folks were crowded there from pulpit to the door. The folks were jammed and packed like sardines in a can, and every day they got so hot they needed an electric fan. They had borrowed chairs and boxes and also common boards, and still the people came in crowding, streaming hordes. They stretched outside in the yard and on the grass like folks in the Eternal City when the Pope is holding mass.

A temple surely they must build this multitude to hold, for these goats and sheep and lambs and rams must surely find a fold. So they asked the folks for money in the plain old-fashioned way, and they quickly filled a harrel like they did in Ezra's day.

Then the Reverend Gresham came smiling like the morn, and with becoming dignity also blew his horn. At West End Church on Sunday they had a splendid day as the people sang and shouted along the Jordan way. The folks were almost crazy about this Education drive, and could not wait much longer the thriving bees to give. He said the folks were kind to him and many were awful good, for one man had sent him a barrel of apples and another a load of wood.

Then the Reverend Rowland came as sour as a tomcat on a fence. He said things at Rivermont were getting awful tense. People were making wills and legacies and digging up the dough, and were as wild of Education as a kangaroo in a show. They would build a big cathedral, for the plans were ready made. It would put St. Peter's and St. Paul's away back in the shade.

Then came the Reverend Campbell, who has no humps on his back, but when it comes to talking can put a bishop on the rack. The only church in all these parts is the church in Madison Heights, and it would be at the top of the list right now if they had ever had their rights. The house was full and the yard and the alleys and fifty were out in the lane as he preached about Saint Peter a-fishing with his seine. The money bag was full and almost running over and he was as happy as a pig in a field of crimson clover.

Then the Reverend Arthur told his tale of the doings in his diocese. He said the folks flocked to church on Sunday like a drove of hungry geese. He said they were getting awful impatient to go over

the top with the drive and their interest in Education was certainly something alive.

Then the Reverend Senter came from the First church in the town. The church whose mighty history gives glory and renown. The place where the elite go and the blooded aristocrats. Where the kids are all pedigreed and there are no common brats. The scene in the morning would make the heart of a bishop swell as the lords and ladies came marching in from every hill and dell. There was a great attendance of Paige and Cadillacs and many a Limousine, and such an array of silks and satins as one has seldom seen.

Of the cause of Education never a word was said, but the stewards were all so enthusiastic they were almost sick in bed. Four of them gave ten thousand in spite of all protest, and they could not wait until the time had come to up and give the rest.

At night Mr. Glass was there, the Gladiator in the ring, and the way he did apologize they say was surely a wonderful thing. He said he knew nothing at all about Education and never had gotten a bit, and as for giving them information his head was certainly hit. He was very dignified and quieter than he was ever known to be. He was afraid the folks would rise and give before the time you see.

The choir was really wonderful running the chromatic scale with Alto Wiggle Wobble and Soprano running a mighty gale. Prof. Adams was quite gymnastic as he waltzed about the ivory keys like a chimpanzee in the jungle swinging in the breeze. The choir they sang the screech owl treble and all in an unknown tongue, and one girl busted a buckie and another one punctured a lung.—Richmond Christian Advocate.

A CALL TO GET READY

Important Words for the Five Thousand Volunteers and Their Friends.

The success of the Life Service Campaign of the Christian Education Movement has gratified the entire church. It is no small cause for thanksgiving that five thousand of our younger brothers and sisters have offered their lives for Christian service. Of these quite a number will be ready for work at an early date. Some have been accepted and are already on the field. But the great majority are of tender ears and need to complete their education and mature their character before they enter upon their life work. It is well to emphasize the fact that the church must have educated workers. The Mission Board can send to the field only those who are well prepared to meet the contest with the false religions of the world. With the general world-wide advance in education, the churches are demanding more and more a well trained ministry. Many of our young volunteers in the flush of their consecration wish to enter at once upon service. But this of course cannot be. A call to Christian service means first a call to prepare for that service. Their pastors and other nearby friends will gladly explain these things to them. Meantime let these dear young people talk to these wise friends and enter into whatever church activity is at hand, attending church, Sunday school, Epworth League and missionary society, and taking an active part in the same. Above all let them talk to their heavenly Father from day to day about their life plans and purposes. They should also meet with one another and exchange experiences, confidences, and hopes and see that the heavenly vision that has come to them does not fade, and that they are increasingly obedient to that vision.

"What must we do now?" ask some of our volunteers. The answer is go to school and continue your education. Make your arrangements to enter one of our Methodist schools or colleges this fall. Write to the president of the institution at once about conditions of entrance. Confer with your pastor about this. "But if we have not enough means to go to school?" Tell your pastor this and also the president. Many of our schools have aid funds to help their students who need it. At other schools there are ways of making some money at odd hours to help defray expenses. Ask about this.

As is known there was an item of a million dollars in the budget of the Christian Education Movement to aid students in their college expenses. It is well to say that this fund is not yet available for two reasons. One is that only about eighteen millions of the thirty-three millions asked for by the Christian Education Movement has as yet been subscribed and another is that the first payment of

the subscription made will not be due until the first of next October. There is a limited fund already on hand for students for the ministry, but it has to be used mostly for ministerial students in their college and seminary years. Write me about this fund. Some twenty of our annual conferences have funds for assisting students for the ministry from their conference. Write the president of the Board of Education of your annual conference about this.

Meantime it would seem to be an easy and small matter but great in results to the kingdom of God for a pastoral charge to help with his or her college expenses a young volunteer in that charge. If he or she can say, "Here am I, send me," surely the church can say, "Here is the few hundred dollars to fit you for the work to which God has called you." Of course, your pastor will gladly take this matter up in the proper way. What investment for the church will produce greater assets?

According to the joint plan agreed upon by the different boards of the church, the names of the five thousand volunteers have been referred to the board in charge of the work for which they have volunteered, as follows: Men volunteering for missions, Rev. C. G. Hounshell; women volunteering for missions, Mrs. H. R. Steele; volunteers for Sunday school work, Rev. E. B. Chappel; for religious education, Rev. C. D. Bulla; for the ministry, Rev. R. H. Bennett; for other kinds of work or those as yet undecided on their field of service, Rev. R. H. Bennett. The address of these secretaries is 810 Broadway, Nashville, Tenn., except that of Rev. R. H. Bennett, whose address is 160 Fourth Avenue North, Nashville, Tenn. Write to them for any information or literature needed. It is their privilege and pleasure to counsel and help you. We do not handle the names of part time volunteers. These should be kept by the volunteer's pastor.

We must cultivate these dear young friends. In many cases they are immature and need guidance and help. A distant office, however desirous, can only help in part. It is the nearby pastor, parent or friend in personal touch who can lay his hand upon these young lives and hold them to the way that shineth unto the perfect day. In them is the potential army the church must have for tomorrow's advance. Not to cultivate and train them is the height of suicidal folly.

If the volunteers will preserve this article it will save much correspondence. And if their pastors and other friends will co-operate in the suggestions made above, as no doubt many of them are already doing, it will conserve many a young life to an increasingly rich service in the kingdom of our Master, and will mean for the church one of the greatest advances in its history.

R. H. Bennett,
Life Service Secretary.

Nashville, Tenn., July 9, 1921.

NOW FOR A WORK OF GRACE

* At the risk of being called "old fogey" and "a back number," I am going to venture a few lines setting forth my convictions, which I strongly suspect are the convictions of many of your readers.*

First—I am not unmindful of, nor would I disparage the efforts of good people today that are producing good results, but I am persuaded there is great need for the people to revert to true principles of righteousness, such as governed the best Christians of a generation ago. Their piety, fervor and joy as evidenced when they engaged in the mid-week prayer meeting and the stated worship on the Sabbath, as well as their godly walk and conversation, were calculated to create a profound impression. I seriously doubt if many of our children and young people are being impressed with the reality and power of religion, notwithstanding this is a great day of Leagues, Sunday schools and young people's societies. Contests, banquets, organization of classes and much activity will never take the place of wholesome teaching and godly example of pious members of the church and Sunday school. Is it possible we are raising a generation of church people who will "have the form of godliness, but deny the power thereof?"

Second—I am persuaded there is a degree of love for the world among young and old that is not compatible with religion and is greatly hindering the progress of the kingdom. The influence of the dancing which begins when our boys and girls reach home from school, sometimes held in so-called Christian homes, sometimes in vacant stores and

clubhouses, is distinctly hurtful to the morals of the youth. Not infrequently some of our boys who have been living outwardly clean lives yield to the temptation to take strong drink at these dances, and often hold high carnival with comparative strangers whose influence is positively bad. The card party is destroying the influence, and sapping the piety of some of the most richly-endowed women of the church. Some who are members of the Missionary Society, choirs and Sunday schools of our church belong to the card parties, and regularly engage in the game as though it were not a worldly amusement; and seemingly you are wasting your breath when you try to convince them they are wrong. I have known a few who are teachers in the Sunday school who have brought this reproach upon the church.

Third—I am persuaded the people are growing, or have grown, very weary of "drives," "campaigns," and "movements" in the church. We all know that missionary endeavor is the life of the church, and Christian schools and colleges are essential, but people are charging today that they can't go to church to hear the gospel preached without hearing money, money, money. Many of our best people refused to sign pledges in the Educational Movement, which is an indication, we think, that we have made one too many calls upon an already burdened people. In reality, there is little time or place left for the preachers to prepare and preach ringing, evangelical sermons after all the financial matters have been presented, and the multitudinous days have been observed. May we not be allowed now to call upon the people to "awake out of sleep" and with hearty repentance, renew their covenant and pay their vows to the Almighty? I could wish the ministry might be freed of every thought of money for a long time, and preach Repentance and Faith and Regeneration to the people who have been caught in the whirlwind of covetousness, idolatry and worldliness.—S. A. Brown in New Orleans Christian Advocate.

THE USE OF A CREED

Following the conference on Christian unity held in Switzerland last summer there has come to be a quickened interest in the question of a creed for the united church. Whether the creed should be the Nicene or the Athanasian or a modern creed is not now the paramount question. The real question is what shall the church do with a creed? In the history of the church creeds have been used for a variety of purposes. They usually have been framed as a device for confuting heresy and have been used as a sort of yard-stick by which theologians of the minority opinion have been measured and condemned. When the particular emergency passed, the creed was retained in the liturgy of the church. This is the chief function of the so-called apostles' creed. The creed of baptism and the creed at ordination have often been a matter of liturgy. At the examination previous to ordination, however, some creed has usually been used with which to judge the correctness of the opinion of the candidate. Men are accepted or condemned by this measuring stick. What use would the modern church make of a creed? If it were simply a matter of liturgy, many of the historic creeds could be said as our hymns are sung, with the necessary amount of mental reservation. A man does not refuse to sing a hymn because some word or clause in it offends him, nor would he refuse to say a creed, if it were understood to be a symbol of the faith of the past. We all have historical imagination enough to include in our confession not only our own definition, but the definition made by the generations out of which we have sprung. But creeds have been the instruments of schism in every age. Even a respectable old creed embedded in the liturgy may on occasion become a device of division and strife among Christ's followers today just as it did in the past. Why undertake to standardize the thinking of the church on the great themes of the gospel? Thought refuses any fetters. The church of the future needs no creed but Christ himself. Christ is Christianity. If religion is life, nothing but a life can adequately express it. In the unity councils of today it cannot be too vigorously asserted that the creedal method of unity has failed, and that it is time to try the unity with which the early church began but which it failed to maintain, a unity based on loyalty to a common Lord within which the mind is left unfettered to pursue the truth.—Christian Century.

THE RELATION OF THE LAYMEN TO THE PARSONAGE

By B. W. O'Neal, a Layman.

(Delivered before the New Bern District Conference and published by the request of the Conference.)

Brother Shamburger and friends, complying with a request made by our presiding officer here that I open the subject on The Relation of the People of the Church to the Parsonage. It is my understanding that there will be other short talks made on this subject by other members of the Conference. I must say that this is a subject that I have never given serious consideration, but when you think of it, it is a subject that should be carefully studied by which members of the church I feel a delicacy in discussing this subject following the discussion of my good friend, Brother Duval, on The Relation of the Preacher and His Family to the Parsonage. To my mind the first thing to be considered is the location of the parsonage.

This should be in the best residential section of the community, village, or town. So many of our parsonages are located on side or back streets on a small plot of ground with hardly sufficient room for a driveway into the back lot. Sometimes you will ask the question, "Why did the good people of this community locate the parsonage here?" and they will say, "Well, brother or sister A or B gave us this lot," and then the good people will go ahead and build a home for their pastor on a lot because it was free that you could not induce them to build a home on for themselves! The parsonage should be equal to or better than other houses in the community. I recall visiting a community one time, and a citizen of that community was showing us around the town the different points of interest, pointing out the different mercantile establishments, the modern bank buildings, a good school building that they all took pride in, and I saw several nice homes set well back from the streets with large grassy lawns. Some of these homes had shade trees in the front of the houses with fruit trees in the back lot. They also had churches in this community that were in good repair, well painted and as this was a Methodist community of course I was interested in the Methodist church and parsonage. As we passed by some of these homes I just described I would ask our friends who lived in them. He would say that Judge A lives in that one and Dr. C over here in this nice one and Sheriff J lives in this one down on this corner. I thought to myself surely he would point out to us presently one of these nice homes and say this is the Methodist parsonage.

I recall several years ago that we had two prominent visitors in our town (I believe a man has a right to talk about the folks in his own community, so if you will pardon me I will tell you this experience). The superintendent of our Sunday school was showing these visitors around our town, and at that time our parsonage was in a dilapidated condition. The front porch floor was not safe, the roof was in a leaky condition, the house had not been painted in several years, the front yard was unkempt and the appearance generally was bad. The superintendent of our Sunday school said he had made calculations in his mind not to say anything about this building being the parsonage when he passed with the visitors, but one of them had been in our community before and recognized the location of the old parsonage. In justice to our good people of Oriental I will say that the condition at this time was due to the fact that our preacher was not a married man and no one had been living in the parsonage for a long time. But in a short time a pastor came to us with a family and our people gave the parsonage a thorough cleaning and overhauling inside and out.

The parsonage should be a home that any member of the church could point to with pride and say, "This is the home of our pastor." It should have large and well ventilated rooms, and above all things have a large back porch well screened where the preacher's wife can have a place to do her morning's work and not be compelled to spend her time in a hot, stuffy kitchen over a tumble down rusty old cook stove or a dilapidated rust eaten oil stove that the members of the Ladies' Aid Society would have consigned to the scrap heap years ago if they had to use it. With a porch screened as I have just mentioned it furnishes her with an excellent place to prepare her food for cooking, do her

washing and ironing and other family chores in a cool and roomy place.

Another condition I find around some of the parsonages that I have visited and something that I want to call your attention to is the water supply. Frequently I have seen conditions that were almost unbelievable, old rickety pitcher pumps fastened to a rickety pump shelf with little cleats nailed onto this so that the water would run off to some place in the yard, with the pump handle so high up that the children could hardly reach it, and when the good woman had to pump barrels of water sometimes with this outfit and the old pump would go whackety whack back and forth, a picture that is familiar to many of us.

I heard a member of the official board of the Methodist church in the New Bern District describing the water system he had arranged to take care of his stock. He said he had out in his main pasture a flowing well with a pump connecting to this in his hog lot, also another pump conveniently arranged so he could have an abundant supply of water for his mules. It was not long after this that I had an opportunity to visit this brother's parsonage, and the water supply for his pastor's home was not much improvement over the crude rickety pump arrangement that I described to you a few minutes ago.

There is another view that I want you to take of the parsonage and that is the moral and spiritual effect on the pastor and his family. Do you think that your pastor can sit down in a dilapidated unpainted parsonage possibly with a leaky roof and other conditions that I have described, and prepare himself with a good sermon that he is to go before his congregation on Sunday morning when a part of his audience are made up of people who live in good homes with modern improvements and feel as well equipped as he would if his home surroundings were better? Do you think that we as people who sit in the pews can have as exalted feelings looking at our pastor and realizing that his home surroundings are not as good as we could make them? Do you think that God will bless us with material and spiritual blessings when we compel his servants to live in homes that are not as good as the homes we live in ourselves? Do you believe that we can have that fellowship with God when we are miserly and stingy to give back to him some of the great material blessings that he has given us? The parsonage stands as a monument to the religious life of the community the same as our banking institutions are monuments of our financial and industrial life and the great stores and factories are monuments to the business life of our community. My closing thought is this, if the parsonage is a monument to the religious life of your community can you point with pride to that monument?

TAKE A REST THIS SUMMER

By Elmer T. Clark.

George Ade recently gave us this good advice: "Move around before the ivy begins to climb up your legs." He said that a rolling stone may gather no moss, but it wears off the rough edges and gets a lot of polish.

Anyway, who wants to be covered with moss?

George Ade was right. In these days of rush and worry the busy man owes it to himself, to his family, to his business, to the social order to throw off his cares and anxieties for a relaxing spell.

No matter how efficient you may be, a summer outing will make a better man of you.

This will mean a change of environment, scenery and experiences. No man can really relax in the environment of his daily toil.

The church has an interest in this matter—and believes in vacations for all people. Not only because it is their due and will contribute to their general well-being, but also for the very prosaic and practical reason that it will make the people better and more efficient church workers.

Accordingly the church urges all Methodists to move about a bit this summer. And it has also provided the place for them to visit.

Lake Junaluska, in North Carolina's "Land of the Sky," is the place.

Surrounded by the everlasting hills of the Blue Ridge and the Smoky ranges, it is a place of beauty and a joy forever. There it is always springtime. There are no sultry and oppressive days; the nights are chilled by the mountain breezes.

The Lake has everything that people ought to

have. There are fine hotels—and moderate priced ones. There are mountains to climb and modern highways on which to motor.

You can pull an oar and paddle a canoe on the broad expanse of crystal water—or you can get the result and escape the exertion by taking a motor craft or the lake steamer.

The old swimmin' hole of our boyhood days was never like the smimmin' hole at Junaluska. They call it a "bathing beach," I believe, but to the average man it will always be a delightful reminiscence of the old mill pond where he used to "hang his clothes on a hickory limb."

The new golf course is a beauty. So if you are addicted to "the ancient Scotch vice" just bring along your brassie and your cleek.

There is a professional in charge of the links, and daily the course is thronged with enthusiastic players. They start the day with eighteen holes, then they plunge into the lake, and then they are "as fit as a fiddle" for the rest of the day.

But there are other attractions at Junaluska for the serious-minded. It is not all frolic and play, for here one may hear the choicest music, listen to lectures by noted men, sit in on discussions of pressing problems if he chooses.

In the course of a season there will be more prominent men of church and state appearing on the platform at Junaluska than will likely visit the average southern town in a decade.

This will be especially true during Laymen's Week from August 8th to the 13th inclusive. This is the time when the clans from the pews will gather in full force.

They'll have their inning then. They will play as much as they please and they'll "let the eagle scream" to their heart's content. All the problems in which they are peculiarly interested will come up for discussion—and they will do their own discussing.

And those who are so fortunate—and so far-seeing—as to be present will go back to their homes rejuvenated in heart and head. They will be more capable in their business, in the work of the church, and in the art of living.

Laymen's Week at Lake Junaluska will make a Master Layman of any man.

MISSIONARY CONFERENCE AT JUNALUSKA

The Missionary Conference and School of Missions of the Methodist Episcopal Church, South, will be held at Lake Junaluska, North Carolina, July 27-August 7. This conference promises to be the best of the several held at Junaluska and a large attendance from every section of the church is expected. Some of the speakers announced are: Hon. Josephus Daniels, former Secretary of the U. S. Navy; Senator W. R. Webb, of Tennessee; Dr. Charles L. Goodell, pastor St. Paul's Methodist Episcopal Church, New York City; Dr. F. M. Parker, dean Candler School of Theology; Dr. W. D. Weatherford, president Southern College Y. M. C. A.; Dr. O. E. Brown, dean School of Religion, Vanderbilt University; Dr. A. H. Armstrong, executive secretary of the Church Federation of St. Louis; Dr. T. H. Haden, missionary to Japan; Dr. J. A. G. Shipley, missionary to China; Dr. Edmond F. Cook, associate secretary Board of Education; Dr. S. G. Inman, executive secretary of the Committee on Co-operation in Latin America; Dr. Edward L. Pell, Richmond, Virginia; Dr. C. G. Hounshell, Mrs. Hume R. Steele and Miss Mabel K. Howell, secretaries of the Board of Missions; Dr. J. L. Neill, superintendent of the Department of Missionary Education of the Sunday School Board; Dr. Carlton D. Harris, editor Baltimore Southern Methodist. Other speakers of our own church and from other churches will have part in the conference. This conference offers a wonderful opportunity to preachers and laymen. Hundreds of our people should be at Junaluska during the days named.

Rev. R. F. Hunneycutt and the Bethel church over in Cabarrus county are preparing to build a new church which will cost about \$20,000. They are to have a big rally next Sunday morning, at which time they expect to put the project over so far as the finances are concerned. Rev. H. C. Sprinkle, pastor of Centenary church, this city, will preach the sermon. Brother Sprinkle held a meeting at Bethel some years ago and is very popular over there, and the congregation believe that he is the man to put them over the top next Sunday.

BLUE TO BLUE

OPEN FOR REVIVALS

My singer and I will be back from our revival campaign in Virginia the 21st of August. We have time for two revivals that we can give to any of the pastors. Write us about it.

Sam Maxwell,
Trinity College, Durham, N. C.

SEND IN CARDS

It is very important that I should get all of the Educational Subscription Cards sent in to me within the next two weeks. I have made several urgent appeals in personal letters to the pastors, but very many of them have failed to respond. I am taking this means of asking them to please mail me their cards as soon as they finish reading this article and not to defer it until tomorrow. Although they have not quite finished the canvass in some places they can still send those cards that have been signed and then forward the others after the canvass has been completed. They will also kindly send me any cash that is paid in, giving the names of those who should receive credit for it.

H. M. North,
Conf. Sec. of Education.

REVIVAL AT MT. OLIVET

Our revival meeting at Mt. Olivet opened Sunday morning, July 3rd, at eleven o'clock and closed Sunday night, July 10th. The meeting was conducted by Rev. J. S. Hiatt, of Burkhead Church, Winston-Salem. It was one of the most gracious revivals ever held at Mt. Olivet. There were not a great many sinners brought to Christ, but the Christians were brought into a closer touch with Christ, and our lives are all refreshed.

Most everybody in the community belong to church; therefore Brother Hiatt directed his sermons mostly to the Christians. Brother Hiatt preaches the truth of God as it is laid down in the Bible, and he does not try to make a man think that he can live a half Christian life and expect to have his name written in the Book of Life.

The interest in the meeting grew as the meeting progressed, Sunday night he preached to a congregation of more than 700 people on "Crossing the Fatal Line." He had the undivided attention of his audience throughout the service. It was a powerful sermon coming straight from God through the lips of His servant, Brother Hiatt.

The fifteen services given us in this revival have value untold. We all love Brother Hiatt and our prayer is that he may be a blessing to other communities as he has been to this one. He has conducted our revivals at Mt. Olivet for the past two years and we should like him to conduct them for the next two years.

Pray for us that this may be the most successful year in the history of Mt. Olivet church.

Yours in service,
P. F. Evans,
Supt. Sunday School.

CHARLOTTE DISTRICT CONFERENCE

Report by the Secretary in the Form of a Personal Letter to the Editor.

Rev. G. T. Rowe, D. D.,
Editor Advocate.

Your absence from the Charlotte District Conference held at Matthews, June 29-July 1, throws upon me, as secretary of the conference, the duties of a reporter. The conference was held under favorable circumstances from every angle except from that of the absence of the "chief grinder" on our conference organ. Your letter to Dr. Boyer in which you expressed surprise that certain mysterious influences had succeeded in displacing you from the editorial chair of the Advocate, and in which you were disturbed seemingly over the fact that no one has said "We are sorry to lose you

from the Advocate," was read to the conference and was turned over to the resolution committee for official action. The conference body expected that this committee would express in their report some measure of consolation to you, but when its members emerged from the committee room, it was at once evident from their solemn mien and the shake of their heads that they had nothing to offer; notwithstanding the fact that they did resolve feelingly and with pregnant sentiments concerning the regret of the conference that the time limit will this year remove our beloved Dr. Boyer from his place of leadership in this district.

The conference was at loss to explain the presence of two visiting presiding elders, Brothers Newell and Jordan, except on the grounds that these men were aware of the fact that this district will need a new presiding elder after this year, and that they came, independent of each other, to offer suggestions pointing toward the "one man" competent to fill the place.

The conference was well attended, well directed and well fed. The weather was in true form and the hospitality of Brother Needham and the people of Matthews was in keeping with Methodist traditions. Not only were we fed physically, but we were fed spiritually with three meaty and thoughtful sermons delivered by three of our able preachers, Brothers Seymour Taylor, Loy D. Thompson and C. A. Wood.

The work of the licensing and admission committee netted two recommendations for admission to the Annual Conference and the granting of one license. The steering and resolution committee took note of the splendid spiritual development within the district, and made special reference to the numerous building projects that are in operation. A very timely item in its report was the request that we urge not only our church schools and colleges, but all schools within the state from the graded schools through the University to employ in their faculties only teachers of known Christian character. The conference favored a continuation of the educational campaign until all the quotas are subscribed. Among the interesting items in the report of the committee on lay activities was the statement that the average salary of preachers in the district is \$1820, and that no preacher receives less than \$1200. The report of the committee concerning temperance issues will be furnished the Advocate in full at a later time.

In calling for reports from local preachers, the conference became somewhat agitated over the neglect of these men to send written reports, as required by the Discipline, and there was considerable debate over the renewal of the license of some of the men who bear this relation to our church—a relation that at one time was the mainstay of Methodist development.

The following delegates to the Annual Conference were elected, only one ballot being required: J. A. Bell, Fred N. Hall, D. E. Henderson, Mrs. M. L. Ham, A. H. McLarty, W. S. Robinson, Mrs. L. N. Presson, J. B. Ivey.

Alternates: E. R. Bucher, J. L. Little, J. M. Todd, D. H. Anderson.

Visiting representatives of the various interests of our church were present at all our sessions and we were delighted to have them, including the two visiting presiding elders. Rev. E. Myers convinced us that the Advocate is a good publication, and we would consider it an unusual honor and pleasure to have with us next year at Belmont Park the new editor of the Methodist Quarterly Review.

W. R. Shelton,
Sec. of the Conference.
Charlotte, N. C., July 7, 1921.

THE FAYETTEVILLE DISTRICT CONFERENCE

The 56th session of the Fayetteville

District Conference convened in the Methodist church in Carthage, N. C., at nine o'clock, June 30th, and closed with preaching Sunday night, July 3. Rev. J. D. Bundy, the beloved presiding elder of the district, was in the chair, and conducted the workings of the conference with a degree of efficiency characteristic of the man. Things are kept moving in a district conference over which Brother Bundy presides. This was the third such conference he has held in the Fayetteville district and each of them has been vibrant with interest throughout.

The roll call showed seventy-seven in attendance. Two of our pastors, Revs. S. Salyer and N. M. McDonald, were detained by sickness.

This conference consisted of something more than a mere calling of the roll and asking and answering the disciplinary questions relative to the material interest of the church. Tremendous emphasis was laid upon spiritual things. Preaching the word was given great prominence and the following preachers delivered sermons that were instructive and inspiring: Revs. J. H. Frizzell, who preached the opening sermon, A. D. Wilcox, W. R. Royall, J. C. Cummings, W. L. Maness, W. V. McRae and J. H. Buffalo. The presiding elder conducted an inspirational service each morning at 6:15.

On Friday afternoon Rev. J. H. Buffalo discussed the subject: "The Pew As Viewed by the Pulpit." This was followed by an address by Brother R. W. Herring, one of our leading laymen from Fayetteville, on the subject: "The Pulpit As Viewed by the Pew." These speeches were among the really great things of the conference.

The following visitors were present and addressed the conference in behalf of the various connectional interests of the church in which they are respectively engaged. Revs. A. D. Wilcox, L. S. Massey, R. B. John, M. E. Cotton, Brother J. F. Rawls and Mrs. Mattie A. Jenkins. The Advocate man failed to get there.

D. U. Sandlin, T. V. Smith, B. E. Jackson, A. D. Muse, W. M. Roundy, D. N. Geddie, W. H. Ferguson and H. T. Spears were elected delegates to the Annual Conference. Z. V. Snipes was elected district lay leader.

Rev. J. C. Cummings was recommended to the Annual Conference for admission on trial. It is to be regretted that no one was licensed to preach.

The conference went on record as deploring the fact that there seems to be a spirit of lawlessness and disregard for holy things abroad in the land. The following resolutions relative to the lawless liquor traffic were unanimously passed:

"Whereas, the violation of the prohibition laws throughout the nation, especially in North Carolina, has reached the point where the lives of officers and law-abiding citizens are in danger, and

Whereas, it is the duty of the church and Christian citizens to stand up for Christ against the workers of iniquity and we realize that we, ministers and laymen, have fallen short of our responsibility to sound the warning and strengthen sentiment for law enforcement, and

Whereas, our state laws, on many points, are at variance with the federal prohibition statute, while some of the strongest anti-prohibition states have passed strict law enforcement codes, and

Whereas, since the ruling of Attorney General Palmer, there has been a wild, excited cry for beer—apparently for the sick but in truth for the healthy and the wealthy.

Therefore, be it resolved by the Fayetteville District Conference of the North Carolina Conference, in session at Carthage, North Carolina, June 30, 1921,

First, that we commend all sheriffs, policemen, solicitors and judges who are doing their duty in the matter of

enforcing the laws, commending especially the officers who get the men as well as the stills, and the judges who place road sentences rather than fines upon the convicts, and that we urge citizens to give full co-operation to such officers and support them with their ballots.

Second, that we endorse the work of the Anti-Saloon League and pledge our full co-operation in the campaign for law enforcement.

Third, that we petition the next session of our general assembly to enact legislation making our state laws harmonize with the Volstead Act, the federal law enforcement code.

Fourth, that we go on record as favoring the Volstead Supplemental Bill and rejoice that it has passed the House of Congress.

Fifth, that the North Carolina Christian Advocate and the secular press be furnished copies of these resolutions for publication.

We shall ever feel grateful to the good people of Carthage for the royal and open-hearted manner in which they entertained the conference. Rev. G. W. Perry is pastor, and his people are very much in love with him. He and his people overlooking nothing in making our stay in that beautiful little city a pleasure long to be remembered. When the people of Carthage want the district conference again, a hint will be sufficient to get it.

H. B. Porter, Sec.

CAUSES OF FIRES

The State Insurance Department announces that 2 churches, 1 hospital, 1 theatre, 20 stores and office buildings, etc., 8 public and private garages, 1 cotton mill, 1 lumber plant, 1 freight platform, 13 automobiles, 3 hotels or rooming apartments, 2 barns, 2 servant's sleeping quarters in yard of employer, and 72 rural or urban dwellings were damaged or destroyed by fire during the month of June.

These fires are attributed to the following causes: Sparks on shingle roofs 39, defective stove flue 12, rubbish in closet or yard 4, smoking in bed 3, oil stove ignition or explosion 6, match, explosion fumes from garage gas tank 7, match, explosion combustible freight 1, match, children playing with 2, match, careless tossing 3, cigarette in theatre trash pile 1, cigarette in office paper waste basket 1, explosion of electric wires 6, electric irons 3, short circuit electric extension cord lying in waste pile 1, auto cut out sticking 5, auto defective ignition 3, auto short circuit 1, auto accident 4, lightning 3, incendiary 2, suspicious 2, unknown 7.

It was one of the freshman class who, meeting the janitor of the building in which he had rooms, indulged in a callow joke. "Pretty near winter, Joe," he said jovially. "The trees are getting almost as black as you." "Dat's true, suh," and Joe surveyed the elms thoughtfully, as one seeing them for the first time. "Nature's wonderful, suh, no mistake. Come spring, dem trees'll be almost as green as you, suh."—Harper's Magazine.

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AGENTS

MEN OR WOMEN

Make \$5 to \$12 a day this summer. Sell Concentrated Soft Drinks—Non-Alcoholic. Enormous demand—wanted everywhere. Delicious, refreshing summer drinks for the home, picnics, parties, fairs, ball games, etc. Every popular drink—Orangeade, Lemonade, Wild Cherry, Strawberry, Apple Cider, many others. Concentrated form—small package—make 20 glasses—less than 1 cent a glass. Always ready—any time—just add water. Guaranteed under U. S. Pure Food Laws. AGENTS COINING MONEY— Woods made \$16 first day; Quinn took 115 orders in two days. Over 100% profit. Sell to soda fountains, soft drink stands, stores, etc. 25¢ other hot weather sellers. The big season is on—get busy. Territory going fast. Complete Outfit of "Zanol" Products furnished—sample case free. Just a postal today—now. American Products Co. 5262 Amer. Bldg. Cincinnati, Ohio

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris.....Editor
 16 Orange St., Asheville, N. C.
N. C. CONFERENCE
 Mrs. J. LeGrand Everett.....Editor
 Rockingham, N. C.

N. C. CONFERENCE

THOUGHT FOR THE WEEK

Apply thine heart unto instruction, and thine ears to the words of knowledge.—Proverbs viii:5.

A wise man will hear and will increase learning; and a man of understanding will attain unto wise counsels.—Proverbs 1:5.

MISSION STUDY BOOKS

Foreign mission material for the fall classes:

Adult—"The Why and How of Foreign Missions," by Arthur Judson Brown. Price, cloth 75 cents, paper 50 cents. "This book has become a classic in missionary literature because of its clear and authoritative presentation of the aims and character of the modern missionary enterprise. The opening chapter presents the changed situation facing the missionary forces following the war. The material of the other chapters are thoroughly up to date."

"Suggestions to Leaders" using this book, by B. Carter Millikin, price 15 cents.

"The Kingdom and the Nations," by Eric M. North. Price, cloth 75 cents, paper 50 cents. This is a most interesting book, is a splendid "follow-up" of "Adventures in Faith in Foreign Lands," and is what we would like our adult classes to begin the year's study with. "To both men and women this book is of value and importance. It gives vivid glimpses of present conditions throughout the world, political, social, religious. It will compel thought, prayer, and action, and should be used in open forum as well as in study classes."

"How to Use the Kingdom and the Nations," a pamphlet of helps to leaders, 15 cents..

Young people:

"World Friendship, Inc.," by J. Lovell Murray. Price, cloth 75 cents, paper 50 cents.

We really almost envy the young people this splendid book—it is most interesting and our women would do well to read it, too. "A general introduction to the whole subject of foreign missions has been long needed for young people. Within the compass of this single volume is a treatment of present day practice in foreign missions which demonstrates how the forces of Christianity of human life and need." Illustrated with photographs.

"Suggestions to Leaders" of classes using this book. Price 15 cents.

Intermediates:

"A Noble Army," by Ethel Daniel Hubbard. Price, cloth 65 cents, paper 40 cents.

This is a splendidly inspiring book for all young people, particularly those who are thrilled by courage and self-sacrifice. "The stories of six famous missionaries serving in different parts of the world, each of whom performed some service which Christ the Master initiated in His own life.—Robert and Mary Moffat, William Carey, John G. Paton, Mary Reed, George C. Reynolds, and Mary Morrill." Illustrated with photographs.

"How to Use a Noble Army," a pamphlet of helps to leaders of classes. Price 15 cents.

Juniors:

"Under Many Flags," by Katherine Schuer Cronk and Elsie Singmaster. Price, cloth 65 cents, paper 40 cents. "The many-sided enterprise of foreign missions will be made very real to boys and girls through the stories of these men and women who serve our great purpose by doing well their widely different tasks. The stories center about Cyrus Hamlin, Hugh

Tucker, Fred Hope, Barbroke Grubb, Mary Slessor, David Day, Jennie Crawford and Albert Shelton." Illustrated with photographs.

"Suggestions to Leaders" of study classes using this book, by Edith D. Glen. Price 15 cents.

"Homes Around the World." Price 50 cents. Six primary stories about the home life of children in foreign lands. Accompanied by six pictures 9x13 inches. Ready in September.

"The Missionary at Work." Picture Sheet Series. A sheet of twelve pictures 5x8 inches, showing the varied activities of the missionary at work. Price 25 cents.

Home Mission Material.

Theme: Facing Our Unfinished Task in America. Adult:

"From Survey to Service," by H. Paul Douglass. Price, cloth 75 cents, paper 50 cents.

"A study of some of the great problems before the religious forces of America as revealed especially by the recent surveys. Every citizen concerned for America's welfare will find here a statesmanlike presentation of the task to be accomplished."

Illustrated with photographs and charts.

"Suggestions to Leaders" of study classes using this book, by Miles B. Fisher, 15 cents.

"Suggestions for Programs," based on this book, by Alice M. Guersey, price 15 cents.

Young people:

"Playing Square with Tomorrow," by Fred Eastman. Price, cloth 75 cents, paper 50 cents.

"A challenge to the young people of America to choose the path of service rather than the path of self interest. The needs of rural communities, of new Americans, of migrant workers, of Indians and Mexicans in the United States, and of the peoples of Alaska and Porto Rico are made definite by clear and vivid presentation."

Illustrated with photographs.

"Suggestions to Leaders" using this book, by May Hurton, price 15 cents.

"Suggestions for Programs," based on this book, by Mabel P. Sticker, price 15 cents.

Intermediates:

"Making Life Count," by Eugene C. Foster. Price, cloth 75 cents, paper 50 cents.

"Boys and girls starting out in the world will find this book full of inspiration. It will help them in making their life worth while to themselves and to their community. It is full of stimulating stories of people who have overcome obstacles and achieved success."

"Suggestions to Leaders" of study classes using this book, by Maynard Chalmers. Price 10 cents.

Juniors:

"Stay-at-Home Journeys," by Agnes Wilson Osborne. Price, cloth 60 cents, paper 40 cents.

"Six interesting stories about different kinds of homes, showing what Christian helpfulness of missionaries has meant to children who live in an orphanage in Porto Rico, in Alaska, in migrant shacks and in the crowded tenements of a great city.

Illustrated with photographs.

"Leader's Manual for Stay-at-Home Journeys," by Alma N. Schilling. "Especially rich in suggestions for class activities and service." Price 15 cents.

"Young Americans," by Anita B. Ferris, 50 cents. "A collection of six primary picture stories through which children will learn some of the needs of the frontiers and mountaineer child, the Negro, Indian, and Oriental, and how the average American child can help them solve their problems." These are accompanied by six pictures 9x13 inches. Price 50 cents.

"America at Home." Picture Sheet Series. A sheet of twelve pictures, 5x8 inches, illustrating all sorts of American homes, from the city apartment house to the berry-picker's shack, the mountaineer and the Negro cabin,

and the Porto Rican home. Price 25 cents.

For all students of missionary education:

"The Mission Study Class Leader," by T. H. P. Sailer. "No leader of a mission study class can afford to be without this helpful tool. Chairmen of missionary committees, superintendents of missionary education, pastors, and all who have responsibility for missionary education will also find it indispensable. Price, cloth \$1.00, paper 75 cents.

These books are all ordered from Smith and Lamar, Nashville, Tenn.

IMPORTANT NOTICE

All presidents and superintendents of study and publicity, please cut out and save this list for reference during the coming year.

Mrs. J. LeGrand Everett,
 Conf. Supt. Study and Publicity.

W. N. C. CONFERENCE

SUBMISSION

Art Thou my Father? Let me rest,
 For Thou dost order what is best;
 And whatsoever is dark or bright,
 Thou only doest all things right.

Art Thou my Father? All I meet
 Is needed for my wandering feet;
 O let me not from duty stray,
 But guard and guide me every day.

Art Thou my Father? Soul look up,
 And if there comes one bitter cup
 In all thy sweet, O, it was given
 To lead thee on to Christ and heaven.

Thou are my Father! At the last,
 When all earth's joy and gloom is
 past,

Thy voice will say, "no longer roam,
 But come, my weary child, come
 home."

—Mrs. E. M. Anderson, St. Petersburg, Fla.

MISS ESTHER BOLICK

It is with deep and sincere regret that we have heard of the death of Miss Esther Bolick, which occurred several weeks ago at her home in Taylorsville. Miss Bolick was truly one of the saints, a devoted, loyal Christian always interested in the work of her church and ever deeming it a glorious privilege to be used in the service of her Master.

For years Miss Esther was leader of the Children's Society at Taylorsville and every year at our annual meeting she was present, until her health became so impaired that it was impossible for her to attend.

We sympathize deeply with her co-workers in her passing and extend to her relatives our tenderest sympathy. Here was a long life of usefulness and of faithful service. How sweet is her reward, as she hears the welcome plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

THE JUNALUSKA SCHOOL OF MISSIONS

July 29th-August 7th marks the date of the School of Missions which will be held at Lake Junaluska, and which is the first school of missions of the Methodist Episcopal Church, South, in which credit courses will be offered. It will be conducted by the educational department of the Board of Missions (including the Woman's Missionary Council) in co-operation with the superintendents of missionary education in the Sunday school and Epworth League.

Representatives from the Woman's Missionary Council in the faculty are Miss Mabel Howell, secretary of the foreign department, who will lead the study in the new mission study book, "The Kingdom and the Nations," and Mrs. Hume R. Steele, educational secretary, who will teach the class in Stewardship.

This will be a splendid meeting and

presents a great opportunity for those interested in missions who can be present and avail themselves of the instruction offered through these classes, the object of which is to train leaders of mission study and other forms of missionary work in the principles, methods and content of missionary education.

Did you read the June Missionary Voice of how the Golden Rule applied to business in a large Cincinnati business concern saved and transformed it during the recent months and years of business depression? There is in Asheville, N. C., a prosperous, up-to-date ladies' furnishing store, whose proprietors are Christian men and women and who tithe their business and each day open and close their store with prayer. One of the owners said recently that their business had been beyond their expectations, even during the financial depression.

"Prove God now. Take Him at His word. Acknowledge Him as your business partner. He furnishes the capital. You get nine-tenths of the profit and enjoy giving away His tenth.

GREENSBORO DISTRICT MEETING

Miss Claire Stafford.

The annual meeting of the Woman's Missionary Societies of the Greensboro District was held at Ramseur, July 7th. The meetings were held in the Ramseur Methodist church and a good representation from every church in the district was present. Mrs. W. G. Ballard, our new district secretary, and who very graciously presided, opened the meeting with a few words of welcome to the visitors. The morning devotional, which included a very interesting talk on Prayer, was conducted by Mrs. Lucy H. Robertson, president W. M. S., W. N. C. Conf. Prayer was made the keynote of the meeting.

The report for the past year for the district was given by Mrs. Ballard, as Mrs. J. V. Wilson, who had charge of the district during 1920, was not present. This report was most encouraging, and Mrs. Ballard paid a tribute to Mrs. Wilson, the former district secretary, who has done such an efficient and painstaking work, and gave so unstintingly of her time to the advancement of the missionary work.

Miss Fannie Bame, of Greensboro, a probationer deaconess who is to take charge of the city mission work in Charlotte, was present and gave a most helpful and instructive talk about the work of the Scarritt Bible and Training School.

After the appointment of the various committees, Mrs. C. C. Hinkle, of Greensboro, conducted an institute on children's work, bringing out all phases of that interesting department of our woman's work. She stated that the budget for the children for this year had been made \$3500 and a 10 per cent increase in members and pledges is asked for.

Mrs. Brame, from High Point, gave a most interesting talk on Mission Study, which was followed by the noon-tide devotional service which was led by Mrs. L. M. King, who gave some personal experiences of direct answers to prayer. At the close of this service, the delegates were invited to the church lawn, where an elaborate picnic dinner was served by the Ramseur ladies.

The afternoon service was called to order at 2 o'clock and after a scripture lesson by Mrs. Sue Womack, of Reidsville, the conference was favored with a short musical program rendered by the young people. Mrs. H. W. McCain, of High Point, took charge of the young people's work and through many questions relative to this work, brought out the most important phases of this all-important department of our work. The reports given by the young people were most inspir-

(Continued on page 16.)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome Editor
Durham, N. C.

W. N. C. CONFERENCE

FINE FEDERATION

The recent meeting of the delegates from the Wesley Bible Classes in the Western North Carolina Conference held at Lake Junaluska July 11, 12, 13 was a real good meeting. Every one who attended was filled with a keener desire for service in our Methodist organized class work. Lake Junaluska is the best place at all to hold a meeting of the kind and the two hundred delegates who came over the Ridge for this meeting went back feeling that it was good to be there. Next year a bigger and better meeting will be held at "The Lake," to which more departments of our work will send workers.

The Federation raised \$500 for the erection of an electric cross to be placed on the promontory overlooking the big lake and the grounds rapidly being dotted with lovely cottages owned by loyal Methodists. A resolution was passed asking our church schools in our bounds to place in their course of study provision for the teaching of religious education. Plans are under way for the starting of religious education. Plans are under way for the starting of financing this endeavor on the part of our constantly growing Wesley groups. It was resolved to ask our Sunday school authorities to set apart the first Sunday in May as Educational Day, at which time the schools of our conference will be presented to our young people.

OUR NEW OFFICERS

The new officers for our Federated Wesley Classes for the ensuing year are as follows:

President—J. B. Ivey, Charlotte.
First Vice President—L. L. Gobbel, Greensboro.
Second Vice President—Miss Eliza Fullworth, Lincolnton.
Secretary—Mrs. E. O. Chandley, Asheville.
Treasurer—J. E. Smith, Reidsville.

THE TRAINING SCHOOL

On this the day preceding the opening of the Sunday School Training School for Leaders people are just pouring in for study and training in the purpose of making our Sunday school work more effective. It appears that this year will be by far the best one so far for the work that is usually carried on at Junaluska. The two new Sunday school dormitories and the new Ivey dormitory, called "The Lakeside," are proving very popular and are constantly filled with earnest and buoyant workers. It can't yet be told how many of our workers are here, but it is certain that many of our Tar Heel Methodists are mingling with the good folks from the other southern states. The Training School is meaning more and more to our work and more and more of our people are taking advantage of it.

CLIFFSIDE

Sunday, July 3, your field workers spent at Cliffside, where our work is being pushed by loyal and progressive leaders. Pastor Burrus being away, his young lawyer son of Shelby took charge of ceremonies and gave your field workers ample time during the morning hours to do their best in forwarding the work that they have at hand. In the afternoon Superintendent McCall took us over to Bucks Shoals neighborhood, where plans had been laid for the organizing of a new Sunday school in the public school house of the neighborhood. A big crowd was present and Brother McCall and your humble servant got things on the way and then hastened back to Cliffside

for an afternoon institute with the workers there. Miss Womack spoke Sunday night to our congregation at Henrietta. Our school at Cliffside uses graded lessons, has a teacher training class and does any good work that is in line with reasonable progress.

WESLEY CLASS AIMS

Mr. M. W. Brabham, rural worker in Southern Methodist Sunday school work, addressed our Wesley Federation and in his address gave several Wesley aims that proved so popular that numerous requests were made for copies of them. It was promised that they would come out in the Advocate. Here are some of them:

Wanted.

We want our Wesley Class to be
A class of one Book,
But many deeds;
A class through one Lord,
Meeting all needs.
This is the class we would like to see,
This is the class we would like to be.
Will you help us?
Will you join us?
Wesley Bible Classes! You'll find them everywhere!

Wesley Class Prayer.

Our Father bless all mankind today;
For our Wesley Class we especially pray.
Give us love for Thy Word; help us to live
Each day, each hour; and may we forgive
Those who against us willfully sin,
As Thou dost forgive us, without and within.
For Jesus sake we make this prayer
As Wesley Classes everywhere.

Pledge of Allegiance.

I pledge my allegiance to the Bible,
The Book of all books for all mankind;
I will study its pages with an open mind,
I will trust its teachings as a faithful guide;
I will live by its truth whatever be tide,
Our Father being my helper.

A Class Slogan.

Do you want suggestions for a growing class? Think on these things!
Study the Bible a bit every day;
Remember your teacher whenever you pray.

Give the best of yourself when you offer a hand;
Think of your class as a force in the land;
Tell of its work and make its work tell;
Seek to win others and hold them well.

These few suggestions mixed well with sense,
Will bring you a joyful recompense.

Boys' Wesley Class Aim

That we may grow as Jesus grew,
And do as He would have us do;
This we declare to be our aim,
And we'll seek to reach it in His name;

Strong in body clean and pure,
Strong in mind, through and through;
Strong in service through word and deed,

Helping all who stand in need.

Girls' Wesley Class. Aim

That we may follow the lead of Jesus,
The aim of our class shall be:
To know the scriptures,
To magnify the Church,
To live close to the Father,
To give ourselves in service.

Wesley Class Aim.

We want to make our class
A class that reaches,
A class that teaches,
Every available home;
A class that lives,
A class that gives,
To make God's kingdom come!

Wesley Class Prescription.

Do you want a prescription to make your class live?
Here's one, try it:
For every member you must have
Something to love,
Something to learn,
Something to do,

Something to give—
Mix these four and your class will live!

Our Class.

We meet on time,
We close on time,
We bow our heads together;
We sing our songs,
We make our gifts,
And miss our lessons never!

WADESBORO

Our Sunday school is holding up this summer better than usual. I think this is due largely to our new departmental organization. Perhaps the best single piece of work we have put on foot recently is our Home Department. One of our classes of ladies assumed this responsibility and they enrolled one hundred in a few days. They visit these members at least once a month and it is appreciated wonderfully. I want to serve notice on you that we are expecting you and Miss Womack with us for a week's school some time in the fall. As soon as you can arrange a date we will begin to work to it. We have a few problems that are looming rather large.

F. M. Williamson, Supt.

TAR RIVER NEWS

Dear Advocate: I have been enjoying this year very much. The people of the Tar River circuit are beginning to learn to love me, and I am giving love in return.

We have been blessed very greatly by the fine spirit of co-operation which we have received here. I have

the right to be proud of my people, because they are so loyal to their pastor. He has not failed thus far to get them to do any practical thing which he has suggested.

At our first quarterly conference we appointed a committee of twelve to visit the parsonage and examine their property. The committee in full came with a surplus of six. I told them that the first object of the meeting was to get them to visit my home, and the second was like unto the first, to make an inventory of the parsonage furniture. The committee spent between three and four hundred dollars in our home immediately. We wish to express our high appreciation of the spirit which they manifested toward making us comfortable.

We were blessed on Sunday afternoon in having our presiding elder, J. C. Wooten, bring to us one of his best messages. In his characteristic style he literally lifted us out of our earthly existence and let Paul, through Christ, simply brush aside the darkened glass and almost allowed us to see into the kingdom. He showed us how God, through His economy, had so wrapped the whole world in a cloak of love that no man could escape His kind providence. We are grateful to our elder for this godly message.

Yours in Christ,

W. L. Loy.



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EMORY UNIVERSITY ACADEMY

Fall Term Will Open Sept. 14, 1921

Board has been reduced to \$22.50 per month. Full faculty of thirteen men. It is on Southern Accredited list. Reservations are being rapidly made in dormitory for next year. R. O. T. C. furnishes uniforms and equipment free. For catalog address

J. A. SHARP, President
OXFORD, GA.

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R. B. JOHN, President.

Epworth League Work

Rev. C. K. Proctor, Raleigh, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

EDENTON STREET OFFICERS

I wish to inform you that the officers of the Edenton Street Epworth League are as follows:

President—Miss Mabel Merritt, 502 Hillsboro Street.

Vice President—Mr. G. S. Crawford, 106 Newbern Ave.

Supt. 1st Dept.—Miss Gertrude Ball, 516 N. Blount St.

Supt. 2nd Dept.—Miss Henriett Owens, 501 Cutler St.

Supt. 3rd Dept.—Miss Jeannette Ball, 516 N. Blount St.

Supt. 4th Dept.—Miss Gene Herring, 604 N. Blount St.

Secretary—Mr. W. R. Jennette, 103 S. Bloodworth St.

Treasurer—Miss Grace Wilder, 307 E. Edenton St.

Epworth Era Agent—Miss Harriott Davis, 216 N. Harrington St.

We have made new resolutions for the coming year, and hope to do more real earnest work in order to make it 100 per cent. Yours sincerely,
W. R. Jennette, Sec.

RIVERSIDE MAKES FINE REPORT

The Epworth League of Riverside has awakened and if the other chapters don't watch out New Bern District will surely carry off the cup.

For the sake of those Leagues who were not represented and for those pastors who wish to organize Leagues, I am sending you our delegates' report, for maybe they can get some good from it.

Our League did not come up to the standard of efficiency this past year, but we want to try and get a high standard next year. To accomplish this we must each do our part to the very best of our ability and have as our motto, "Ever Upward." The first thing in an Epworth League is the council meeting. It is presided over by the president and attended by every officer of the League together with the pastor. The pastor has so many different meetings to attend that it is hard for him to be an active member in all, but it is indeed more important for him to be present at the council meetings than at the regular weekly meetings. The council meetings should be called before each business meeting and should be held at the church or at the homes of the officers. One plan that has proven successful is to have supper together and discuss the questions around the table. The work of the council meetings is to propose, to plan and to push. "To push" should be stressed.

At the first council meeting the Junior and Intermediate superintendent should be appointed by the Senior cabinet and approved by the pastor. Survey the field. See just what needs to be done. For instance, our special work should necessarily be helping our church. Find out about the Leaguers, where they live, how they can be interested, and all about them. The next thing is to adopt a policy and a budget. Then fill out the calendar. This part of the work has been neglected. It would be well to arrange the events having a pretty and attractive poster and put it where every Leaguer can be reminded of the various events. During the other council meetings it will be necessary to review the work of the past month and pay more attention to the failures. Plans for each month's work in the four departments should be gotten up and the officers should get up their reports. For if each officer makes a report the other Leaguers will know what is happening and become more interested.

The business meeting then would be orderly. It would be snappy because

the plans are well laid and well followed. The business meeting should be for every Leaguer; make it so democratic that each member will be willing to add some discussion. Then the attendance, which is so absolutely necessary, will increase. Have some real business to transact, have a phone committee, card committee, personal invitation committee; let the departments compete and encourage them to each give stunts.

The value of committee work is to create a spirit of rivalry, responsibility and to hold the interest of the members. It also develops leadership, co-operation and enthusiasm, sociability is increased and confusion avoided. Let the departments have business meetings to plan their work and let them give stunts.

The first thing for the First Department, after the members are assigned to this department, is to arrange the program of the devotional meeting, select the leader, and collect the material. The Quiet Hour Covenant should be promoted by every progressing Leaguer because it encourages daily Bible reading and prayer. Leading others to Christ is the service every Leaguer should be concerned about, and it is the Fellow Workers' Covenant that includes this. Have a special workers' committee to plan the meetings to be held at the jail, county home, and the cottage prayer services. Have an advertising committee and have the program announced from the pulpit, in the newspapers. Not only put in what you expect to have, but put the write-up in the paper after you have your program. If it is good it will draw attention. Have a music committee. Some people can be reached quicker by good music than by sermons. A study could be made of a chapter of the Bible to advantage. For instance, Rev. H. M. North spoke on the Beatitudes. His talks were inspiring and cleared away many questions, but they were not tiring. He put some new meaning in every verse, just touching on the ideas already gained. Also in his address on the "Perfect Life" he gave three divisions—the perfect preparation, bringing out the value of a perfect education, the perfect character, touching upon the perfect thoughts as well as the perfect deed for an extraordinary life, and the perfect service, saying: "Give what is best of your service as Mary gave her best. Give your best lavishly and willingly for the groans and pains of the world, for Jesus gave to us His all."

In this time of social unrest we can study this condition in the first department, "for the social unrest is," says Rev. Myers of Elizabeth City, "the ambition, the inspiration of man moving forward." The movement can be compared to a boat—it must have a rudder, a captain and a perfect steersman. You cannot preach devotion to Christ unless you preach humanity. Everybody has some human aspect, and it is the duty of every church to find this and preach against the injustice that would destroy humanity.

The Second Department is the "working department." The sick should be visited, the poor and needy looked after, welfare work done, strangers asked to attend our services. The forward movement, "the faith with works" would show along with the good cheer scattered.

The Third Department holds socials, reading courses. It puts on dramatic work; it has a "smile 'em up" committee that meets you at the church door and asks you to come again. It has a publicity committee. Solving the clique problem should come under

this department. First have good mixing games, as a Zy's circle, a circle confab, a circle spoke to make everyone acquainted with others. Then have general socials, as at St. Valentine, St. Patrick, Hallowe'en and literary socials. Have Bible games, pageants, a banquet, a white Christmas party, a picnic, and a cantata.

The Fourth Department should have monthly missionary meetings, hold mission study classes, both home and foreign. The book we took up at the conference was on Africa and was led by Miss Hackney, a missionary from China. In this book the dangers as well as the customs in the African field were explained. The mission special is the work we, as Leaguers, have undertaken. Our president pledged one hundred dollars to this work, and we want to work hard to raise our pledge and to exceed it if we can.

We not only want to come up to an ordinary League standard, but we want to surpass that and become the greatest, widest awake League in the conference. The conference is offering a loving cup to the district who does the most work. We want our League to help to win this trophy for the New Bern District, remembering that we are leading others on the road to happiness when we lead them on the road to Christ.

Wishing each and every League a most successful year.

SOME HODGEPODGE

Dear Advocate:

"I haven't sent ye a letter since the last time I wrote to ye." And that went off before I got it ready. I intended to rewrite and get it in better shape. But you fixed it up so it passed and the "crank" has not called for a settlement. I'll "stand in line and take my turn when he comes. I believe it has been said that "no crank ever takes the back-track." "That's what I like about him and it's what I hate about a Ford. This back-firing is dangerous. But if somebody will send me a Ford I'll risk it. Maybe I can get somebody to crank it.

I am now in the midst of tomato and cucumber harvest. I mention them in contrast. One, everybody ought to eat; the other nobody. Then why do you raise them? Because the people want them. I am reminded of the Irishman's first experience with watermelon. He asked the man he bought it from how to serve it. The fellow told him to cook it whole and serve it hot. He cooked it and when he cut it open the insides all run out. He said, "Faith, an' you're a great big nothin'." That's my estimate of the cucumber. Somebody said that the southern people were killing more Yankees now with cucumbers than they killed with bullets during the war. (Confederate.) I don't suppose this is very interesting to the average reader, but some folks say they read what I write. So if you have room for it all right. Goodbye; I am busy. Thank God for something to do.

D. L. Earnhardt.

ILLUSTRATING HIS TEXT

The minister was struggling to put on a new four-ply collar, and the perspiration was starting from every pore.


"Bless the collar!" he ejaculated. "Oh, yes, bless it! Bless the blessed collar!"

"My dear," said his wife, "what is your text for this morning's sermon?"


"T-twenty-first verse, f-fifty-fifth Psalm," he replied, in short gasps. "The w-words of his m-mouth were s-smoother than b-butter, but w-war was in his h-heart."—Ex.



MURINE Night and Morning.
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FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina (here designate the bequest).....

Dear Friends: It is with a glad heart that I am trying to express my highest appreciation and hearty thanks to the many friends throughout the North Carolina Conference who have made it possible for me to make my home here at the Methodist Orphanage for eleven years. I want to thank "Miss Mattie," as she is known to us, for her tender, motherly care for me while I was only a young boy, and the special interest shown in me. I want to thank Mr. Barnes, who has truly been like a father to me and who has done everything to make a better and happier home for the fatherless and motherless children. I also want to thank the school teachers who have worked and encouraged me to go as far as I have in the way of education. There are others here that have my hearty thanks for their interest in me. There is no other place that seems more like a home to so many children than this dear old Home—the Methodist Orphanage. My full appreciation can be shown only by a life of helpful service in the church and among my many friends throughout the state. Thanking you heartily, I am, sincerely, Bunyan McReady.

Dear Friends: It is with great pleasure that I try to express my hearty appreciation and great indebtedness to the people of the Methodist Orphanage for the interest they have shown in me since I came here. When I came to the Orphanage I was not old enough to realize where I was going—I was so impressed with my train ride to Raleigh that I didn't care where I was going or know what a great place I was going to—but the privileges and opportunities have made a great impression on my mind as I have grown old enough to realize my great surroundings. I have been at the Orphanage ten years and in every instance the need, the proper attention has always been tendered by some of the good and ever ready to help officers of the institution. As I leave the beloved Home the realization of the great opportunities and helpfulness of the institution dawn upon me more heavily than it has heretofore, and I say from experience, having lived here ten years, that there can't be a place anywhere that has a higher standard of training and education in my estimation than this, The Methodist Orphanage. Horace Hardaway.

Dear Readers: As I am leaving the Methodist Orphanage in a few days I begin to realize more day by day what a fine home I am leaving and how much it has done for me. It has been a great help in my education and religious development. With this great training I have received, I feel sure

WANTED—Position as matron in college or orphanage by young lady. Best references. "N. S.," Harmony, N. C., Box 59.

that I can make a success in life. Mr. Barnes, our superintendent, has taken a big part in our lives; his influence has been a source of inspiration to me. When he is with us boys he seems as one of us. He certainly has won the affection of all the children. "Miss Mattie," and Miss Rena, our school principal, have been the most to me in my life here, and Miss Mary Feree has been in my life also, to make me what I hope to be. Our outside friends have figured largely in keeping me in this blessed Home from which my mind will never get tired of thinking of the dear old days of the past. I ever hope that I shall lead the straight way to success, the way that has been taught me so long that I shall never forget. May God bless each and every one that has anything to do with my dear home—the home that shall live forever in my life. I am,

James Biggs.

RESOLUTIONS ON TEMPERANCE

Passed by the New Bern District Conference at Bayboro.

The prohibition question is settled. The ratification of the Eighteenth Amendment now changes the line-up and citizens must either line up with the government, state and federal, and support the officers for the execution of law or else, by their inactivity, indifference, and unconcern, encourage the liquor traffic, if they do not actively shield and support it. Love of flag, loyalty to the country, and devotion to the principles of Christianity will cause every man and woman to be interested in the enforcement of law and to be active in their support of officers.

Public sentiment against liquor lawlessness is daily growing, people are more fully realizing that it is a serious menace, and officers and citizens are becoming more active and outspoken against this form of lawlessness. Along this line we believe success and complete victory lie. Organization on the part of local citizens and co-operation with the officers will bring the victory we believe.

We are glad to note that the Volstead Supplemental Measure passed the House by a vote of 259 to 93 on Monday and we urge our senators to give their full support to the measure, now pending in the senate. We believe further state legislation is needed. Our state laws do not harmonize with the Federal laws and in many instances they are weaker. We, therefore, petition the General Assembly, at its next session, to amend our laws so as to make them as strong as the Volstead Act.

We desire to commend all officers charged with the enforcement of law who, by vigilance, are doing their full duty to catch and adequately punish the violators. Our belief is that nothing less than a prison sentence is adequate punishment.

We note that the present Federal Administration will so charge the machinery for law-enforcement that a Federal Prohibition Director will be appointed for each state for the execution of the Volstead Act. Since he is to have charge of the forty odd prohibition agents for catching the blockaders and breaking up stills and will have full control of the permit system granting permits for the lawful use of intoxicating liquors, it is very necessary that a citizen of high character who lives above suspicion and who can secure the united support of the patriotic citizens of North Carolina should be appointed to this office. Therefore, we petition Mr. Blair, the Commissioner of Internal Revenue that a man of this type be appointed

for North Carolina. To such a one we pledge our loyal support in his every effort to enforce the prohibition laws of the nation.

We want to repeat our statement that we endorse the work of the Anti-Saloon League and Pray God's blessings on her every effort to rid our state of the lawless liquor traffic.

Miss Emma Babbitt, Bayboro.

C. S. Wallace, Morehead City.

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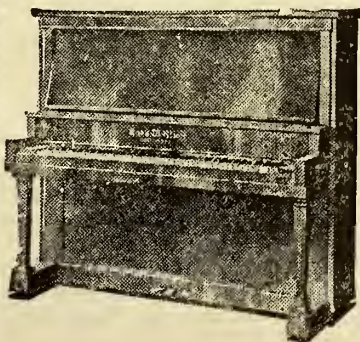
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THE LITTLE THINGS

'Tis the little things and the common things,
And the things we do each day;
'Tis the little sign and the little song
And the common words we say,
That round at last to the perfect whole,
For life is but this, my dear,
A summing up of the common things
That make the common year.

O the little things and the common things
Are the things that make the day;
The common sun and the common rain.
And the grass beside the way,
The song of a bird on the swaying bough,
The flashing of soft, brown wings,
Are all but a part of a perfect whole—
God's beautiful common things!
—Florence Jones Hadley in The Christian Guardian.

THE THING OF THE MOST WORTH

There was once a very important king who was growing quite old and gray. He had three sons, Prince Proud and Prince Charming and Prince Great Heart, all fine, good boys and for this reason it was hard to decide which should wear the crown when the king should not need it any longer.

Prince Proud was very important and he stood up very straight as he held a standard beside his father's throne on days of the council. His eyes were blue and his golden hair was bright and shining in the sunlight. Prince Proud would make a very good king indeed, the court thought.

Prince Charming was very kind and thoughtful of the happiness and comfort of everyone. Dressed in red velvet suit and with his brown head held high, he went about the throne room upon the days of the council saying pleasant words to all the lords and ladies. It seemed to everyone that Prince Charming would make a very gracious king.

Prince Great Heart was the youngest and smallest of the three princes and sometimes it seemed to his father, the king, that he was strangely different from his brothers. Prince Great Heart once changed his beautiful blue silk suit for the brown cotton smock of a little plough boy, because, as he explained, he wanted to see if the plough boy's clothes would fit him. On the days of the king's council which, everyone knew, were the most important days of all, it was often hard to find Prince Great Heart. He would be off with the little court pages, or talking to the plough boy, or watching the ways of the brown squirrels and red foxes that lived in the forest about the palace. "Little, wandering Great Heart will not make a king at all," said certain of the court, and at times his father wondered if, after all, they were not right.

One morning at sunrise when the dew was like diamonds on the roses in the palace garden and the towers and battlements glistened with sunshine gold, the king called his sons into his bed chamber.

"I am growing older each day, my Princes," he said, "and less able to rule over my kingdom. I must choose which of you will take my place. To do this I will test you. Do you start out at once, Prince Proud and Prince Charming and Prince Great Heart and, taking with you only your day's food, search the kingdom for the thing of most worth. What this is you must discover, but whichever of

you finds it and brings it to me shall wear my crown and rule in my stead."

So the three Princes started out to find the thing of most worth. They were all greatly puzzled, for they had not the slightest idea what it would be. Prince Proud searched in the great city which was the capital of the kingdom, for he thought that everything of importance must be stored there.

Prince Charming went to the neighboring castles, for he thought that his friends would tell him how to find the thing of most worth.

But Prince Great Heart went away from the city and away from the court down to the fields where the little plough boy lived, and no one could tell what he was thinking, for Great Heart's thoughts were very strange.

It was a long and busy day for the three princes. When night came they hurried back to the palace where the king waited for them on his great, shining throne. They knelt down at his feet, first, and then he bade them rise.

"Who has brought me the thing of most worth," the king asked of the three.

"I have," shouted Prince Proud.
"No, I have," smiled Prince Charming. But little Prince Great Heart did not say a word.

"We shall see," said the king. "Snow me." He pointed to Prince Proud who drew from beneath his cloak a gold casket. Opened, the light of a hundred precious stones flashed red and white and violet.

"It is the treasure of the oldest miser in your kingdom," explained Prince Proud. "He instructed me to bring it to you."

The king took the casket of jewels and laid it aside, shaking his head sorrowfully. Then he motioned to Prince Charming.

The Prince Charming came forward and held up a precious bit of filmy lace. It was as soft as a cloud and as fine as a spider's web and as beautiful in pattern as a snow flake.

"One of the princesses made it with her own hands," Prince Charming said. "She will wear it when she is presented to you. I could find nothing more valuable."

The king touched the lace gently, but he shook his head again. "What has my little Great Heart brought?" he asked.

"Nothing," said Prince Great Heart, holding out two empty hands. "I had no time to search. I stopped at the plough boy's farm and helped him all day with the ploughing, for his father is sick and furrows must be dug for the wheat." Two tears welled up in Great Heart's eyes.

"Come nearer, Great Heart," said the king. He took Great Heart's little hand in his. In the palm was a hard, rough spot where he had held a plough handle all day.

"Prince Great Heart has brought me the things of most worth," said the king as he touched the spot tenderly. "He brings to the kingdom the marks of unselfish work."

So Great Heart wore the king's crown and although at first it was very large for him, everyone said that this did not matter in the least, for he would soon grow to it.—Carolyn S. Bailey in "Stories for Sunday Telling."

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was next tried upon the refuse and dust which had been carried from the room, but again with no result. In this way every part of the hospital was examined. Finally the ashes from the furnace were tested when the instrument responded. Since radium cannot burn it was a comparatively simple matter to extract the precious metal and in the end all but two hundred dollars' worth of the six thousand dollars' worth of radium was recovered.—Boys' Life.

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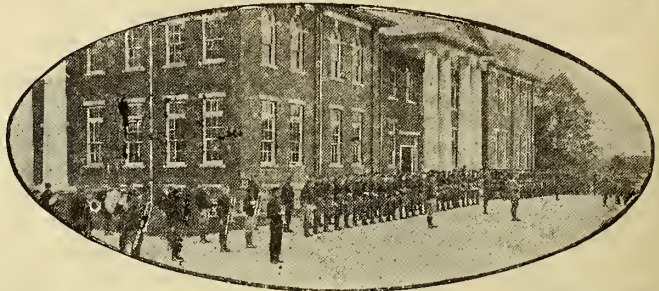
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OUTSIDER SCROUGING IN—

Maybe the genial editor will suffer a Baptist preacher to scrouge into the smiling columns of the very readable Advocate—as he did to become a subscriber and pleased reader of that paper.

During the Advocate-Recorder contest the Baptist heard his co-worker, Rev. R. F. Huneycutt, preach in the Oakboro Methodist Church on Sunday evening. And, as he had not presented the contest to his people, the Baptist called his attention to it, and challenged him to subscribe for the Recorder, the Baptist to subscribe to the Advocate. And this is how that Baptist preacher became a reader of The North Carolina Christian Advocate.

The great Apostle must have an eye to such things as this when he wrote: "All things work together for good to them that love God." But Colonel Ben Ledford—a mighty man of God, mighty in Calvinism, and now gone to be with his Lord—would every time quote the remainder of the verse, "To them who are called according to His purpose."

The Advocate's racy editor writes in

June 16 issue about "Pursue Or Be Pursued." The lesson he enforces—all without "vexation," and where "stagnation" cannot stagnate—refreshes the soul, even by the blow horn of "Little Boy Blue." It must have been a spirit like that which "pursued" this Baptist pastor to "take up arms" for the Recorder. And then he found that to face the situation in all christian love he had to speak a word for the Advocate—which he did wherever he went pleading for the Recorder.

The June 16th number of the Advocate is worth my two dollars. Those fine editorials, "Going North For It;" "Doomed to Think;" "An Hour With Bishop Kilgo." And then it contains an article, "Judaism And Christianity Contrasted." This I am filing for future study. Mr. Atkins' "Beginnings and Growth of Methodism" places the beginning of that great Church about a quarter century later than I thought, and it shows such marvelous growth and gloriously wondrous achievement in His kingdom. May the Great King enable them to go on and on in His name, with His grace and gospel, until, doing their part of this Godgiven work, the whole world is filled with "Repentance and remissions of sins—preached in his name," and with Christian Education. With all my soul I say Amen to Dr. Duncan's prayer for the, the—The Superannuate you call him. That particular issue, June 16, how very good it is!

But in that same June 16 issue a correspondent signing himself H. L. Brown, tells about a broadened-out Baptist preacher away up in Boston. Well, as the late Dr. Caldwell would probably write it, That Boston preacher is not our Southern Baptist sort. Because he seems to have all sorts of broadened-out, but no convictions of Bible truth. A man who does not hold the will of Christ to be the supreme law, is not the Southern Baptist sort. We all love a man who has deep convictions of Bible truth, and who is humbly loyal to his convictions. Such a man—if regenerated—believes something. He knows what; and why. And he is broad because he has knowledge and information. Such a man loves christians of all faiths. He may be tested by the gage given by the Master in John 13-35. He can gage himself by the test in 1 John 3-14. Such a man is broad. He cannot be narrow nor sectarian. Prejudice cannot be in the soul of an informed Christian. Only the uninformed, they who don't know are narrow and bigoted and sectarian. The man who had just as soon be, or believe, one thing as another, has no convictions of Bible truth. Such a man is usually heterodox to the doctrines of the Christ.

That Boston Baptist preacher reminds me of the story about Sam Jones' visit to Boston: The story says about fifty Yale ministerial students called on Mr. Jones and informed him that they were called skeptical. They then told Mr. Jones what views they held, and asked him, pathetically, "Mr. Jones, you don't think we are skeptical, do you?"

"Oh no, young gentlemen," the great man answered, "you are not skeptical; you are just jackass-ical."

A. B. Smith.
Oakboro, N. C., July 1, 1921.

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G. T. ROWE, Editor and Gen. Mgr. T. A. SIKES, Asst. Editor and Bus. Mgr.

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One Year\$2.00
Six Months 1.00
To all preachers of the Gospel, year 1 00

SIMPSON—Mrs. Minnie Simpson, wife of Chas. F. Simpson, on the morning of Saturday, May 21st, 1921, and in the 31th year of her age, fell on sleep. Her illness was but for a few days, her suffering most intense and her resignation something beautiful to behold. The husband and five children and four brothers and one sister survive her.

Mrs. Simpson was in many respects an altogether unusual woman. She joined the Forest Hill church when only a child of nine years and all her lifetime she was a fine example of the Christian girl, wife and mother. She was one of the most faithful teachers in our Sunday school. No death occurring in the membership of our church for years past has caused deeper or more universal sorrow.

Indeed a great woman and a pioneer in Israel has fallen! While we shall not often see her like in this world, we shall certainly see her in another world.

J. Frank Armstrong, Pastor.

LUTZ—Mrs. Jane Lutz, widow of the late John W. Lutz, fell on sleep at Fayetteville, N. C., June 29th, 1921, at the ripe old age of almost 33 years.

Mrs. Lutz was taken ill about two months ago; several times her life was despaired of, but she was a woman of remarkable vitality and her power of resistance was great; but at ten o'clock June 29th her spirit left the body. All that tender and loving hands could do for her was done. Effort and sacrifice were not spared by her children. She was splendidly and lovingly cared for all through her sickness. Mrs. Lutz did not complain; she suffered a great deal, but was resigned to her Father's will. Her husband preceded her 29 years ago. Left with small children she shouldered the responsibilities of the family and reared a fine family of children who called her blessed. When young she surrendered her life to God and united with Kadesh church and was a devoted member of the Methodist church until her death. She is survived by seven children, one brother and four sisters. The funeral services were conducted at Kadesh church by her pastor, assisted by Rev. L. E. Stacy and H. G. Stamey amid a great crowd of sorrowing friends and relatives, and all that was mortal was laid to rest in the church cemetery. May the Holy Spirit, our Comforter, greatly comfort the sad hearts of those left behind.

Dwight W. Brown, Pastor.

Lawndale, N. C.

JOLLIFF—On the 11th day of June, 1921, Thelma Marjorie, the two and one-half year old baby of Rev. and Mrs. J. M. Joliff went to the land of the blest.

Her departure has left the home sad and lonely, but their loss is her eternal gain, for Jesus said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

She leaves a father, mother, two brothers and three sisters to mourn their loss, and while she cannot come to them they can go to her, if faithful and true to the Father's teachings.

J. L. Midgett, P. C.

JENKINS—Major Newsom Edward Jenkins, son of Sanford W. and Sylvestra Jenkins, of Halifax county, died in his eighty-fifth year at his home in Littleton, N. C., on May 26th, 1921. Brother Jenkins joined the Methodist Episcopal Church, South, early in life and lived a consistent Christian life down to ripe old age. He loved his Lord, his church and his pastor. He was married twice—to Miss Pattie Dandridge Beckham in 1867, and to Miss Mollie Sledge after the death of his first wife. He is survived by the following children: Mrs. T. J. Miles, Miss Mattie Jenkins and Mrs. J. B. Aiken, of Littleton, and Mrs. H. C. Worthen and Miss Mary Jenkins, of Atlanta, Ga.

John P. Bross, Pastor.

CHEWNING—David R. Chewning was born at Summerton, S. C., August 2, 1839, and passed into the heavenly life May 25, 1921, at his home near Hendersonville, N. C.

He was a good man—true, genuine, sincere, without hypocrisy or deceit. He loved the principles of honesty and uprightness, and stood four square in all his dealings with his fellowmen. Those things in human conduct which merited approval he generously approved, but he fearlessly condemned the wrong and the inconsistent.

He was a great sufferer for several months before he passed away, but bore his sufferings patiently. Within this time he talked with his pastor freely about God's dealings with him in his conversation, and in other gracious experiences. Heaven seemed real to him, and his hope very comforting.

He joined the Methodist church when a young man, and served in official capacity as a steward.

He was devoted to his family and was a great lover of home. He is survived by a wife, three sons and four daughters, four brothers and four sisters.

After funeral services conducted at Summerton, S. C., by Brother Norris his body was laid to rest in the old family burying ground at St. Pauls.

M. F. Moores.

DIXON—The entire community was made sad when it was announced that Mrs. Elizabeth Dixon had suddenly fallen asleep. She had a stroke of paralysis about five years ago from which she never recovered. From that time until her death she never walked any more. On June 7th she had another stroke, from which she never rallied, passing peacefully away at ten o'clock that night at the age of 52 years.

Early in life she gave God her heart and united with Kadesh church and was a loyal and devoted member of that church until her death. It was a pleasure for me to visit her home. While an invalid yet she was happy, cheerful and uncomplaining. She was resigned because she was in her Father's keeping. Her husband preceded her to that land beyond the sea about twelve years ago. She is survived by eleven children, who rise up to call her blessed. In the absence of the pastor her funeral was conducted by Rev. L. E. Stacy and Rev. H. G. Stamey at Kadesh church in the presence of a large congregation of sorrowing relatives and friends, and she was laid to rest in the church cemetery at Lawndale, N. C.

Dwight W. Brown.

HUDGINS—Elizabeth Hudgins, daughter of Mr. and Mrs. W. M. Hudgins, of River View Church, near Asheville, N. C., after seventeen months of life on earth has been taken from the home circle where she was a source of sunshine and joy, from the risks and dangers and temptations in a world where sin abounds, to the bright home above, safe in the arms of Jesus. Dorothy was a very bright child. She loved the Bible and the song book. She often sang her own little song, "Jesus, by and by." Just before she died she looked up and sweetly said, "Babies, babies." Heaven is nearer and dearer now she is there. D. Atkins.

COLLINS—Glennie Dora Collins, born November 10, 1886, daughter of Mr. T. R. Eubank, and wife of Mr. L. D. Collins, departed this life June 5, 1921, in the home of her father. Sister Collins possessed a sweet and beautiful spirit, was a loyal wife, affectionate daughter and sister. One who suffered very much during her last illness, which suffering seemed in God's hands a means of grace drawing her close to Him and influencing her to make a fuller consecration and preparation for the life that now is and that which is to come. Her parting moments gave much assurance of her glad welcome to heaven. Blessed indeed are the dead which die in the Lord, for when the Lord shall descend from heaven they shall rise first and when the Chief Shepherd shall appear they shall receive a crown of glory that fadeth not away. And with these words would we comfort those who mourn. Their pastor,

M. W. Hester.

EDGERTON—The Lake Toxaway church on the Rosman charge, suffer great loss in the death of Mrs. Ben Edgerton. Under her administration as steward, that struggling class was meeting its obligations promptly, and was otherwise making progress.

Mrs. Edgerton died at an Asheville hospital Friday, June 16th. The best medical and surgical skill that a devoted husband could provide failed to master the painful disease which for a long time afflicted her.

She was a good woman. She was converted and joined the church in her girlhood at Shaw's Creek, under the ministry of Rev. S. H. Hilliard. After a useful career, in the 48th year of her age, she passed away in great peace.

At her request, the writer conducted her funeral, assisted by Rev. W. A. Thomas, her pastor. A delegation of her husband's order, the B. L. E., served as pallbearers. Floral offerings of great richness and beauty came from distant points.

Albert Broyles, a brother, and Miss Addie Broyles, a sister and her stricken husband have the sympathy of a large circle of friends.

Her remains rest in the Shaw's Creek cemetery near the scene of her childhood.

W. H. Willis.

POWELL—Christianity is at its best in the life of a dying believer. No fears, no foes, no distrust, but peace and calmness of soul are in a fever tossed body. Mrs. Bernice Pike Powell had everything to live for. She was born September 27, 1890, of J. T. and Hattie Pike, at Kenly, N. C. She married Luther Cabel Powell and of this union two children were born, Hattie Malinda, and Luther Cabel, Jr. The family removed from Goldsboro to Greenville in 1919, where they have since resided. Tuberculosis of throat followed an attack of influenza. Every effort was made to thwart the dreaded disease, but to no avail. She died March 17, 1921. With the consciousness that she was soon to leave her little family her soul became a fountain of faith, gladness, patience and peace. She strengthened the souls of doctors, nurses and ministers. Her peace of heart dispelled all doubt, darkness and fear. Where the Master lives, there this child of His lives also.

Walter Patten.

CONNOR—Mary S. Connor, nee Lineberger, was born October 10, 1823, in Lincoln county, N. C. In childhood she professed faith in Christ and united with the M. E. Church, South. To those vows she ever lived faithful and happy till her death, May 26, 1921.

In the year 1853 she was married to Chas. D. Connor, with whom she lived faithful till his death. They were blessed with three daughters and three sons, two sons now living, J. A. and C. W. Connor, of Statesville, and two daughters, Mrs. W. F. Mundy and Mrs. Maggie Patterson, of Statesville.

Grandmother Connor was always cheerful and during her last month was not able to go to church but wanted her pastor to visit her often and read and

prayed with her. She was one of the old camp meeting Methodists and a devoted and sacrificing mother.

The funeral services were conducted in the home of Mr. and Mrs. C. W. Connor, where she lived by the presiding elder, W. A. Newell, and her pastor, and the body was laid to rest in the Oakwood cemetery to await the resurrection.

T. A. Groce.

MORGAN—Death visited the home of Brother Richard Morgan June 28, 1921, and took little James Thomas to his eternal home, where sickness and suffering are unknown to the inhabitants.

Little James Thomas was born September 26, 1919, making him one year and nine months old.

We do not understand why, but God took the little flower from this world and transplanted it in the garden above. His fond parents know where to find him. He is not dead but sleeping. We laid his little body away in the cemetery at Farber's church.

J. C. Whedbee, Pastor.

Gates, N. C.

VAUGHAN—Early in the morning of July 1, 1921, on his seventy-second birthday, Charles Thomas Vaughan slipped away from his earthly dwelling and entered into rest. Brother Vaughan had long been a faithful, active Methodist, but of late years his activity had been hampered by a lingering illness. He made no complaint, however, and to the end manifested the humble, patient spirit of the Christian. His departure was peaceful and he seemed merely to be falling asleep as he breathed his last. His faithful wife of thirty years, a son and a daughter, three grandchildren, a brother, and numerous other relatives and friends mourn his going. A good man has entered into his reward, and we hope to see him again in a better land.

Robert M. Price, P. C.

GO TO LAKE JUNALUSKA

For Young People's Camp Conference August 12-26.

In every community are opportunities worth while for young men and women who are willing to give themselves for leadership of other young people and of boys and girls of their churches in social and religious activities. Present-day conditions call for an enlarged program of wholesome recreation. The church must help, must take the leadership in providing such features of community activities. The unwholesome, the demoralizing recreational activities are in every community, and the play instinct of youth answers the call of these things. The church can voice its protest against the demoralizing influences in every community; and the church must make its protest and sound the note of warning to its young people. But the church must do something more than protest, warn and rebuke. It must give something in the place of that which is unwholesome and demoralizing.

Has the church such a program of service to its young people? Go to Lake Junaluska for the Young People's Camp Conference, August 12-26, and see what the Sunday school of your church is attempting in the way of a solution for this problem of city, town and country. There the men and women who are specialists in their fields will give both the theory and the demonstration of the plan of your church for service to the young people, the boys and the girls.

This is a camp for the training of selected young people in the fourfold program of religious education in order that they may become leaders in this work in their respective communities and churches.

There will be special courses for leadership, dealing with the practical problems of class and department work.

Organized recreation, which will not only afford a most excellent outing for the summer vacation, but

which will at the same time present a constructive program of recreational activities to meet this need at home, will be offered. This program will include boating, swimming, fishing, many aquatic games, as well as hikes, camp trips, picnics, both formal and informal social and recreational features.

In addition to the devotional study of the Bible, and a course in training the devotional life, the young people will have devotional meetings under their own leadership, as well as opportunities for counsel with trained men and women on all phases of religious life.

The cost will be about \$21 for board for the fourteen days, a registration fee of \$3.00 and the railroad fare. Reduced rates to Lake Junaluska are offered by the railroads. For information write to Rev. W. C. Owen, 810 Broadway, Nashville, Tenn.

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F. S. ALDRIDGE, Headmaster, Durham, N. C.

PRINCETON CIRCUIT

Princeton circuit has just had a red-letter day—July 16. The third quarterly conference was held at Ebenezer church and the painters finished painting the parsonage. The people of the Princeton charge are always glad to have our much loved presiding elder, Rev. J. C. Wooten, with us because he always brings us a message of love and one that causes us to look into the future with high hopes and brighter aspirations. This alone would have been a red-letter day for the Princeton charge, but since the pastor could report that the parsonage had been painted, the painters just finishing as the elder arrived, made it a glad day for the Princeton charge.

The pastor is expecting a great year on this charge. Last Sunday, July 10, Children's Day was observed in the Princeton church. The church was filled to its capacity, and the exercises were grand. During this service the pastor baptized four infants.

The revival outlook is good. Bro. J. E. Holden, of Kenly, assisted the pastor in the revival at Princeton, which resulted in thirteen additions to the church besides a general awakening of the church. Bro. Holden is an able preacher and good help in a meeting. The pastor expects to conduct a series of meetings at Fellowship church this week, doing the preaching himself. He will have with him in this meeting Rev. J. S. Edwards, the young man who was licensed to preach in our last district conference.

The educational campaign in our work was a success, being oversubscribed. It seems like Brother Tuttle and Brother Cotton have been having some little trouble in discovering who was second in the Raleigh District to raise their quota. We claim first place in the Raleigh District among the circuits and second place, taking the district as a whole. Our whole amount was subscribed and reported by May 30. On the above date the pastor made a special trip to Raleigh to take the pledge cards.

Pray for our work that we may have a great spiritual awakening in Johnston county. W. G. Farrar, P. C.

District Appointments

ASHEVILLE DISTRICT

W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

Black Mountain, Tabernacle	23-24
Swannanoa, Azalea, 3 p. m.	24
Mount Pleasant, night	21
Hendersonville	21
Biltmore	31
Weaverville Ct. Salem	6-7
Bethel	7
Henderson, Moore's Grove	13-14
Flat Rock, 11 a. m.	14
Hornby, Pleasant Hill	20-21
West Asheville	21
Fairview, Tweeds	27-28
Tryon	28
Mills River Chapel	3-4
Central	4
Asheville Ct. Riverview	10-11
Chestnut Street	11
Mars Hill, Bright Hope	17-18
Weaverville	18
Walnut, Stackhouse	24-25
Marshall	25
Rosman Ct.	1-2
Brevard	2
Spring Creek, Roaring Fork	8-9
Leicester, Brick Ch.	15-16
Haywood Street	16

CHARLOTTE DISTRICT

H. K. Boyer, P. E., Charlotte, N. C.
THIRD ROUND

Hickory Grove, 11 a. m.	24
Duncan Memorial, night	24

GREENSBORO DISTRICT

A. W. Pyle, P. E., Greensboro, N. C.
THIRD ROUND

Wentworth at Wentworth	23
Park Place	24

LAYMEN'S WEEK
SOUTHERN ASSEMBLY
Lake Junaluska, North Carolina, August 3-10
Junaluska Will Help You in the
Business of Being a Layman

Spring Garden, night 24

MARION DISTRICT

D. M. Litaker, P. E., Marion, N. C.
THIRD ROUND

Micaville, South T. R., 11 a. m.	24
Burnsville, night & 9 a. m.	24-25
Spruce Pine, Bakersville, ngt & 11 a.	30-31
Bald Creek, Elk Shoals, 11 a. m.	29
Mill Spring, New Hope, 11 a. & 2 p.	7
Cliffside, Avondale, 11 a. m.	21
Henrietta, Caroleen, 8 p. m.	21
Old Fort, O. F., Sat. 11 & Sun. 11	28
N. McDowell, N. Catawba, 3 p. m.	28
Morgan on Ct., Mt. Pleasant, 11	3-4
Enola, Dentons, Sun. 3 p. m.	4
Glen Alpine, 8 p. m.	4
Bostic, Hopewell, 11	10-11
Broad Riv., Wesley, Sat. 3 & Sun. 3	10-11
Forest City, F. C., 8 p. m.	11
Connelly Spgs., R. Col., Sat. 3 & 8	17
Table Rock, O. H., Sat. 11 & Sun. 3	17-18
Morganton Sta., 11 a. m. & 8 p. m.	18
Thermal City, Trinity, Sat. 11	21
McDowell, Nebo, Sat. 3 p. m.	24
Marion Sta., 11 a. m.	25
Marion Ct., Providence, 3 p. m.	25
E. Marion Marion Mills, 8	25

Pastors state that all collections are looked after, please.

MOUNT AIRY DISTRICT

W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

Ararat, Hunter's	23-24
Mount Airy, Central	24
Pilot Mountain, Fairfield	30-31
Stokesdale, Zion	6-7
Leaksville, night	7
Draper, Draper, 11 a. m.	14
Spray, night	14
Mt. Airy Ct., Epworth	20-21
Jonesville, Grassy Creek	27-28
Elkin	28
Dobson, Dobson	10-11
Rural Hall, Mt. Pleasant	10-11
Madison, Madison, 11 a. m.	18
Mayodan, Mayodan, 3 p. m. & night	18
Summerfield, Lee's Chapel	24-25
Unbury, Delta	1-2
Walnut Cove, Palmyra	8-9
Yadkinville, Center	16-18

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E.
FOURTH ROUND

Jefferson Ct., Orion	30-31
Elkland Ct., Cranberry	6-7
Warrenville Ct., Mill Creek	13-14
Creston Ct., Mt. View	20-21
Helton Ct., Greenwood	27-28
Watauga Ct., Henson Chapel	3-4
Boone Ct., Boone	4-5
Avery Ct., Jonas Ridge	10-11
Elk Park Ct., Montezuma	11-12
Laurel Springs Ct., Mt. Zion	17-18
Sparta Ct., Union	24-25
North Wilkes Ct., Union	1-2
North Wilkes, Union	1-2
Wilkes Ct., Beulah	8-9
Wilkesboro Ct., Beulah	9-10

SALISBURY DISTRICT

J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

China Grove, China Grove, 11 a. m.	24
Spencer, Central, 8 p. m.	24
Woodleaf Ct., Cleveland, 11 a. m.	30-31
East Spencer, 8 p. m.	31
Salem Ct., Oak Grove, 11 a. m.	6-7
Epworth, 8 p. m.	7
Kannapolis Ct., Shiloh, 11 a. m.	13-14
Kannapolis Sta., 8 p. m.	14
Harmony, 8 p. m.	17
New London, Bethel, 11 a. m.	20-21
Gold Hill, Wesley's Chapel 1:30 p. m.	21

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

Belwood, St. Peters, 11 a. m.	23-24
LaFayette St., 8 p. m.	24
South Fork, Palm Free, 11 a. m.	30-31
Lincolnton, 8 p. m.	31
Polkville, Kasar, 11 a. m.	6-7
Shelby, Central 8 p. m.	13-14
Rock Springs, 11 a. m.	13-14
Cherryville, Bethlehem, 11 a. m.	20-21
East End, 8 p. m.	21
Crouse, Antioch, 11 a. m.	27-28
Ranlo, 8 p. m.	28
Shelby Ct., Pine Grove, 11 a. m.	3-4
Kings Mt., 8 p. m.	4
Lowesville, Snow Hill, 11 a. m.	10-11
Mt. Holly, 8 p. m.	11
Lincoln Ct., Ivey, 11 a. m.	17-18
Franklin Ave., 8 p. m.	18
Dowell, 11 a. m.	24
Dallas, High Shoals, 11 a. m.	25
McAdenville, 8 p. m.	25

I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

WINSTON-SALEM DISTRICT

Frank Siler, P. E., Winston-Salem, N. C.
THIRD ROUND

Lexington, First Church, 11 a. m.	24
Quarterly Conf., night	24
Linwood Ct., Cotton Grove, 3 p. m.	24
Quarterly Conf., 11 a. m. 1 p. m.	23

FOURTH ROUND

West End gr. conf. Oct. 5, ngt. & a. m.	7
Grace gr. conf. Oct. 3, night & night	7
Welcome Ct., Erlanger	14-14
Thomasville Ct., Unity, 3 p. m.	14
Davidson Ct., Olivette	20-21
Salem gr. conf. Oct. 4, ngt. & night	21
Lewisville Ct., Doub's	27-28
South Side gr. conf. Oct. 12, ngt. & ngt.	28
Hanes, Clemmons-Hanes, night	2
West Davie, Zion, 11 a. m.	3
Coolidge gr. conf. Sept. 29, night	3
Advance, Mocks, 3 p. m.	4
South Side Ct., Vernon, 11 a. m.	5
Kernsylv-Oak Ridge, Oak Ridge, 11 a. m.	11
Linwood Ct., Wesley	17-18
Lexington, First Ch., 3 p. m. & night	18
Forsyth Ct., Mt. Tabor	24-25
Walkertown, 3 p. m. & night	25
Meckville, night	30
Davie Ct., Hardison	1-2
Farmington Ct., Farmington, 3 p. m. & ngt.	8-9
Denton Ct., Denton	8-9
New Hope Ct., New Hope, 3 p. m. & ngt.	9
Thomasville, Main St. & S. Thom., ngt.	10
Centenary, night	13
Burkhead, night	14

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.

Hillsboro, Lebanon	23
Orange, Massey	24
West Durham, 8 p. m.	24
Memorial, 8 p. m.	29
Milton, Connelly's	29
Yanceyville, Bethel	30-31
Calvary, 8	8
Durham Ct., Pleasant Green	6
South Alameda, Cover Garden	7
Mebane, 8	7
Carr	10
Person, Lea's Chapel	13-14

ELIZABETH CITY DISTRICT

R. H. Willis, P. E.
THIRD ROUND

Perquimans, Epworth	23-24
Edenton	27
Chowan, Bethany	30-31
Hertford, night	31
Kennekeet, Rodanthe	3
Hatteras, Hatteras	5
Roanoke Island, Manteo	7
Dare, Mashoes	7
Kitty Hawk, Nag's Head	10
Pantego & Belhaven, Pantego	14
Roper, Pleasant Grove	21-22
Columbia, Scuppernon	27-28
Tyrell, Gum Neck	3-4

FAYETTEVILLE DISTRICT

J. D. Bundy, P. E.

Hay Street	24
Lillington, Parkers Grove, 3:30 p. m.	24
Jonesboro, Memphis, 11 a. m.	26
Roseboro, Hally, 11 a. m.	29
Stedman, Bethabara	30-31
Hemp, Mt. Carmel	14-15
Pittsboro, Brown's Chapel	20-21
Haw River, Ebenezer, 11 a. m.	22

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N. C.
THIRD ROUND

New-Riverside, night	21
Snow Hill Ct., Tabernacle	23-24
Hookerton Ct., Maury, 3 p. & 11 a.	24-25
Atlantic & Sea Level, Sea Level, ngt.	27
Ocracoke & Portsmouth, Portsmouth	30-31
Stralts, Harker's Island	3
Harlowe Ct., Tuttle's Grove	4
Mt. Olive, Falling Creek	6-7
Mt. Olive & Calypso, night	7
Goldboro Ct., Mt. Carmel, 11 a. m.	13-14
Goldboro, St. John, night	14

RALEIGH DISTRICT

J. C. Wooten, P. E.
THIRD ROUND

Cary, Holly Springs, 11 a. m.	23-24
Yountsville, Rock Spring, 11 a. m.	30-31
Louisburg, 8 p. m.	31
Granville, Calvary, 11 a. m.	6
Creedmore, Grove Hill, 11 a. m.	7
Benson, 4 p. m.	12
Four Oaks, 11 a. m.	13-14
Smithfield, 8 p. m.	14
Kenley, Buckhorn, 11 p. m.	20-21

ROCKINGHAM DISTRICT

J. H. Shore, P. E.
THIRD ROUND

Raeford, Parkers	23-24
Red Springs	24-25
Rowland, Asbury	29
Caledonia, Caledonia	30-31
Maxton	31
Mt. Gilead Ct.	6-7
Mt. Gilead	7-8

WAYNESVILLE DISTRICT

J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

Andrews	23-24
Murphy	24-25
Webster-Cullowhee, E. Laporte	30-31
Sylva, night	30
Canton, a. m.	7
Waynesville, night	7
Franklin Ct., Clarks Chapel	13-14
Macon, Mulberry	14-15
Franklin, night	15
Waynesville, Finchers Chapel	20-21
Clyde, Elizabeth, 3 p. m.	21
Murphy Ct., Tomolia	27-28
Hayesville, Tusquittee Tues.	30
Hiwassee, Brasstown	3-4
Bryson-Whittier, Bryson	10-11
Shoal Ck. & Echota, Shoal Creek	17-18
Jonathan, Sat	24
Waynesville Ct., Sun. a. m.	25
Bethel, Harmony Grove, 3 p. m.	25
Glenville	1-2
Highlands	2-3
Robbinsville	8-9
Judson, Judson, Tues.	11
Fines Creek, Fines Creek, Sun.	16

STATESVILLE DISTRICT

W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

Elmwood, Knox ch., 11 a. m.	23-24
Statesville Ct., Connelly's ch., 3 p. m.	23-24
Race St., Race St., night	23-24
Mt. Zion, Mt. Zion, 11 a. m.	30-31
Huntersville, Huntersville, 3 p. m.	30-31
Mooreville, Cen., Mooreville, ngt.	30-31
Cool Springs, Rose ch., 11 a. m.	5-6
Olin, Olin, 3 p. m.	5-6
Westview, Fairgrove, 11 a. m.	12-13
Maiden, Mays ch., 3 p. m.	12-13
Newton, Newton, night	12-13
Stony Point, Stony Point, 11 a. m.	19-20
Alexander, Car-ons, 3 p. m.	19-20
Ball Creek, Camp Ground, 11 a. m.	26-27
Catawba, Camp Ground, 11 a. m.	26-27
Brook St., Statesville, night	26-27

WARRENTON DISTRICT

E. M. Snipes, P. E., Warrenton, N. C.
THIRD ROUND

Northampton, Pleasant Grove	23-24
Williamson & Hamilton	29
Scotland Neck	30-31
Roanoke, Calvary	6-7
Littleton, night	7

WASHINGTON DISTRICT

N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND

Fairfield	21
Swan Quarter	23-24
Aurora, Small	28
McKendree, Conetoe	30-31
Robersonville, Stokes	31-Aug 1
Preaching without quarterly conferences	August
Rocky Mount, First Church, 11 a. m.	7
Rock Mount, Clark St., night	7
Bailey Ct.	14
Spring Hope Ct.	21
Rocky Mount Ct., Yorks	28
Nashville, night	28

WILMINGTON DISTRICT

J. M. Daniels, P. E., Wilmington, N. C.
THIRD ROUND

Swansboro, Bethlehem, a. m.	22
Onslow, Pollockville, a. m.	23-24
Magnolia, Carltons, a. m.	29
Rose Hill, Charity, a. m.	30-31
Town Creek, Shiloh	5
Shallotte, Andrews Chapel	6-7
The District Conference will convene at Chadbourn on June 29th, 9 a. m. and continue through June 30th. The opening sermon will be preached on Tuesday night, June 28th.	

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JULY 29 TO AUGUST 7

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"World Responsibilities of Christian America"—
Hon. Josephus Daniels
"The Power and Leadership of the Spirit"—
Dr. Charles L. Goodell of New York City
"Protestant Co-operation in America"—
Dr. A. H. Armstrong of St. Louis
"Forces for Social Uplift"—Mrs. W. P. McDermott, Little Rock, Ark.
Daily Bible Studies by Dr. Franklin N. Parker of Emory University

Missionary Leadership Classes conducted by Dr. Ed F. Cook, Dr. O. E. Brown, Dr. W. W. Alexander, Miss Mabel K. Howell, and Mrs. Hume R. Steele.

ADDRESSES BY HOME AND FOREIGN MISSIONARIES

PAGEANT—"MISSIONARY MILESTONES"—Written by a Southern Methodist for Southern Methodists.
FIRST PRESENTATION—SATURDAY, AUGUST 6

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GREENSBORO DISTRICT MEETING

(Continued from page 8.)
ing. Mrs. Jim Kearns, of High Point, made an appeal for personal service, and we hope her appeal has fallen on fertile ground and will bring forth a harvest of volunteers for definite service.

The pledges for 1921 were taken by Mrs. G. W. Whitsett, of Greensboro., conference recording secretary, who explained the budget system. Those present assumed \$7879 of the \$8200 asked for at annual meeting. We are quite sure the whole amount will be raised by the close of the year, as several of the societies are yet to be heard from.

Success was the keynote of all the reports that were given by the adult representatives present.

The meeting was dismissed at the conclusion of the reading of committee reports by Rev. Mr. Smith, pastor of the church. The entire meeting was full of inspiration and enthusiasm and every one present went home inspired with the determination to make 1921 the best year in the history of the district.

SCHOOL FOR RURAL WORKERS

Every Other State Better Represented Than Our Own.

More publicity is due the splendid work of the Rural School recently closed at Junaluska. This was the first of our schools ever held by our church solely for rural pastors and workers. Every state and conference east of the Mississippi was better represented than our own. The wide-awake Alabama, Mississippi, and Florida conferences had each about twenty representatives present. The latter, which enjoys the distinction of being the only state to go over with the

Christian Education quota, paid all the expenses of their full delegation, which returned declaring the Conference had made a good economic investment.

Among the instructors in courses covering every phase of rural life and work all of whom were masters, specialists in their line, a few deserve special mention. Our own Dr. Goddard on "Rural Evangelism"; Dr. Earp, of Drew Seminary, on "The Rural Church Serving the Community"; Dr. Morse, head of the Country Life Department of the Presbyterian Board of Missions on "The Social Message of the Rural Church. Its Background and Content"; Dr. Vogt, Supt. Rural Work M. E. Church, on "The Rural Church and Economic Welfare," and Dr. W. H. Mills, Rural Specialist, Clemson College, on "Rural Life and the Bible," not to mention our own Mr. Brabham, Mrs. McCoy, Mrs. Jane McKimmon, and others.

Class work began at eight o'clock in the morning, eastern time, and continued until twelve, followed by an hour of assembled worship with platform addresses. Some classes were necessarily held in the afternoon. The round table discussions each evening at 7:15 were followed by addresses. Three of our bishops, Atkins, Cannon and McMurry, Dr. T. N. Ivey, Dr. Blackwell, Dr. Pinson and others of such caliber filled these noonday and evening hours. Bishop McMurry especially gave us two able sermons Sunday and Sunday night. A Model Sunday school, and Epworth League preceded these sermons.

Then too Mr. Harbin was there with his "Phunology", and for months those preachers and presiding elders young and old will be carrying to their

people stunts and side-splitting plays that will temporarily make them forget their economic troubles and perhaps work together better with more play element in their work.

Surely the conferences and state which furnish our beloved assembly grounds, unsurpassed in grandeur and beauty hid away in God's restful hills, will see to it next year that we are not conspicuous for our absence. These courses in the main are practical. They awaken those who are sufficiently alive to attend to see that we are facing new conditions which demand somewhat new methods for the betterment of rural conditions and life.

Sincerely yours,
Daniel Lane.

P. S. As one sent by the Mission Board to this school I am sending you this brief summary for the public.

IT AMUSED HIM

General Pershing was astonished to receive from a New York vaudeville manager a five-figure offer to deliver short daily war-talks in the vaudeville houses throughout America.

The general did not reply to this telegram, but a fortnight went by. Then the vaudeville man wired again: "Have you entertained my proposition?"

"No," General Pershing wired back. "Your proposition has entertained me."—New York Globe.

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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, JULY 28, 1911

Number 30

A FLIGHT TO COVER

Orators often euphoniously refer to "the happy homes of a prosperous and contented people." There never was any such thing. Human life has been dislodged from its place in nature and is on its toilsome way to its eternal home in the spiritual realm. Important as their lines of study are, political economists and adepts in sociology do not deal with the paramount issues of human concern. Imagine a world in which everybody is uniformly prosperous, every man's pot is kept boiling, nobody lacks for anything, each has more than heart could wish, and the people, is totally oblivious toward inward and eternal things, go on eating, drinking, multiplying and enjoying themselves. The very thought of such a world produces nausea of the soul.

The possibility of human happiness depends upon the reality of the spiritual life. If there is above man a region of eternal reality, which is continually brooding over him and reaching down toward him with the promise of lifting him up into itself, there is joy in striving for that elevation of soul, which will give him a secure place at such a goal. But if nature is all, a knowledge of its emptiness has destroyed its power to satisfy the soul, and man must move forever along a disillusioned way, unable to find peace and rest. Henceforth it is the spiritual life or nothing.

There have always been professional government makers, like Trotsky, who seize upon times of confusion to put their theories into practice, and in times of great agitation many lesser lights spring up in their tracks. Vice President Coolidge has been writing a series of articles for the Delineator on "The Enemies of the Republic," in which he proves that many college professors are filling the immature minds of their pupils with erratic notions that will not stand the test of experience or square with the convictions that have arisen in the conscience of the race. The right to possess property is questioned by some, and anarchy is subtly advocated by others.

Such theories will not work. Communistic communities have been established with great enthusiasm from time to time only to begin soon to languish and finally to disappear. One of them, for instance, had to go out of business, because "the treasurer suddenly lapsed into extreme individualism" and ran off with the funds. While it would be foolish to claim that the laws of America are perfect or that there are no abuses which need to be corrected, it is a fact that this country has grown great through the labors of the many, who have worked under the powerful stimulus of individual initiation and had a due regard for the personal and property rights of others.

But the main trouble with society is not an economic or political one. No individual in this country is suffering primarily from annoyance or oppression from without. There are many that are saying so now; they really believe that the millennium lies just around the bend; but "go not after them." Even if some form of social reconstruction could banish poverty and put every man in ease, the sore spot would still remain. Indeed, "How small, of all that human hearts endure, That part which laws or kings can cause or cure." The city of refuge lies within. Permanent peace can only be found in the region of the Spiritual Life.

BLIND OR BLACK

A writer raises the question as to which would be the greater calamity, to have been born blind or black, and thinks that it is a terrible indictment against somebody for one man to assert positively that he would rather have been born blind. The two things are not at all of the same nature and therefore cannot be compared.

Blindness is an affliction. It closes up one of the

avenues of communication with the external world and a man born blind would do everything in his power to receive his sight. The color of the skin is the result of the normal processes of nature, and a man in his right senses would no more change his racial connectoin than he would transform himself into an angel or seraph.

The same Providence that made of one blood all the people that dwell upon the face of the earth also divided the human family into different races, and it is no more natural for a member of one race to wish that he had been born into another than it is for one man to wish that he had been born some other person.

When a little Negro girl was asked if she would not like to be white, she replied: "I want to be just like God made me." There is something wrong with the black man that desires to be white and also with the white man that desires to be black. Every normal person desires to preserve his personal identity and also to retain his place in his race.

It is impossible for anybody to foresee what designs Providence may have in the long course of history for any given race of people, and those men among the so-called inferior races, who take pride in what their race has done and accept the limitations which the race into which they were born prescribes, and the real benefactors of their kind. Such men as Booker Washington and Robert Moton are doing infinitely more for the elevation of the Negro than those leaders who break away from their fellows into association with white people and seek to lift their race from without.

The Negro is beginning to realize that he will command the respect of all people as he learns to respect himself. He is also beginning to develop a pride or race, which will increase with every successful effort at achievement. He desires protection in his right to life, liberty, property and effort toward self-expression, and it is the duty of every man to help remove any restraints that may have been thrown around any other on account of color or anything else.

But the Negro does not desire to lose his social distinctness any more than the white man does. It is not a question of social equality, or superiority, or inferiority at all. It is a question of distinctness. The question of the relative excellence of the social life of different races need not be raised. Two races occupying the same soil need for each a separate and distinct society, and wherever they intermingle freely, it is always the inferior race that suffers most. Their women are imposed upon, and their men are discounted. By social life we mean that part of association which throws the young people together in such a way as to lead naturally to marriage. Without social separation miscegenation is absolutely unavoidable.

There is a great future for the Negro, if certain well-meaning but ignorant advisers will let him alone. Bishop Holsey, one of the best leaders that race has ever had, long ago called attention to the contrast between the Negro and the Indian. "Throw the Indian down," he said, "and he lies flat on the ground, like a wad of putty, unable to rise. Throw the Negro down, and he bounds back like a rubber ball." The Indian sulks under changed conditions and refuses to adjust himself. The Negro cheerfully make the best of whatever changes take place.

Of course, if the Negro does not like the South, he is free to go to any other state in the Union or to any other country on earth. But the Southern white man understands and loves him as nobody else does, and the Negro will realize more and more that he can best work out his destiny on his native soil.

"WHO GIVETH THIS WOMAN?"

No institution of society presents a greater variety of phases than the relation of the husband and

to the other occupants of the home. Through the long history of the race and over the wide extent of human life at the present time, he is found in every possible position from absolute master to tolerant provider of bread. Nor is the fluid nature of social adjustments anywhere more noticeable than in the change of views concerning the authority of the man of the house.

The time once was when a man had control over the person and property of his wife, and it is frequently stated that the old common law gave the husband the right to use physical force in moderation in correcting his wife. The law once presumed that every woman belonged to somebody, and therefore the old English marriage ceremony contained the question, "who giveth this woman to this man?" No female could be allowed to go at large, unprotected and unowned.

But the world has traveled far since those days; how far, is indicated by an occasional man, who has brought over the ancient impulses into the modern time. Such a man figured as the defendant in a recent court scene. Late on an afternoon two weeks before the wife had appeared at a neighbor's house in a highly nervous state with hair disheveled and an eye swollen and discolored by a blow from the husband's hand.

During the trial the fact was brought out that the solicitous father, anxious that his twenty-year-old daughter should not run the risk of marrying beneath her station, had, two or three years before, exacted from her a promise that she would not keep company with any young man without his knowledge, warning her at the time that a breach of that promise would be followed by the punishment she would deserve. The girl, forgetful of her high standing as the daughter of a professional man, had clandestinely listened to the honeyed words of a nice young man, who earned a livelihood through the respectable but plebian occupation of driving a laundry wagon.

When the young lady acknowledged that she and her lover were engaged, subject to the father's approval, the father asked her if he had not said he would punish her if she received attention from young men without his consent, and when she admitted that he had, he declared that he would be guilty of telling a lie if he failed to keep his word, and asked her to take the punishment without offering resistance. Whereupon, in order to save his tender conscience and to administer the promised punishment, the father placed this naughty child upon the bed and spanked her soundly.

Then the wife, coming into the room, began to wring her hands and cry out in such a way that the already nervous husband slapped her in the face and struck her on the chest, breaking her glasses and causing a discoloration of the skin. Seeing the excited condition of her husband and being on the verge of a nervous collapse, she left the house and went to the home of a neighbor, where she remained until three o'clock in the morning. A few days later a warrant was sworn out against the husband for assault.

O tempora! O mores! Whither are we drifting? Indeed, to what have we already come? When a paterfamilias is interfered with in the exercise of authority over his own household by a meddlesome public, haled into court and actually fined! And the people love to have it so, for the unsympathetic spectators vociferously clapped their hands, when counsel for the prosecution vehemently exclaimed: "Any man that would lay his hand upon a woman except in tenderness and love is not worthy of the name of man." Women and men, too—all of them cheered, and while the judge commanded silence, as he was in duty bound to do, it was easy to see that those were also his sentiments.

So, the world has come a long way, and the end is not yet. This process of curtailing the power of the strong may even reach back to the very cradle

and the infant may be regarded as having rights before it can tell the right hand from the left. The person of a mere babe may become so sacred that it will be considered a crime to give it pain—so sacred that it cannot be sacrificed even for conscience' sake. Micah saw that such sacrifice was vain: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Wesley said that children should be restrained from evil by "correction; only remembering that this means is to be used last—not till all other have been tried and found to be ineffectual. Whatever is done should be done with mildness; nay, indeed, with kindness, too. Otherwise your own spirit will suffer loss."

But Emerson is more disquieting still. In speaking of a "native nobleness" he says: "It is adult already in the infant man. In my dealing with my child, my Latin and my Greek, my accomplishments and my money stead me nothing; but as much soul as I have avails. If I am willful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will, and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reveres and loves with me."

To Wesley must also be charged some of the responsibility for the leniency of the present day in the treatment of wives. He said: "I cannot find in the Bible that a husband has authority to strike his wife on any account, even suppose she struck him first, unless his life were in imminent danger. I never have known one instance yet of a wife that was mended thereby. I have heard, indeed, of some such instances; but as I did not see them, I do not believe them." He is so skeptical about the beneficial results of violence, that he will believe only after he actually sees. He would not advise it; he does not think it would do any good.

And then there is another reason. An Irish priest went into the home of one of his parishioners, and finding the wife sitting in the corner with one eye swollen shut and her face generally disfigured, exclaimed:

"Why, Biddy, what on earth is the matter? What could have been happening to ye?"

"Its' all on account of Pat," she tearfully answered. "He comes in drunk the night before last, and acts up awful. He swats me in the eye and knocks me down on the floor and all but kilt me."

"The bloody spalpeen," cried the indignant father. "Where is he? Let me get at the brute—I'll t'ach him a lesson."

"He ain't out of the hospittle yit," Biddy calmly replied.

There are prudential reasons for using milder means. Like Wesley, we have never "known one instance yet of a wife that was mended thereby," but we have known several instances of husbands badly in need of mending soon after making the attempt.

"FIRST IN AMERICA"

"A Devoted Reader," writing from Greensboro, says:

"I enclose clipping from the Advocate of July 7th which it seems to me ought to be corrected, since the first Methodist conference in the United States was held in Pennsylvania, ten ministers present, Bishop Asbury among them. Salary of each \$20.00 per year and a horse. Were I at home I would go into detail and give exact dates and place, etc., but surely you preachers know."

This is quite correct. The first Methodist Conference in America met in St. George's Church, the "Methodist Cathedral," in the city of Philadelphia, on Wednesday, July 14, 1773, and adjourned Friday, July 16. Eleven other conferences of like nature were held, the last beginning at Ellis' Preaching-house in Virginia on April 30, 1784, and ending at Baltimore on May 28th following. Of this last conference Asbury says: "Our conference began all in peace. William Glendenning had been devising a plan to lay me aside, or at least to abridge my powers. Mr. Wesley's letter settled the point and all was happy."

But these twelve conferences were held while the congregations in America were still in organic connection with the Methodism of the home country; and it was not until after the "Christmas Conference," which established the Methodist Episcopal Church in America that an independent annual conference was held. This conference met in Balti-

more on the 24th day of December, 1784, and in the following year three annual conferences, the first of which assembled at Green Hill's on Saturday, the 30th of April, were held.

The annual conference at Green Hill's was therefore the first held in America after the Methodism of the new country had been organized into a separate and independent church and after the plan of holding several conferences each year had been adopted.

SERGEANT SHEM COOK'S BODY HOME

The assistant editor received a call last Friday from his good friends, Mr. and Mrs. A. B. Cook, of Franklinton, to go to that place on last Sunday to assist in the funeral exercises over the body of their son, Sergeant Shem Cook, who made the supreme sacrifice on the battle fields of France, on the 30th day of November, 1918. He was wounded just a few days before the armistice was signed, but lingered in a hospital for several weeks and died of pneumonia.

When relations with Germany were broken Shem at once volunteered for service and was assigned to the ambulance corps, and was among the first to go across the ocean, and those who were associated with him say that he was always found at the post of duty regardless of the danger, and that his thoughts were of others rather than of himself.

Shem was a young man of fine Christian character and enjoyed the confidence and love of all who knew him. The popularity of this fallen soldier was manifested on Sunday when the largest congregation that possibly ever assembled in the town of Franklinton for a funeral gathered at the Methodist church to pay the last rites of love to his memory. Sixteen of those who were of the same company acted as pall bearers for their fallen comrade. He was buried with military honors, the last part of the services being "taps."

Those participating in the services were Rev. S. A. Cotton, pastor of the Methodist church at Franklinton; Rev. W. L. Dowell, of the Baptist church; Rev. B. F. Black, of the Christian church; Mr. B. W. Ballard, teacher of the men's Baraca class of the Franklinton Sunday School, and Maj. S. B. Boddie. The latter was wounded on the battle fields and the dead soldier that was buried Sunday ministered to his wounds, and the writer was pastor of Sergeant Cook and his father and mother at the time of his death. The body of this excellent young man now rests in Fairview cemetery, Franklinton, near the home of those he loved, and where they can beautify the spot that is dearer to them than life. The Lord abundantly bless and abide with these good friends whose hearts are broken.

THE LESSON OF THE DAISY

By A. W. Plyler.

What room does one need to grow a daisy, the little mountain daisy? Will a space of one foot square be enough for the plant and flower in question? Not hardly. Will two fee square provide ample space? That is room abundant for the grave of one of God's little creatures, but none of them can live and grow therein.

To grow a daisy one must have the snows of winter and the rains of spring and summer. The equinoxes enter into the making of a daisy. The overarching heavens and the center of our solar system with his life giving rays have a part in the formation of each little flower.

What room does God require in the formation and the perfecting of a human character? Can He complete the task within nursery walls? He can and does begin there, but with all its sanctity the nursery is only God's starting point. Offices and shops and stores and kitchens and parlors, essential as they have become, are all too limited for the task in hand. Yet, many of whom one has a right to expect a better show of wisdom seem content to shut themselves up within the narrow limits of their own little work shop, the output of which is little better than the toys of a child.

To fashion a life aright and to perfect a human character requires the stretch of the centuries and the storied treasurers of the past. All the best things of earth and the choicest gifts of the skies go into this high and holy work. For the best results, all things must necessarily be yours, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come."

I saw a little vine, pale and fragile, in the cellar

struggling for the light. The slender tendrils in an effort to effect the desired escape took hold of the bars of the prison window as the hungry vine crept toward the light of God's great outside world. With the freedom that was attained by persistent struggle came health to the liberated vine, the leaf thereof grew strong and green and the escaped prisoner romped in the sunshine and the rain.

So is the spirit of man that has been cramped within the cellars of a sordid materialism, whether it be of business or pleasure, and is allowed to escape from the darkness into the light and freedom of the realm of spirit. Health and vigor and joy become at once an inheritance, "incorruptible, undefiled and that fadeth not away." For you cannot cut a sunbeam with a sword, nor shoot out the stars with a machine gun, neither can you touch or destroy that man who dwells among the eternal realities of God's universe.

The following announcement has been received by the Advocate: The president and board of trustees of the North Carolina Orthopaedic Hospital, Gastonia, N. C., wish to announce that the hospital is now open for the reception of patients—children up to fourteen years of age. This hospital has been built and equipped in a modern manner and a competent staff selected to direct the clinical management of it. You are cordially invited to visit and inspect this institution and to take advantage of it by referring for treatment any cases which, in your opinion, come within its province. It is the desire of this institution to render service to crippled children, irrespective of their financial condition. Charity service is rendered to children who cannot pay and a moderate charge will be made to those who are able to pay. Children or others over fourteen years of age may make appointment for consultation with the surgeon-in-chief, if desired. An application blank will be mailed on request, which when filled out and returned to the hospital, puts a child on the waiting list for a bed. An out-patient clinic is held at the hospital every Tuesday at 2 p. m. The operative clinic is Friday morning at nine o'clock.

All of the conference educational secretaries west of the Mississippi River held a meeting with the general secretaries of the Board of Education at Hot Springs, Arkansas, July 28 and 29, for the purpose of discussing the future plans of the Christian Education Movement. The whole policy of the board with reference to extending and conserving the results of the movement were considered. One feature of the conference was a demonstration of the standard office and bookkeeping equipment which will be used by the various conference educational secretaries. A similar meeting of the field men east of the Mississippi river will be held at Blue Ridge, N. C., August 9 and 10.

Miss E. G. Trieschman, of Cincinnati, Ohio, recently sent a money order for \$50 to the Board of Education at Nashville, to be used in the work of establishing chairs of religious education in the schools and colleges of our church. Miss Trieschman stated that she was led to make the gift by reading the pamphlet on "Facing Moral Bankruptcy Through Spiritual Illiteracy," written by Dr. Elmer T. Clark and published by the Christian Education Commission.

Rev. C. S. Kirkpatrick, of Hickory, is now down at Sylvania, Ga., eating melons and peaches and assisting the pastor in a meeting. That he is not being carried away by the fleshpots is evidenced by the fact that twenty-eight have already joined the church on profession of faith. Brother Kirkpatrick, in addition to his remarkable work as church builder and organizer, has proved himself to be one of the best pastor-evangelists in the connection.

During a recent visit to Fraklinton we heard many things said complimentary of the Rev. Solon Cotton, but we advise that preacher not to get up-pish about it. That fine people are loyal and say nice things about all the preachers that happen to be sent there. They say that Cotton is a fine preacher and a fine fellow to come in contact with on the streets or in the home. Well, he is serving just about the best charge down that way.

PEOPLE AND THINGS

Rev. J. J. Boone is this week assisting Rev. D. N. Caviness, of the Cary charge, in a series of meetings at Holly Springs.

Rev. C. F. Sherrill, of the Wentworth charge, reports a great meeting at Bethlehem church. Large congregations attended. Ten united with the church on profession of faith.

Rev. T. G. Vickers, pastor at Ayden, was out camping with a number of youngsters last week. Brother Vickers is making himself felt in Ayden among the young people of the town with whom he is exceedingly popular.

Revs. G. T. Rowe and J. H. Barnhardt and Mr. Chas. H. Ireland will leave Greensboro next Monday night for New York. They will sail for Europe on Thursday, the 4th of August. These brethren will be abroad for about two months.

Rev. B. P. Billups, who has been attending Emory University, was a visitor in Greensboro this week. Bro. Billups is supplying the pulpit of First church, Lenoir, this summer during the absence of the pastor who is in Europe.

Rev. T. M. Grant, pastor of the Hertford charge, performed the ceremony that made man and wife of Mr. Rufus K. Harris and Miss Gladys Jerome, of Winfall, recently. The bride is the accomplished daughter of Rev. and Mrs. C. P. Jerome, of the Perquimans charge.

At the home of the bride's mother, Mrs. Mary O. Johnson, near Rose Hill, N. C., on July the 20th, 1921, Mr. Archibal A. McMillan and Miss Mary Irene Johnson were married. The parlor was beautifully decorated with flowers and filled with admiring friends. J. Robert Moose performed the ceremony.

Rev. J. A. Howell, who taught school during the past year, near Greensboro, has been appointed by Rev. A. W. Plyler, presiding elder of the Greensboro district, as assistant to Rev. A. Burgess, of Walnut Street. Brother Howell will devote his time to Grace, the newly organized church at McAdoo Heights.

In Reidsville, July 21, at 4 p. m., Rev. Thomas Strader and Mrs. Katie Barber were united in marriage. Rev. C. F. Sherrill performed the ceremony. The bride is the daughter of Mr. Billy Gunn. Mr. Strader is a local minister in the Methodist church and is prominent in the county. The couple are at home in the elegant Strader place seven miles north of Reidsville.

The revival meeting which was to have been held in Cokesbury church, on the Middleburg charge this week was necessarily postponed until later in the year on account of the pastor, Rev. E. D. Dodd, having a nervous breakdown, and his physician has ordered him to rest for several weeks before he undertakes to preach again. We trust that the rest will prove beneficial and that Brother Dodd will soon be himself again.

Rev. J. B. Carpenter, one of the honor members of the Western North Carolina Conference, and who lives at Rutherfordton, is now 83 years old and is in good shape physically. Brother Carpenter before entering the ministry was a practical printer, and it is said that when he gets where there is a printing office he finds some excuse to go in, and handle the type and get the odors of the shop. In his day the old Franklin hand press was used. This was succeeded by the Washington, which was about as much improvement over the Franklin as the Hoe is over the Washington. We trust that Brother Carpenter will look over the Advocate office some of these days. It might be that we could give him a job as linotype operator.

A rather unique revival was recently held at our Duncan Memorial church, Charlotte. Brother P. T. Freeland, a most earnest and faithful layman, who is a member of Brevard Street church, was in charge of the services, which were held especially for children and young people. The young folks attended in large numbers and after the meeting had been in progress a few days older ones went out with the children. A number were converted and gave their names for membership in the church. Possibly this is the first meeting ever held in the state especially for children. Brother Freeland has done a great deal of work among children in the city of Charlotte and has seen several hundred saved through his efforts.

Rev. G. F. Smith, pastor at Louisburg, is engaged this week in a series of services at Piney Grove church, three miles from Louisburg.

Rev. C. A. Wood, the popular and dignified pastor of the Methodist church at Wadesboro, is carrying his arm in a sling nowadays. The old story of cranking a Ford.

At the residence of the bride's father, Mr. Houston Matthews, Crabtree, N. C., Miss Frances Matthews and Mr. John W. Wilson were united in matrimony on July 23, Rev. E. J. Poe, pastor of both families, officiating.

Revival services will begin at Walnut Cove church, on the Hillsboro charge, on July 27th and continue through till the first Sunday in August. Rev. J. W. Bradley, pastor of the West Durham church, will assist Rev. J. E. Blalock, the pastor.

The Rev. J. C. Wooten, the genial elder of the Raleigh district, and family will go over to Lake Junaluska next week to spend some time, and to receive the benefits of the meetings that are in progress at the Lake.

Camp Springs and Bethel churches on the Burlington circuit are in the midst of an interesting contest for membership in the Sunday schools. At last reports one had 75 and the other 76 scholars enrolled. The contest is on scholars enrolled and average attendance. Rev. D. A. Petty is the pastor and he is watching the contest with a great deal of interest.

Rev. L. D. Hayman, the alert and happy-going pastor of the Weldon congregation, is Scout Master in Weldon, and looks after the Campfire girls as well, held a special service recently in his church in the interest of that work. He preached to the Scouts and Campfires, and the local papers speak in flattering praise of the sermon. And they do say down that way that Hayman is popular with his people.

Rev. L. D. Thompson, pastor of Hawthorne Lane Methodist church of Charlotte, has accepted an invitation to occupy the pulpit of Centenary Methodist church in Richmond, Va., during the month of August. Centenary is the largest Methodist church in Richmond and Mr. Thompson will preach during the absence of the pastor, Rev. T. A. Smoot, D. D., formerly of North Carolina, on his vacation. Brother and Sister Thompson will go to Richmond early in August. Before their return they will visit Washington and Virginia beach.

We are in debt to the Spencer correspondent of the Greensboro News for the following news item: Miss Fannie Bame, of the Scarritt Bible School at Chicago, who is soon to go to the foreign field as a missionary under the direction of the mission board of the Methodist Church, was a Spencer visitor Sunday. She gave an interesting address on the life of Paul before the men's Bible class at Central Methodist Sunday school Sunday morning. Miss Bame is a native of Rowan and is spending a short time with relatives in this section before going abroad.

The Monroe Enquirer brings to us the following painful news: Rev. and Mrs. M. A. Osborne, of Taylorsville, came to Monroe yesterday on a sad mission—to bury their year-old baby, John, who died Tuesday after several weeks' illness. Just a little over a year ago triplets, all of them boys, were born to Mr. and Mrs. Osborne, John being one of them. The other two babies are doing well. A goodly number of relatives and friends met Mr. and Mrs. Osborne as they came in on the 11 a. m. train and the body of the dead baby was carried to Central Methodist church, where Dr. C. C. Weaver conducted services. Interment was in the cemetery here.

The pastor of the Methodist church in North Charlotte, Rev. J. H. Armbrust, has planned to add to the program of that church a kindergarten. The board of city missions has voted to care for a teacher during the summer, with the expectation of making it a permanent work. Miss Grace Hartley McNinch, of Charlotte, has been secured to take charge of the work until school opens, after which another teacher will be employed. Miss McNinch is a recent graduate of the Peace Institute, in Raleigh, N. C., and is well qualified for the work she is undertaking. The addition of Miss McNinch to the working staff of the Spencer Memorial church makes two assistants in the field. The kindergarten will be conducted in the new primary school which has just been finished in the rear of the Methodist church.

Rev. Walter B. West, pastor of our church at Mt. Airy, preached to his old congregation at Waynesville last Sunday.

Rev. J. A. Cook, always a delightful visitor at the Advocate office, dropped in on us for a short while Monday. Things are in good shape down at Randleman where Brother Cook presides.

Rev. A. L. Lucas is in a meeting with Rev. Joseph Greene, pastor of the Mayodan charge, at Mt. Herman. Mr. Lucas is preaching some great sermons and great throngs of people hear him every day. The church is greatly revived and sinners are being saved at every service.

The Mount Airy News gives us the information that Rev. W. L. Dawson, Jr., has been secured to fill the appointments for Rev. J. A. Snow, of the Mt. Airy circuit during the absence of the pastor, who is confined in Martin hospital suffering from rheumatism, and from having his tonsils removed.

We are pleased to note that Rev. J. A. Snow, who was a patient in the Martin hospital at Mt. Airy, has so far recovered as to be able to return to his home, but he will not be able to take up his ministerial duties possibly till conference. We trust that this good man may have a speedy and complete recovery.

The First church of Lexington has somewhat set their pastor up. He was presented a new Dodge car by the people he serves, and with whom he seems to be in high favor judging by what they do for him. We are sorry for the folks who have to walk in Lexington. Better go over on the other street.

A series of meetings of great interest was concluded at Glencoe on the Stokesdale charge last Sunday. Rev. W. L. Dawson, pastor at Spray, was present during the meeting and assisted the pastor, Rev. T. V. Crouse. Large congregations attended the services and there were a number of conversions and additons to the church.

Rev. E. J. Poe, pastor of the Haywood charge, in the Waynesville district, was on a visit recently to his native county, Randolph, and while there preached two sermons in Ashboro of which the Ashboro Courier speaks in high praise, stating that the sermons made a profound impression upon the large congregations in attendance.

"The Quillian Lectures" for 1921 were delivered by Bishop Warren A. Candler during the month of May. They have just been published by Smith & Lamar, Agents, Nashville, Tenn., in an attractive volume with the title, "The Kingdom of God's Dear Son." The price of the book is \$1.50 postpaid, and may be ordered of Smith & Lamar, Agents, Nashville, Tenn., or J. G. Stipe, Registrar, Emory University, Ga.

Rev. F. S. Love has secured the services of the Rev. G. Campbell Morgan for a series of lectures to be given in the Methodist church at Wilson. The lectures will be given each day from the 6th to the 12th of November. Brother Love and that most excellent congregation are delighted with the present arrangements and have as their goal not less than four years of it. The people say that Love is just about the top notch preacher of Methodism and Love thinks that he has the best appointment in the North Carolina Conference, and they are all happy.

Joe Cheatham, superintendent of the Sunday school at Franklinton, and who would give up any one of his many jobs before he would that one, has one of the best organized Sunday schools in the state, and is always looking about to find something new that will help him make the Franklinton school a little better. He has recently added an absentee department and made Gid Moyer the superintendent, and Joe says that Brother Moyer is just about out of a job, as he has got all the people going to Sunday school and there are few absentees for him to look after.

Rev. G. H. Christenberry, of Randleman, and one of the "forgotten" members of the Western North Carolina Conference, paid the Advocate office a most pleasant call one day last week. Brother Christenberry took the superannuate relation at the conference three years ago, and since then has been working hard to get himself in physical condition to again enter active service, and he tells us that he is feeling fine at this time, and expects to take work next year. He extended an invitation to us that will hardly be overlooked. An invitation to eat watermelons, cantaloupes and fried chicken is seldom turned down by the gentlemen in charge of this shop.

THE CREED NAPOLEON

Napoleon Bonaparte, Born August, 1769, Died May 5, 1821.

By Lorne Pierce.

How can you have order in a state without religion? Society cannot exist without inequality of fortunes, which cannot endure apart from religion. When one man is dying from hunger near another who is ill of surfeit, he cannot resign himself to this difference, unless there is an authority which declares—"God wills it thus: there must be poor and rich in the world: but hereafter and during all eternity the division of things will take place differently."—Napoleon.

On May 5, 1821, a day marked by alternate cloud and sunshine which spoke both of the golden and the grey hours of his romantic lifetimes, and which also constituted a "sign in the heavens," a prophecy of the varying views of the future regard of men, the restless spirit of Napoleon Bonaparte, emperor and exile, forsook its cancer-eaten tenement and the lonely, rocky keep of St. Helena. Today we remember the centennial of his release.

The facts of Napoleon's career are too well known to call for anything but a bare mention. Napoleon Bonaparte was born August 15, 1769, on the Island of Corsica. He inherited patrician blood from his parents, and also from the same source, intrigue, lightning decision, expediency, and persistency with a strong and diseased imagination. His early years as cadet were marked by nothing to give promise of later achievements unless it was a passion for detail and obstinacy, and above all a passion for his mother and her island home, Corsica. How he prayed that he might deliver both from the bondage of France!

He steeped himself in the history of those peoples who had struggled to achieve their freedom. It became an obsession. In his cadet days he wrote of Cromwell: "His early principles of lofty republicanism yielded to the devouring flames of his ambition; and he aspired to the pleasure of reigning alone." Again in a prize essay on the secret of happiness, in which, by the way, he came fifteenth in a list of sixteen, he vigorously declaims against the foolishness and crime of ambitious men. At the age of twenty-five he was unknown, yet in fifteen years he had made himself master of France. The signal victory of Toulon paved the way for the brilliant consulate, for Marengo, the Treaty of Amiens and the humiliation of England, and finally his coronation of himself on January 1, 1806, a king of tributary kings. "With this newly won power (he) had established on the ruins of the ancient political system of Europe an empire whose frontiers were Niemen and the Adriatic." And only five years later there came Austerlitz, then Waterloo, defeat, abdication, capture, banishment and the barren rocks of St. Helena.

No man who ever lived forced his power and personality so relentlessly, so unscrupulously upon men, a man as unsympathetic as he was ambitious, and as absolutely lacking in moral character as his imagination was daring and devilish. He was possessed of "an egoism so complete, combined with an intelligence so perfect in its kind" as to give one the "sense of having to do less with a personality than with an impersonal cosmic force." He once remarked: "I am not a man but a thing." Now, he was not a man like other men. He has become synonymous with a universal tendency which, for want of a better term, we call the Creed Napoleon. He has attained not simply an immortality but the status of a legend which more than that of any man of history approaches "the compelling force of a religion."

And what is the Creed Napoleon? Just as that marvellous constitution which he gave his newly liberated France, the Code Napoleon, just as this became a part of the very tissue and life of France, and just as this famous document still tyrannizes over France, the very spirit of the new republicanism made simple and concrete so that all the people might understand in like manner what we like to call the Creed Napoleon tyrannizes over the world today. It is more than a tradition: it is a cult. Now a cult is not only a system of belief, but it also has appropriate ceremonies.

Analyzing the Creed Napoleon as a system of belief we discover the following ingredients. In the first place it believes in expediency; there may be a place and a time to dream, but dreams must get back to concrete necessities, otherwise they might

end in transcendentalism or internationalism or some other liberalising tendency and so be destructive to the highest interests of self. It believes most strongly in patriotism and nationalism, but again it is for personal ends. Men shall have the right to fight, but they must be careful whom they fight against, and it must invariably be with the ruler and the big interests.

The most sacred instincts of race and religion must be tributary to those who by virtue of their political power are in a position to interpret the correct meaning of what nationalism means and should mean. Shall Canadianism and Americanism find their only prophets from among the politicians? Does our national idealism rise no higher than this? The Creed Napoleon disbands the Holy Roman Empire and institutes a more imperious one, and while the former empire did make some pretense of disseminating the tradition of the Cross, the latter adhered strictly to its policy of crass materialism. The only place it had for a cross was upon the backs of the people.

St. Cyr, one of Napoleon's marshalls, said of him, "Sublime pour certaines parties de la guerre, il n'entraîne aucune des qualités propres à la conservation." His hunger for devastation, restless capriciousness, impersonal and contemptuous treatment of human beings as ciphers, overweening empire ambition, ruthless adventurousness, megalomania, and many other ingredients went to make any constructive policy impossible. He never had the capacity of making people happy because people, while they feared him or followed him, never could love him. He mistrusted the common folk and they finally spurned him. Autocracy always loses. Imperialism and absoluteism always are accompanied by a tyranny over the thought of others, a blind disregard for truth, beauty and goodness and a cynicism that ultimately destroys itself. Napoleon would have said with Goethe that "The man who acts never has any conscience." Again we might imagine him echoing the sentiment of the poet Timon: "The public must be treated like women: they must be told absolutely nothing but what they like to hear."

Napoleon Bonaparte possessed the cynicism of Frederick the Great, the romance of Chateaubriand, the consuming ambition of Alexander the Great, and the despotism of Diocletian. He gave to war a fierce and terrible glamour, wrote with the sword the apologia for the unscrupulous use of energy and will, and showed the way for all future imitators by "identifying personal ambition with the ultimate good." How modern he is—"It is my wish to re-establish the institution for foreign missions; for the religious missionaries may be very useful to me in Asia, Africa and America, and I shall make them reconnoitre all the lands they visit. The sanctity of their dress will not only protect them, but serve to conceal their political and commercial investigations. The head of the missionary establishment shall reside no longer at Rome, but in Paris."

Such was the belief of Napoleon. His practice was but a corollary of this and might be summed up in his words "Le monde m'invitait à le régir." The world summoned him to be its ruler. "What is Europe?" said Alexander. "We are Europe." Indeed, he might also have said with Alexander of Russia that he would gladly have wished all men free "provided that every one was prepared to do freely exactly what he wished." This is the Creed Napoleon in essence. Nelson forgot his national honor when he hanged the Prince Caraccioli, and when he broke truce at the Bay of Naples through the influence of that "blatant paramour," Lady Hamilton. It was a miserable "fall from grace." But the death of the Duc d'Enghien was but one of a long, long list of deeds of blood which swelled into almost two millions sacrificed to his "gigantic ambition."

Too long has Napoleon's motto: "Prudence, Wisdom and Dexterity" been the creed of parliaments and unscrupulous leaders. No longer can we afford to flatter the Napoleonic tradition. War, greed, egoism, these are always hellish and no amount of gold braid, no sound of martial airs and no swollen empire or mandatories will ever make it otherwise. We repeat the great words of Pitt and fervently declare that we are sick and tired and done with "the arrogance, the self-will of unlimited and idolized power, and more dreadful than all, the plentitude of authority, the restless and incessant activity of guilty but unsated ambition." Too long has the

glory of Napoleon blind men's eyes. We must learn to mark it down (exactly) for what it is. It was wonderful but wicked; its glory was fiendish; its achievements were death. Back of his wars lay what is back of all war, unrighteous living, awful greed, terrible and willful ignorance, the blighting lack of sympathetic understanding as stupid as it is criminal. "God was bored by him," remarked Victor Hugo of the great Napoleon, and until the world is bored with him, his creed will continue to do harm and violence.

Sir Walter Runciman's "Drake, Nelson and Napoleon" would perpetuate the Napoleonic tradition by glorifying the emperor and commiserating with him. Wells in his "Outlines" says the very things we need to hear most just now. The spirit of Napoleon is to defy the idea of service, and by willful and unscrupulous self-aggrandizement plunge the world into sorrow and defeat. The glorious tradition of "The Little Corporal of Corsica" is a hollow and hideous mockery. Pilate questioned what truth might be constituted in a "sign in the heavens," but did not wait for an answer. His was the despairing jest of a disillusioned man who no longer believed that there was an answer to be got. We are wiser. The greatest venture we have here is to seek after truth and to make any sacrifices for it. It will lead us to a new sense of values. Some of our values are hopelessly mixed. We have wrong tags on everything. Somehow we must be disillusioned, and we can scarcely hope to arrive at that happy goal by worshipping in the Napoleonic cult. There is little to be hoped for from a man who could say in his last days on Helena: "After all what a romance my life has been." Romance! It was not romantic. Let no one dare to fling such an empty mockery around war. Romance? It is not. There is no splendid idealism in it. Whatever there was has been ground out. It is all ignorance, lies and greed. The Creed Napoleon is a tradition which must be destroyed or else it will destroy us. No more fitting epitaph could be engraved over his tomb than those words of Dickens spoken about Jefferson: "He dreamed of liberty in the arms of a slave."

HE MAY RUN, THAT READETH

The other day the Board of Bishops of the Methodist Episcopal Church met in their semi-annual session in Portland, Oregon. As is usual the press gave the meeting considerable attention. Among the incidents of striking notice carried by the press are two. In Methodist Church circles they were plain matters of fact producing not a ripple of comment. It was just a part of the big Methodist machinery functioning normally. But the press, somehow mentioned it with a degree, apparently of surprise.

It was meal hour one day, and on adjournment of one of the sessions of the board, Bishop Jones, the only Negro bishop present at the time, was invited home to dine with Dr. W. W. Youngson, the brotherly and cultured district superintendent, and host to the Board of Bishops.

The other incident was that in the regular procedure of alternating presidency over the sessions of the board, Bishop Jones took his turn with the other bishops in presiding over the board for a morning session. To members of the Methodist Episcopal Church these things are as natural as the relative positions and revolutions of the stars or the strata and crystallization of the earth's rocks and minerals, but the public press seemed a little jolted, as the following from the Portland Oregonian indicates:

"For the first time in history a colored bishop presided over a session of the Board of Bishops of the Methodist Church yesterday, when Bishop Robert E. Jones, of New Orleans, took his regular turn as chairman of the morning session. Bishop Jones' area comprises the greater part of the states of Louisiana, Mississippi, Alabama and Texas, with a strong colored element represented in practically every conference.

"During the meeting of the board in Portland, Bishop Jones has occupied the pulpit in a number of local churches and has been referred to as one of the strongest speakers in the entire assemblage of bishops."

Herein is chronicled the fact that the bishop not only presided but that he also preached in a number of local churches and did credit to the church which honored him with episcopal consecration. He exhibited character and acknowledged ability. If

these do not make a man worthy of leadership, then what does. The Methodist Episcopal Church is not a white church, nor a national church, nor a sectional church. It transcends such unworthy and un-Christian bounds and becomes the one universal church of Jesus Christ that affords the highest opportunities to all alike for service in the name of the Head of the Church.

Concerning these same events, but viewed from a slightly different angle, the Advocate, a colored weekly, published in Portland, has this to say:

"These colored bishops have all the rights, privileges and honors as have their white brothers. This was notably demonstrated this week when 24 bishops sitting in their semi-annual conference in this city were presided over by Bishop Robert E. Jones, who took the gavel at one of the regular sessions. This is as high as honors go in the Methodist Church. While Bishop Jones is now presiding over a conference in the South that is composed mainly of colored Methodists, it does not mean that he will necessarily remain in that district. For instance, Bishop Jones is soon to preside over an adjacent district of one of his white brother bishops and this bishop in turn will preside over Bishop Jones' district. This last statement is made as an answer to the many inquiries as to whether or not the colored bishops can preside, or will preside, over white conferences."

Certainly "These colored bishops have all the rights, privileges and honors of their white brethren." If there is anybody anywhere who thinks differently he has "another thought coming." The Methodist Episcopal Church is not toying with the sacred interests of a race. She has pledged herself to the divine task of human advancement and she is keeping her pledge.

To the question which seems to agitate the mind of the writer of the above paragraph, "Whether or not the colored bishops can preside or will preside over white conferences," we reply, they most assuredly can, and if there are any doubters and skeptics as to whether they will so preside, we reply "wait and see."

As to the legal right, there is absolutely no issue. There is no word or intimation anywhere in Methodist jurisprudence that delimits the colored man in his enjoyment of every right and privilege due any other member of the church the world over.

Moreover the Negro in the church seeks not to obtrude himself upon his white brother, whether in personal or official capacity. It is one of the glories of the black man in the church that it cannot be lodged against him that in this regard he offends. He has carried himself so as to maintain his poise, his dignity, his self-respect and the highest respect and love of his white brethren with whom he labors in Christ Jesus.

The Negro leaders in the church do not make "presiding over white conferences" their objective in the church. We are glad they have less of the spirit of the mere adventure than to set up such an objective.

We are rather concerned with the immediate tasks in hand, the task of uplift of our group within the church who have the superb privilege of most helpful contact with their more fortunate white brethren and thus helping to bring in the kingdom. The Negro in the church refuses to regard "presiding over white conferences" as the measure of the church's helpful ministration toward him, or of his service to the church.

The colored bishop will preside over white conferences in the Methodist Church, but the time will be long delayed when there will not be within the church individual objectors. This cannot, however, be regarded as determining the attitude and spirit of the church. The great church is working out a stubborn problem in modern social adaptation, the problem of righteous race adjustment. It would be manifestly unfair to require as a test of sincerity that every member of hers should be fully in harmony with her idealism. Nevertheless the great heart of the church is right toward the Negro and in due time the Negro bishop will "preside over white conferences." He has presided over the Board of Bishops, he will preside in the General Conference in his turn, and he will preside over Methodist Conferences of any complexion when the time comes.—Southwestern Christian Advocate.

(The Advocate reproduces the above editorial in order that its readers may see what is in the minds of some of the colored leaders in the M. E. Church. The Southwestern Christian Advocate is published

by The Methodist Book Concern to serve the Negro membership in the M. E. Church. It is hardly necessary for the Advocate to say that it believes that Dr. King, the editor, misreads the mind of the white membership of the church to which he belongs. If Dr. King is correct, talk of Methodist union is wasted breath.—Editors.)

THE SOCIETY OF FREE CATHOLICS

Dr. Henry C. Sheldon.

Our design is rather to direct attention to this subject than to award to it an adequate exposition. For the latter purpose our information is insufficient. Only two books representative of the society have come to hand, namely, "From Chaos to Catholicism," by Rev. W. G. Peck, and "The Outlook for Religio," by W. E. Orchard, D. D., published in 1920 and 1918.

From these books we gather that the Society of Free Catholics originated a few years ago in England, and has its constituency for the most part within the Non-conformist communions. As the author of the first-named book indicates, the name "Catholic" was retained because of a purpose to defer to an historic system of truth. The members of the society are pledged to moral and spiritual loyalty to Jesus Christ, and confess faith in Him as the supreme gift for the salvation of the world. At the same time the obligation is recognized to combine Christian faith with freedom of thought. The demand for this combination is declared to be very urgent. "Unless," says Mr. Peck, "there now speedily grows up in this country a Catholic interpretation of the Christian faith, which shall include the element of freedom, it is highly probable that our population, now largely divorced from all religious profession, will become either finally secularized or Romanized." "Every type of Christianity," claims Dr. Orchard, "is failing today just because it is a type. The excellencies of each are negated by its partial and uncorrected witness. . . . It is to the endeavor to combine in one church the three ideals of unity, holiness, and comprehensiveness, which have hitherto been sought in opposition, that we must now set ourselves."

We notice that the Jesuit Leslie J. Walker, who shows familiarity with conditions in England, expresses in a recent volume ("The Problem of Reunion," 1920, preface and pages 38, 56 and 170) an undoubting conviction that the Free Catholic movement is bound to serve as an efficient auxiliary to Roman Catholic propagandism. Picturing as the true goal the absorption of all ecclesiastical parties in his own church, he says that non-Catholics in England are on the way to that goal, "not by conversions only, but also by that movement which has brought back half the Anglican Church to Catholic faith, and stranger still by a like movement amongst Nonconformists, young as yet, but rapidly developing."

How much credit is to be given to this judgment of a Roman Catholic apologist? We think it safe to surmise that the wishes of the writer have colored his expectations. Quite certain is it that the leading advocates of the Free Catholic movement indulge in emphatic strictures on Roman Catholicism as now constituted. In their vocabulary "Catholic" is remote from being synonymous with "Roman Catholic." Their leanings in a Romeward direction are not sufficiently obtrusive to impress minds not predisposed to take account of them. Dr. Orchard, it is true, commends Pope Benedict XV as the only church leader who played a worthy part in the recent war; but this verdict is explained by the fact that the one rendering it figures as a very pronounced, not to say a very belligerent, pacifist. Again it can be alleged that the spokesman of the Free Catholic movement place a somewhat greater emphasis on the sacraments than is usual in Protestant circles. It is to be observed, however, that they eschew the sacerdotal and magical conception of the sacraments, and simply stress their utility as means of edifying believers and fostering in them a vital sense of union. Once more it may be claimed that so prominent an exponent of the movement as Dr. Orchard thinks seriously of the possibility of Roman Catholics' modifying their high claims, and formally appeals to the Pope to take a hand in reuniting the flock to Christ. This, it must be confessed, is extravagantly foolish. Any one who knows Roman Catholicism knows that it is dominated by the hierarchy, and that the last thing which the hierarchy admits to be possible is the cancellation of its own infallible authority and exclusive

right. Still, it can be said that Dr. Orchard is rather the victim of a vagrant imagination in picturing a transformed Romanism than a conscious promoter of a compromising union with actual Romanism.

So far, then, as our limited examination supplies us with information on the nature of the Free Catholic movement, we do not find any adequate foundation for the expectation of the Roman Catholic apologist whom we have cited. At the same time we feel obliged to recognize the hazard that almost inevitably attaches to a formal organized movement of this kind. The danger is that in its zeal to reach palpable results the organization, which makes a shibboleth of wide-reaching comprehension, should be tempted to sacrifice the interests of truth to the interests of visible unification, should be led to disparage that industrious criticism of the false and aberrant which is necessary to conserve the health of a religion. It is to be remembered that something more than unification is necessary to secure to Christianity a title to world-conquest. A Christianity built upon a foundation of unreflecting sentimentality, and destitute of a clear and balanced vision of truth, would not be so far superior to some non-Christian religions as to possess either a title to world-dominion or competency therefor. By all means let sectarian narrowness be vanquished, and the area of genuine catholic feeling be extended, but let there be no imposition of impertinent strictures on the solemn task of the critical understanding to determine the true content of the true religion.—Zion's Herald.

WEAVER COLLEGE

D. Atkins.

Weaver College is all hustle and progress. Mrs. C. R. Moore has recently made a present to the college of the beautiful lake Juanita adjoining the college property together with several acres of very valuable land and a dwelling house, adding greatly to the value of the college property and susceptible of great beauty. In recognition of the munificent gift the name of the donor has been given to the lake which henceforth will be Lake Louise. On the beautiful grounds above the lake and in full view of the lake there has been constructed at a cost of over \$3,000 one of the finest athletic fields in the country.

On the old Reems Creek camp ground, which is now part of the college campus, is being erected a boys' home at a cost of \$45,000, modern in every respect and furnished with every convenience, including a splendid system of steam heat. Here young men will sleep on beds of softest down in the very spot where four score years ago their forefathers slept on straw, and sitting on their front porch under the very trees which shaded the young men and maidens three-quarters of a century ago will look down on the sacred spot where thousands of worshippers assembled—here the most noted men of the church preached with power and hundreds found their way into the kingdom whose broad vision and high aims made possible the greater glory of this new day. The girls' home will be greatly improved and a heating plant installed this summer. Plans are on foot for beautifying the entire forty or more acres of ground which by nature are wonderfully picturesque and beautiful in a magnificent park, entered from the main highway by a splendid street which the town of Weaverville will construct. A recent donation of \$10,000 in U. S. bonds has been set aside as the beginning of an endowment for the college. Other bequests and gifts are in prospect. The beginning of this new day for the college was the gift of \$25,000 by D. E. Skinner, an alumnus. The centenary and the educational movement have done their part. The board of trustees are safe and successful business men. They meet every month and keep right up with every phase and movement of the college. The president of the board, Mr. H. A. Dunham, gives his time and his money without stint. The present healthy and progressive condition of the college is largely due to his large liberality and wise and efficient leadership.

Mr. A. M. Norton and his wife are giving great satisfaction. Rooms are being rapidly taken. The indications now are that there will not be room for all the applicants. There is a fine spirit of co-operation between the college and the town. Weaverville, Asheville and this whole country are recognizing this priceless asset in the life of the church and the state.

OUR HEROIC HERITAGE

EMILY ALLEN SILER

Over and over since the Master came,
The race has had to find again the truth
Buried beneath traditions and dead forms,
Wherein the Spirit once, perchance, expressed
Himself, guiding the flesh-imprisoned soul
To apprehension of the spiritual world.

Savonarola, Luther, Wesley,—all
Athirst for God and all aflame with truth,
Strong to obey the heavenly vision given
Oftimes to lower, weaker souls than ye,
Ye dared to follow all the truth ye knew.
We call your names with gratitude and praise,
Because from sepulchers of dogmas and of forms
Wherein amid the dust men sought for truth,
Ye brought us back to broad and blossoming fields,
And cried, "Look up and out and in for truth,
And from the fountains sweet of God's pure Word,
O thirsty multitude, we bid you drink."

More than the martyred Florence priest,
Or stout-souled, iron-hearted German monk,
Our Wesley caught the spirit of the Christ,
As, drinking from the mighty mother-heart
That made the Epworth home a throne of power,
He entered into passionate sympathy
With all the race of men who knew not God,
And with the cry, "The world my parish," called
A band of kindred souls that, like himself,
Dared violence and threats and taunts and public scorn,
To give to men once more the simple truth
Whereby the Christ himself would make them free.

And sleeping England, started into life,
Felt new pulsations in her mighty heart;
And through the years when France was drunk with blood
Of her own people, striving to be free
With desperate madness that rejected God,
The English peasant, by God's truth made free,

Felt peace and power that inward victory brings,
And trusted God and work to right his wrongs.

Nor was this all, tho' this, indeed, were much.
These Methodist fathers, filled with conquering love,
Lounged for still wider empire for their Lord;
And to this New World, vast and free, they came,
And with slow toil, but brave and gladsome hearts
Began the highway of the Prince of Peace,
Though long he might delay his coming fair.
Primeval woods rang with their hymns of praise,
And heard the stroke of tool by their stout arms
As rose the simple house of worship to their God.
In mountain fastness, pestilential marsh
Alike, they fought with danger and with death,
Through winter snow, through flood, and parching heat.
And when sometimes they met the martyr's cross,
The Master's face above it caught their gaze
And earth and heaven were blended into one.

As we look back upon the glorious past,
Wherein, with tireless faith and patient strength,
Our fathers "builded better than they knew,"
Do not their lives heroic call to us,
And sound the note of ever-conquering faith?—
Like that great seer's of old who on the mount
Talked face to face with God as with a friend,
And who through all the years of earthly strife
Endured as seeing the invisible.

Shall we with heritage so high as this
Draw coward's breath and shrink from duty's call?
Shall pride, or lust, or greed of shining gold
Make us forget the things divinely fair?
Nay, nay: we will not shame our sires
Nor those great-hearted mothers from whose breasts
We drank loyalty deep as their souls
Were high. The Master, that they served
Demands that we, the heirs of all their toil,
Shall work yet mightier things for God than they.

BLUE TO BLUE

IF YOU NEED A SINGER

Brother Rudd Newsom, of Guilford College, has been singing for us this summer. I am off from meetings now for several weeks. He will be open for several dates between now and conference. No purer, sweeter spirited or more faithful singer ever went forth among us. Address him at Guilford College, N. C. Sincerely,
Jim Green.

NORTH CAROLINA CONFERENCE BROTHERHOOD

In answer to the numerous inquiries that have come to me in reference to dues and assessments, I am pleased to say that since the reorganization of our Brotherhood no death has occurred in the membership and hence there has been no call for any assessment at all. The brethren will be duly notified of any death and call for assessment, so until you are officially notified rest easy.

Yours fraternally,

Wm. P. Constable,

Sec. and Treas.

Spring Hope, N. C., July 25, 1921.

ARARAT CIRCUIT

Dear Advocate:

The two weeks' meeting which came to a close Thursday night was a great success. Bro. J. A. J. Farrington, of Winston-Salem, was with us and did the preaching for the first week, after that the pastor. There were twenty-seven professions, sixteen added to the church at Hatcher's, one to the Presbyterian church and one to the Baptist. The church was greatly revived and is now a strong country congregation.

If you want a man who can plow deep call on Farrington. This is the pastor's fourth year and he is glad to see this good meeting.

Mr. G. M. Hatcher, one of our oldest and most faithful members of the Ararat circuit, passed to his reward June 5th. He was a member of Hatcher's Chapel and ever stood by all its interests. He will be greatly missed in his community. He was never married, but leaves a host of close relatives to mourn his death. May God's richest blessing rest upon the whole family.

Geo. W. Clay, pastor.

TRAINING SCHOOL FOR DARE COUNTY

A Training School for Sunday School Workers in Dare county will be held at Stumpy Point beginning on Monday night, August 8, and closing on the Thursday night following. Three courses will be given. Miss Keene will give a course in elementary work; Mr. Jerome will conduct a class in methods of teaching for workers in adult classes; this writer will lead a class in the study of organization and administration.

This is the first school of this kind to be conducted within reach of the schools of Dare county, and we are very anxious for all the schools to get the benefit of it. Let just as many pastors, superintendents and teachers as can do so attend. Others who wish to prepare themselves for work of some kind in the Sunday school would do well to attend and take one of the courses.

The good people of Stumpy Point propose to entertain free of charge all who come, and I would suggest that pastors or superintendents write to Mr. P. F. Meekins, Stumpy Point, N. C., and let him know who expect to come from their schools.

R. H. Willis.

A PLAN OF CAMPAIGN

Dear Advocate: May I say a few words in answer to the piece entitled "The Next Campaign," by Mr. T. W. Lewis?

I heartily agree with Mr. Lewis in all that he says, for the same thing

has been weighing on my heart for some time. A way to go about that campaign has come to me. Nearly every Christian, I presume, has read "In His Steps or What Would Jesus Do?" written by Dr. Chas. M. Sheldon. Surely all ministers have read it. It seems to me that if every minister in America should decide to, on a certain Sunday, ask his congregation to join with him in taking that pledge—that of doing nothing without first asking silently "What Would Jesus Do?"—then it seems to me we would have the biggest "campaign" ever known to the world.

Please some one speak out. Surely it is time the preachers and church members were waking up to the need of the hour. This is no out-of-the-plan I have proposed. It is only what every true Christian should do and is the most practical thing in the world, for the reason that it would bring forth a hundred fold reward.

In His name, A Reader.

GROCE-BRIDGERS MEETING

Dear Advocate:

Race Street revival closed last Monday night, July 18. We began on the first Sunday, July 3rd, in the high school auditorium. Rev. Luther B. Bridgers, D. D., one of our general evangelists, did the preaching and H. S. Jenkins, who has been with Bro. Bridgers for two years, led the singing. The congregation and interest grew from the beginning. Brother Bridgers is a plain, safe, sane gospel preacher, and all the time stands right by the pastor, and does not believe in the hold-up hand, sign card, easy way, but preaches repentance and justification by faith. The co-operation on the part of many of the pastors of the city and their members was fine. The revival has been a real blessing to all the town and a quickening in the hearts and lives of so many people. The meeting has meant so much to Race Street membership the whole church has been brought closer together; the people are all loving one another more.

Scores of backslidden were saved from their backslidings and many others were saved from sin. Heads of families, husbands and wives, sons and daughters gave up sin and made the great decision of their lives. Already a large number have presented themselves for church membership in the Methodist and Baptist churches, and many others will join the church. I feel that we are in fine shape to close up a great conference year. Brothers Bridgers and Jenkins made hundreds of friends in Statesville.

There were several times we were not able to take care of the crowds, and we could seat 1,000 people in the auditorium and galleries. The pastor, stewards and all the church have been revived.

Your brother,

T. A. Groce.

REVIVAL MEETING AT HOPEWELL

One of the greatest revivals known on the Newton Grove circuit was conducted at Hopewell church by Brothers Biggs, P. C., and T. W. Siler, a former pastor, beginning on Monday, May 16 and closing May 28.

From the very first service the Spirit was present in great power, the altar being full and souls being saved. Sinners were convicted as in olden times, and oh, what a feast of hungry souls! The church was greatly revived. There were 41 accessions and the altar still full of thirsty souls at the very last service who are still interested in their soul's salvation. The meeting was to close on Friday morning, but when the time came it seemed that it could not stop; they decided to go on until Saturday, when they were forced to close on account of other appointments.

Since the meeting the Sunday school has increased 40 per cent and we have added the greatest thing in

the history of our church—a really live weekly Wednesday night prayer meeting, which is a religious feast and developer of leadership among both the old and young of the community. It has brought men and women to our church twice a week that scarcely attended more than twice a year before. Brother Siler did all the preaching, while Brother Biggs conducted the song service and God greatly blessed their efforts. Needless to say that the Christians were much in prayer in behalf of weary, sin-sick souls.

Our prayer is that there may be more and better revivals all over this land and country.

To God be all the glory!

Clinton, N. C. Mrs. A. Vann.

LETTER FROM JAPAN

Now Writes in English and Uses a Typewriter.

Hiroshima, Japan,

June 10, 1921.

Dear Editor:

"Kombanwa, Ikagadegozaikasuka?" Oh, excuse me! I was just addressing you in Japanese. But remembering that you probably do not understand Japanese, I will refrain from further usage of this language for the present. Since you find it difficult to read my handwriting correctly, I have purchased a CORONA.

The Advocate comes to me regularly—when the boats come in on time—and is always read with appreciation. I like your style, and your pep. I am glad that you beat the Baptists, and didn't have to bust. I am sorry that I did not get to take a part in the contest, but as my part of the reward to you for your success I am enclosing personal check for five dollars (\$5.00) which, by the way, is the tenth, or tithe, of a fifty dollar Christmas present that my father deposited in a Salisbury bank for me—for which please renew my subscription to the Advocate for one year, send it one year to Mrs. J. W. Bodford, 613 Garnette Street, Winston-Salem, N. C., and send to someone else of your own selection for one year.

On April 4th, 1920, God gave us one of the sweetest little girls that ever came into a home to make happier our already happy lives, and permitted her to live with us for fourteen months. On last Sunday morning, June 5th, after a little over a month of suffering with infantile hemiplegia, He took her home to heaven. Our home is lonely, and our hearts are sad without her. We loved her, but God loved her better. So he took her from us. However, we receive consolation from knowing that all things work together for good to them that love God. We are determined to let this new tie in heaven be a means to cause us to press onward and upward. We solicit an interest in your prayers.

The work under my supervision in this part of Japan is moving along splendidly. We have a number of new enquirers and applications for baptism. I think this is partly the result of the Baika-Undo, or the Double-Membership Movement phase of the Centenary movement.

Mrs. Shaver and I expect to go to Maruzawa, Japan, next week and spend the summer there.

With best wishes, I am,

Most cordially yours,

Trinity 19 L. L. Shaver.

JOINT COMMITTEE ON CULTURAL PROGRAM

The cultural program as it affects Prayer, Family Altar, Life Service, Stewardship and Tithing should be the same for both the Centenary and the Christian Education Movement. Accordingly at headquarters this unity is brought about by a joint committee representing the two commissions which decides all matters of policy and literature respecting these subjects. Hence there is perfect harmony at headquarters.

In order that there may be the same unity and team work between the representatives of the two causes in the annual conferences, it has been agreed that there should be constituted in each conference a joint committee on the Cultural Program corresponding to the joint committee at Nashville, through which the program agreed upon at headquarters may be carried out in the conference. This committee is to consist of the missionary secretary, the educational secretary, conference lay leader, the conference Centenary treasurer, and the chairman of the conference board of education. The conference educational and missionary secretaries acting together will call the first meeting.

It is agreed that the missionary secretary shall have leadership in directing the program of Stewardship and Tithing in the conference, because this department is entirely financed by the Centenary Commission. The educational secretary will render every possible assistance in this program under the leadership of the missionary secretary.

Likewise, it is agreed that the educational secretary shall have leadership in directing the program of Life Service in the conference because that department is entirely financed by the board of education. The missionary secretary will render every possible assistance in this program under the leadership of the educational secretary.

In the matter of Spiritual Resources, dealing with Prayer and Family Altar, it is agreed that as this department is financed jointly by the two commissions, the two secretaries shall carry out a unified policy agreed upon by the conference joint committee in harmony with the policies agreed upon at headquarters.

The secretaries should arrange group meetings and plan district visitation so that there shall be the least possible confusion or crossing of wires.

J. H. Reynolds.

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ATTENTION

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The Board of Christian Literature, created by the General Conference of 1918, has issued the following tracts:

1. "Poison in Present Day Literature" Price 75c per hundred
2. "Why Delay Your Salvation?" Price 50c per hundred
3. "What the Adult Applicant for Church Membership Should Know" Price 85c per hundred
4. "The Lord's Supper" Price 50c per hundred
5. "Methodism" Price \$1.00 per hundred

Other churches, and notably many of the freak religious bodies, are using literature of this character as propaganda, to their great advantage, and not infrequently to the detriment of our church. The best way to meet this is by the circulation of these and similar tracts.

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Woman's Work

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16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

"WHERE, FATHER TODAY?"

Nashville Christian Advocate.
"Rather where shall I work today?"
And my love flowed warm and free.
And He pointed me out a tiny spot
And He said, "Tend that for me."
And I answered quick: "O no, not there,
Why, no one would ever see,
No matter how well my work was done,
Not that little place for me?"
And the word He spoke (it was not stern)
He answered me tenderly:
"Ah, little one, search that heart of thine,
Art thou working for them or for me?
Nazareth was a little town
And small was Galilee."
E. L. Sharples.

EXTRACTS FROM CONFERENCE OFFICERS' REPORTS

Mrs. Lucy H. Robertson, President:

Yes, we at the home base must be faithful to keep the watch fires burning, and to keep the heart of the church at large burning with love and zeal for the great work which we, as missionary women, are helping to carry on at home and abroad. Our special work is here, while that of those who have answered the call to distant lands, and to the neglected places in our own land, is where they have been stationed, but there should ever be the most earnest co-operation between the two classes of workers. If you ask how this can be done, I reply by each filling her own place in her auxiliary to the best of her ability, by faithfulness in the performance of each obligation resting upon the auxiliary in its relation to the general cause, and by loyalty through your conference society to the Council.

Mrs. H. A. Dunham, Cor. Secretary:

Just how much would you take for the inspiration, the knowledge and the Christian fellowship which has come to you through the missionary society? I cannot think that there is a woman in our work today who would be willing for that part of her life to be blotted out. If not, then as a thank offering let us determine to do all we can to help put an organization into every church in our conference this year.

As we face the future, as we hear the calls that are echoing on every side, I feel just as sure that you are determined to go forth in His strength to accomplish greater and better things than ever before, and that the women, the young people and the children of the W. N. C. Conference will have a large share in helping to bring peace on earth so greatly needed in these times of unrest and strife."

Mrs. R. M. Courtney, Supt. of Study and Publicity:

"Only by God's blessing and direction could our work prosper as it has during the past year. The largest number reporting the largest number of mission study classes, the largest number of Bible study classes, the largest number of reading circles, the largest number of auxiliaries using the Bulletin and reporting to daily and weekly papers—all these indicate consecrated and efficient service on the part of our auxiliary superintendents. It is not too much to say that there is a new loyalty and devotion in the church and the women and young people have a higher aim and are

seeking with a greater earnestness to become efficient in their work."

Mrs. Frederick Siler, Supt. Social Service:

"Each quarter of the past year has been better than the last—the work is covering a wider and more varied scope of service each quarter. We are becoming acquainted with and co-operating with other welfare organizations, and they are becoming aware of the existence of social service. Service is the most beautiful, the most satisfying part of our missionary work."

Miss Amy Hackney, Supt. of Children's Work:

"Jesus took a child and set him in the midst of them. The child was the center of attraction that day. He is still in our midst, and is still the center of attraction. The question is, 'What are we going to do with him?' His physical and intellectual training is being looked after. Can we as Christians afford to neglect his religious training? In taking the responsibility of the leadership of children may each of us have no lower ideal than one who said, 'I want to help you to grow as beautiful as God intended you to be when He thought of you first.'"

Mrs. J. N. Hauss, Supt. of Supplies:

"Never before in the history of the W. N. C. Conference has there been poured out from the hearts of our missionary women so large an expression of love and sympathy for the unfortunate. Cries of need have come to us, not only from our own borders, but from almost all the ends of the earth. Your years of experience in the blessed privilege of giving has found you prepared for the emergency, and the response has been wonderful. Surely you have 'showed yourselves approved unto God, workmen that needeth not to be ashamed.'"

Mrs. P. N. Peacock, Treasurer:

The Woman's Missionary Society of W. N. C. Conference has again lengthened its cords and strengthened its stakes. Our grand total is by far the largest amount we have ever reported—\$37,333.01, not including local work and supplies. These are days of financial depression. The South is suffering from low prices of farm products, in some places suffering keenly. What shall we do? Shall we abandon our everyday enterprises and quit? Nobody considers that for a minute. We propose to go on bravely. What about our Father's business? Shall we not go forward with that, too? We will make whatever sacrifices may be necessary to save our own ventures; what about His? Are they worth no sacrifice? No doubt it will mean sacrifice on the part of some of us, but we will be willing to sacrifice if need be, and we will do it gladly for the sake of Him 'whom having not seen, we love.'"

Mrs. W. R. Harris, Supt. Young People's Work:

"Under the leadership of Jesus the young people of the W. N. C. Conference knew no retreat last year, but bring one of the best records of their history. A new emphasis has been placed on life service during 1920, and we feel honored in having two volunteers for service from the ranks of our young people—Miss Mary Wilkinson from the Carrie Presson Society of Moore's Chapel, Charlotte District, and Miss Marine Houser of Lincoln, Shelby District.

There was never a time when more urgent calls were challenging young men and women. It is enough to make the blood of men and women tingle. The heathen world is calling for missionaries, the church at home is calling for preachers and leaders, lost men and women everywhere are calling for us to lead them into the light.

Are we hearing and answering these calls—are our young men and women saying, 'Here am I, Lord, send me?'

Can there be a nobler life to emulate than that of our Saviour, who came not to be ministered unto, but to minister?"

CHARLOTTE DISTRICT MEETING

We are indebted to Mrs. J. P. Lucas, of Charlotte, for the following account of the second district meeting for the Charlotte District held this year.

The Woman's Missionary Society of the Charlotte District convened for its annual meeting at Hickory Grove Church on Thursday, July 14th, 1921. Mrs. Presson, the district secretary, presided over the meeting, which was one of the largest in the history of the district, 126 delegates being in attendance.

The session was opened with devotional services conducted by Mrs. Presson and Rev. C. C. Myers, pastor of the church. This was followed by an address of welcome by Mrs. Jordan, to which Mrs. W. C. Kirby, of Charlotte, responded. Following the reports of adult societies, which were most gratifying, Mrs. Presson gave her report for the entire district, which showed that a total contribution of \$14,250.74 had been made.

A most interesting feature of the meeting was the Adult Institute conducted by Mrs. E. A. Cole, of Charlotte. A number of questions relative to the work of the women's missionary society were asked and the answers proved most instructive. Several interesting papers were read on subjects of vast importance to mission work. Notable among these was a paper on Social Service which was read by Mrs. Lon Cruse, of Charlotte.

At the conclusion of the morning service the ladies of Hickory Grove served a delightful picnic dinner, which was greatly enjoyed.

During the afternoon session young people's and children's reports were heard and institutes on these departments were conducted.

The last address of the day was given by Mrs. W. W. Hagood, conference vice president, who gave an interesting survey of the history of the district which extends over a period of thirty-one years. Special mention was made of the fact that two young women of the district, Miss Mary Wilkinson, of Moore's Chapel, and Miss Mabel Cherry of Lilesville, had volunteered for the foreign field.

The final work of the conference was the securing of the pledges for 1921. An increase of ten per cent was asked for and a ready response was made to this request. Monroe was selected as the next place of meeting.

N. C. CONFERENCE

THOUGHT FOR THE WEEK

"Search the Scriptures; for in them ye think ye have the eternal life: and they are they which testify of me." John 5, 39.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so." Acts 17-11.

"Open thou mine eyes that I may behold wondrous things out of thy law." Psalm 119-18.

NOTICE

Presidents and superintendents of study and publicity, please cut out and keep for reference the article following:

Bible Study.

Books recommended for use in Bible study. Classes 1921-22:

Adults.

"The Mind of the Messiah," Charlotte Adams. Price, cloth 70 cents, paper 40 cents.

"The Life and Letters of Paul," Carter. Price, cloth \$1.60.

"The Story of the New Testament," Carter. Price, cloth 90 cents.

"The Meaning of Service," Fosdick. Price, cloth \$1.25.

Young People.

"The Book of Acts," Oldham. Price, paper 40 cents.

"The Marks of a World Christian," Fleming. Price, cloth \$1.15.

Juniors.

"Thirty Stories About Jesus," Bosworth. Price, cloth 75 cents, paper 50 cents.

"Great Characters of the New Testament," Hayes. Board finish, 75 cents. Is recommended for classes just beginning Bible study.

Mrs. Steele, Council superintendent of study and publicity, asks that we urge the study in our Bible classes for adults of Dr. Carter's books, "The Life and Letters of Paul," and "The Story of the New Testament." Right at this time, when our Sunday school lessons are about Paul, and will be during the rest of the year, it would be of inestimable benefit to us all to begin at once the study of "The Life and Letters of Paul." To those of us who were so fortunate as to hear Dr. Carter's masterly discourses on the "Transforming Power of Jesus" at Council, this book will come as a continuous inspiration. It is dedicated to "The Ever Blessed Memory of That Noble Woman and Tireless Worker, Mary Helm, Wise in Insight, Masterful in Achievement, Christ-like in Sympathy." It is peculiarly fitting that our women should study the life of this first great missionary. Dr. Carter says in his preface, "The spirit of missions, the methods of this great missionary, and the splendid success that crowned his efforts, constitute the priceless heritage into which the Church of all ages is constantly coming. May our Methodist women not fail to get their fullest share." In her introduction, Mrs. Hume R. Steele says, "This book was written some time ago at the request of the truly great woman to whose sacred memory it is dedicated. It is published at this time at the request of the Woman's Missionary Council of the Methodist Episcopal Church, South, and is offered as a course in Bible study for women and for young people. The study of the text book should be accompanied by a parallel reading and study of the Bible. (All Bible references are given in the book for each chapter.) The questions appended to the several chapters were made out by Miss Helm herself, and are reproduced not only as a memento of her work, but also as a tribute to her insight into the problems that a mission study class has to face." In the cursory reading only, which we have been able yet to give in order to tell you something about it, we found it both interesting and inspiring, and the questions for each chapter, with all the Bible marginal or parallel readings given, added to the topical arrangement of the chapters which are written in simple, easy style, make a book not too hard or deep for the average mind to grasp.

"The Story of the New Testament," its companion, is written in similar manner, is equally interesting and inspiring, and is a splendid book for Bible study classes. We wish to suggest the use of the two books. "The Mind of the Messiah," and "The Meaning of Service," particularly the latter, for individual devotional reading. "The Meaning of Service" is so arranged that one can easily read a chapter in the mornings, in those few minutes after waking before getting up to meet the duties of the day, which will give strength and help and food for thought as we go about whatever tasks the day has for us. No woman can afford to leave this splendid book out of her devotional library. "Bible Studies on the Book of Acts," suggested for the young people, was "written primarily for students who are members of college Bible circles,"

(Continued on Page 16.)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley, Lexington, N. C., Editor
N. C. CONFERENCE
J. T. Jerome, Durham, N. C., Editor

THE FIELD SECRETARIES' CONFERENCE

The three-day conference held by the General Sunday School Board Secretaries with the Annual Conference Field Secretaries at Lake Junaluska was very helpful. Almost every conference in Southern Methodism now employs one or more field workers, and most of these men and women were present for the conference. Several problems in field organization were discussed in a manner which will be productive of much good.

HOW CHEATHAM DOES IT

Mr. E. J. Cheatham, superintendent of the Sunday school in Franklinton, is continually trying out new things and discarding old things in his Sunday school. And he gets results. Read this:

Dear Jerome: It seems that I can almost inhale that glorious Blue Ridge ozone when you mention Junaluska. This post card is part of an absentee system we are trying to put over. Mr. Gideon Moye has been appointed superintendent of absentees. He is about to work himself out of a job by having all present.

On Sunday School Day we had one more present than enrolled. This was of course caused by attendance of visitors. We will try for another Wesley Class organization. Please extend my best to all the good folks and know that my heart is with you all over there in the mountains. Yours very truly, Joe Cheatham.

The Absentee Card.

Franklinton, N. C.,.....192.. M..... has been a member of our Sunday school and church, and is now moving to your city. Look..... up at..... and welcome..... to your Sunday school and church.

W. N. C. CONFERENCE TRAINING FOR SERVICE

The following forty-four people from the Western North Carolina Conference are registered in courses being given at the Junaluska Training School for Sunday School leaders. Kindly read through the list and note the people and the localities that are willing to pay the price of training for better service in our Sunday schools:

Miss Ruth Anthony, Charlotte.
Miss Margaret Ashby, Mt. Airy.
Miss Sallie Bethune, Charlotte.
Miss Anna Brown, Winston-Salem.
Miss Pamela Bynum, Winston-Salem.
J. E. Davis, Concord.
Miss Grace Foy, Mt. Airy.
Miss Blanche Gluck, Charlotte.
Miss Minnie Hatcher, Winston-Salem.
Miss Bess Henry, Winston-Salem.
Mrs. C. R. Hoey, Shelby.
Miss Isabelle Hoey, Shelby.
Miss Helen Hoyle, Charlotte.
Miss Ola King, Ruffin.
Miss Grace Lawrence, Charlotte.
Miss Martha Lewis, Winston-Salem.
A. W. Lynch, Waynesville.
Miss May McIntosh, Denver.
Miss Maud McKinnon, Charlotte.
Mrs. L. B. McKinnon, Charlotte.
Miss Tab Maness, Wadesboro.
Miss Frankie Mundav, Denver.
Mrs. M. B. Munn, Charlotte.
Miss Lottie Myers, High Point.
Miss Anna Ogburn, Winston-Salem.
Miss Lula Penny, Lake Junaluska.
Miss Pauline Pinkston, Wadesboro.
Miss Eunice Roberts, Shelby.
Miss Lois Ross, Wadesboro.
Mrs. C. R. Scott, Charlotte.
Miss Elsie Sparger, Mt. Airy.
Miss Margaret Squires, Charlotte.

Miss Annie Stanbury, Boone.
Mrs. C. S. Stone, Charlotte.
Mrs. T. E. Teasley, Asheville.
T. F. Vestal, Winston-Salem.
Miss Lula Williams, Charlotte.
Miss Ida Womack, Lexington.
Miss Elizabeth Woodward, Charlotte.
Miss Margaret Wood, Wadesboro.
O. V. Woosley, Lexington.
Miss Lillian Yow, Thomasville.
Miss Mamie Yarborough, Winston-Salem.
Mrs. E. O. Chandley, Asheville.

A REAL SCHOOL

Junaluska Training School for Sunday School Leaders is a real school. Eighteen courses are being given each day by the leading educators of our country. The old and young alike are reading, studying, writing assignments and passing tests that are in line with work done in our leading educational institutions. Representatives from every southern state are here and each day brings state delegate meetings all the way from Maryland to Texas. Then there are the various sports on land and lake. Every afternoon finds the tennis courts and baseball ground vying with the row boats and bath house for a majority of the recreation. Junaluska is a great place and the Sunday School Training School a great institution. Western North Carolina can well be proud of its possession.

AT A CARD GAME

Years ago Phillip Embrey preached in New York City, but after a while he lost his desire to preach and stopped and there was no preaching among the early New York followers of Wesley. One day Barbara Heck, a great woman in early Methodist history, went into a room where a card game was in progress and she was so indignant that she swept the cards from the table and then went to Phillip Embrey and told him that if he did not preach to them they would all go to the devil. Thus Methodism as an organization started in a card game, by Heck!—Prof. A. M. Trawick, in course in Methodist Church at Work.

PALM TREE, BELWOOD CIRCUIT

Some time ago when on a visit to Palm Tree, a one room church on the Belwood circuit, I noted so many interesting things on the walls of the church that I want to pass them on. In front of every attendant was a big placard with "The Question" on it, which read, "What kind of a church would this church be, if every member were just like me?" Other fine sentiments were nicely placed before the eyes of the audience, among them being the Sunday school record, the Cradle Roll placard, the church motto, six framed Wesley charters, missionary world map, blackboard, bulletin board, Sunday school aim, framed list of Centenary specials, 100 per cent S. C. Centenary banner, Near East relief pictures and all Educational Movement pictures. The whole church seemed to be covered with educational information and one was impressed with the wisdom of using both the eye and the ear in Palm Tree church.

THE LAYMEN AT LAKE JUNALUSKA

Perhaps the most distinguished program ever presented at a Southern Assembly has been prepared by the committee in charge of Laymen's Week, August 8-15th. The themes discussed are of interest to every intelligent citizen and layman, while the speakers are recognized authorities on the subjects of which they are to deal. The subjects will cover the following themes:
"Christian Principles in Industrial Relations."
"Christian Labor Relations in Factories."
"How to Prevent Social and Industrial Waste."
"Christian Principles in International Relations."

These will be discussed by such men as Dr. Hamilton Holt, editor of The Independent; Hon Josephus Daniels, former Secretary of the Navy; Hon. Wayne B. Wheeler, general council of the Anti-Saloon League of America, and Dr. William E. Dodd, professor of American History in the University of Chicago.

The industrial phases of the social problem will be discussed by the following influential business men:

Mr. H. R. Fitzgerald, general manager of Riverside and Dan River Cotton Mills, Danville, Va.

Mr. James Myers, director of Industrial Relations at the Dutchess Bleachery Works, Wappinger Falls, N. Y.

Mr. Herbert Stockham, vice president and general manager of Stockham Pipe and Fittings Co., Birmingham, Ala.

Mr. John J. Eagen, capitalist and president of the American Cast Iron Pipe Company, of Atlanta, Ga.

Mr. L. W. Wallace, executive secretary of the Federal American Engineering Societies, Washington, D. C.

In addition to these addresses and discussions two days will be devoted to an open forum of the work of the laymen in the local church. These days will be given to a thorough consideration of the responsibilities, methods and plans of the laymen in every conceivable phase of church work and life. It is expected that the largest and most important gathering of laymen ever held in the church will assemble at Lake Junaluska for this program.

AN OPEN LETTER TO WOMEN

Mrs. Little Tells How She Suffered and How Finally Cured

Philadelphia, Pa. — "I was not able to do my housework and had to lie down most of the time and felt bad in my left side. My monthly periods were irregular, sometimes five or seven months apart and when they did appear would last for two weeks and were very painful. I was sick for about a year and a half and doctor but without any improvement.

A neighbor recommended Lydia E. Pinkham's Vegetable Compound to me, and the second day after I started taking it I began to feel better and I kept on taking it for seven months. Now I keep house and perform all my household duties. You can use these facts as you please and I will recommend Vegetable Compound to everyone who suffers as I did." — Mrs. J. S. LITTLE, 3455 Livingston St., Philadelphia, Pa.

How much harder the daily tasks of a woman become when she suffers from such distressing symptoms and weakness as did Mrs. Little. No woman should allow herself to get into such a condition because such troubles may be speedily overcome by Lydia E. Pinkham's Vegetable Compound, which for more than forty years has been restoring American women to health.

EMORY UNIVERSITY ACADEMY

Fall Term Will Open Sept. 14, 1921

Board has been reduced to \$22.50 per month. Full faculty of thirteen men. It is on Southern Accredited list. Reservations are being rapidly made in dormitory for next year. R. O. T. C. furnishes uniforms and equipment free. For catalog address

J. A. SHARP, President
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R. B. JOHN, President.

Epworth League Work

J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

W. N. C. CONFERENCE

EPWORTH LEAGUE INSTITUTE

The Epworth League Institute for the Statesville District was held in Hickory July 16-17 and was attended by fifty-six delegates from a large number of local chapters. Mr. M. S. Smith, district secretary, had prepared a fine program which included the following speakers: A. H. Setzer, M. S. Smith, Prof. J. B. Craven, B. L. Lunsford, Rev. J. W. Moore, Miss Gertrude Falls, Miss Grace Bradley and Miss Frances Tucker, of this conference, and Mr. Leon Jourelman of Knoxville, Tenn., and Miss Lillian Ernst of Mt. Ranier, Md. The editor of the League department also had an invitation to be present and address the institute, but circumstances arising at the last moment prevented him from going. The next institute will be held at Race Street, Statesville. Among other fine things done at Hickory was the adoption of a policy for the next year. Don't fail to read it.

EPWORTH LEAGUE POLICY OF STATESVILLE DISTRICT, 1921

Policy of the Statesville District as adopted by the institute body at Hickory, N. C., July 16th and 17th:

1. To make every chapter a standard chapter.
2. To observe anniversary day in every chapter.
3. To have every chapter contributing to the Africa Special and conference expense fund.
4. To have a mission study class in every chapter.
5. To have each chapter represented at the district institute and at the annual conference. And to have at least five delegates from this district at Junaluska next year.
6. To organize city, county or charge unions where possible.
7. To organize Junior and Intermediate chapters wherever possible.
8. To have all our quarterly reports in the hands of the district secretary, M. S. Smith, by July 10th, October 10th, January 10th and April 10th.

EPWORTH LEAGUE LAWN PARTY VERY SUCCESSFUL

The lawn party held by the Builders Epworth League of the Methodist church Tuesday evening was one of the most successful from every standpoint ever held in Lexington. Big folks and little folks, from the two-year-old to the three score year and ten, enjoyed the evening's fun from start to finish, and when the last glass of lemonade had been sold many expressed the hope that the League would make this form of entertainment a weekly affair.

Games were in charge of Mr. Ralph Moffitt and consisted of dodge ball, volley ball and tennis, while the very smallest children amused themselves on the slides, swings, see-saws and rings.

A committee from the League had arranged tables and rustic seats on side lawns of the playgrounds, where refreshments were sold and served to hundreds of people throughout the evening. Sandwiches, ice creams, and cold drinks were quickly disposed of. At the conclusion, the treasurer found that expenses had been made and a neat sum realized from the proceeds, which amount will be applied to necessary repairs and the upkeep of the playgrounds.

The League is doing a very great work along social service lines and it is earnestly desired that the people will respond liberally to such appeals as are made from time to time by this organization in order that this phase of their program may be well carried out.

Miss Lula Betts, district secretary for the Winston-Salem district, in a letter to Mr. Edwards speaks of the manner in which the family and friends of Hoy Crouse appreciate the kindness and sympathy shown them following the death of this fine young man a few hours before the final adjournment of the conference and declares that this action "has bound the whole town of Lexington to the work of the Epworth League with ties that can never be broken."

Continuing Miss Betts says, "While his death was such a shock to us all I wonder if you will misunderstand me if I say it was the happiest funeral I ever attended in my life. We felt that while Hoy's plans had been frustrated God's plans were being worked out and that he would do more good by dying than ever he could have done had he lived. For more than two weeks Gypsy Smith, Jr., had been preaching to hundreds at the big tent, but absolutely without apparent interest. However, when the news of the drowning was announced the great congregation seemed to be transformed into another people. The tide of the meeting was turned and that night nearly fifty people responded. This was followed by large numbers up to the closing service of the revival. Everybody felt that this remarkable change in the meeting was brought about more by the life of Hoy Crouse than anything else. In his death he has drawn the town of Lexington into a closer relationship with God than it has ever been before."

Speaking of the delegatoin sent to the funeral by the conference, Rev. J. Frank Armstrong and Mrs. Armstrong, Miss Mary Belle Umberger, and Messrs. B. L. Umberger, Hugh Goodman and A. G. Eller, Miss Betts adds: "With such a type of young folks all over the conference I feel sure the next twelve months will put us far ahead of anything we have been able to accomplish in the past."

RESOLUTIONS OF RESPECT

On June 22, 1921, the members of the Builders Epworth League of the First Methodist Church, Lexington, N. C., were shocked and deeply grieved by the sudden death of Hoy Crouse. The soul of our beloved friend and co-worker was called to leave its earthly work in Asbury Lake, near Morganton, and Hoy went to meet his God, whom he had served so faithfully and so well. Therefore be it resolved:

First, That while his winning personality will be missed in our midst, we, the surviving members, will try to follow his example and be true to our church, our Epworth League and our God.

Second, That we extend our sincere sympathy to the family, his mother and father, sister and brothers.

Third, That a copy of these resolutions be sent to the family, one to the secretary of the Epworth League Conference, one to be placed upon the minutes of our local chapter, and one sent to the Lexington Dispatch and the North Carolina Christian Advocate with a request to publish.

Ruth Hackney,
Jas. R. Barbee,
Anna May Peacock,
Committee.

N. C. CONFERENCE

SOUTHERN EPWORTH LEAGUE ASSEMBLY AT LAKE JUNALUSKA

The assembling place for Southern Methodism during the summer months is Lake Junaluska. There the various institutes and conferences of our church are held. It is an ideal location for such gatherings, situated as it is in the heart of the mountains on a beautiful lake, surrounded by a magnificent chain of mountain ranges. The climate is fine and the scenery beautiful. These together with the fine fellowship make it a place of comfort and delight as well as profit. More and more our people are turning

their faces toward this beautiful place.

One of the most important gatherings of the church during the year is the Southern Epworth League Assembly. At this time the young people of the southern states come together for a conference on Epworth League plans and methods. This year it was held June 30-July 10. Most of the states included, I think, were represented, some having just a few delegates while others had many. North Carolina was fairly well represented, though not as well as it should have been, since we have the assembly within our own state. Mr. Nollner, assisted by Mr. Harbin, were in charge of the assembly and they kept everything running in high gear until the very close. A well worked out program, which seemed to take in every interest of League work, had been arranged and it was followed very closely. Prominent men of our church, such as Dr. Parker, Dr. Reisner, Dr. McCarthy, Dr. Rarri, Dr. Bennett, Bishop DuBose and others were on the program, and they discussed some very practical problems of League work.

The daily program began with the early morning prayer hike at 6:30, which was held in a pavilion on Point Lookout, within a short distance of the auditorium. This service was in charge of Mr. Ellis, who discussed some phase of personal work each morning. At 8:30 began a series of instruction periods as follows: 8:30, Bible hour; 9:15, Epworth League Methods by groups; 10:00, Mission Study by groups; 10:45, Methodist

Fundamentals; 11:30, platform hour, which was usually taken up with a discussion of some practical problems of Epworth League work. The afternoons were mostly given over to recreation, such as games, boating, swimming, etc. At 7:30 came the vesper service conducted by Rev. J. M. Culbreth, and at 8 o'clock the platform hour again. With the exception of Thursday night and Saturday night, these hours were given over to sermons and inspirational addresses.

One of the important features of the assembly was the District Secretaries' Training School, which met each afternoon from 2:00 to 2:45. Such topics as district organization, district institutes, discovering by men, getting reports from chapters, visiting the chapters, financing the district work, etc., were discussed by field secretaries and others who had had experience in the work.

The assembly came to a close Sunday night, July 10, with a consecration service led by Dr. Reisner. At this service most of those present pledged themselves either for full or part time Christian service. This was truly a great assembly, one that will mean much to the young life of our church. I hope more of our young people will attend next year. No more profitable time or place can be found to spend a vacation. Plan to spend yours there next year at the Epworth League Assembly.

(Continued on page 14)

SOUTHERN RAILWAY SYSTEM

Announces

ATLANTIC CITY and NIAGARA FALLS

Round Trip Excursion Fares

Tickets will be sold for the following dates:

ATLANTIC CITY, N. J., Via Washington.

Baltimore & Ohio R. R.—Aug. 2nd, 16th and 30th.

Pennsylvania R. R.—July 27th, Aug. 10th, 24th, Sept. 7th.

Tickets good only on regular trains leaving Washington on the morning following above dates, except Pennsylvania Congressional Limited train.

Stop-overs permitted on the return trip only, at Philadelphia, Baltimore and Washington, not to exceed ten days, within final limit of ticket. Tickets must be deposited with agent at stop-over point.

NIAGARA FALLS, N. Y., Via Washington.

Baltimore & Ohio R. R.—July 27th, 28th, Aug. 10th, 11th, 25th. Tickets good only on B. & O. Special Trains leaving Washington 7:30 a. m. July 29th, Aug. 12th and 26th.

Pennsylvania R. R.—Aug. 2, 3, 16, 17, 31, Sept. 14, 28, Oct. 12. Tickets good only on P. R. R. Specials Trains leaving Washington 7:40 a. m. Aug. 4, 18, Sept. 1, 15, 29, and Oct. 13.

Passengers arriving Washington on Southern train No. 32, too late for B. & O. and Penn. special trains, will please apply to Ticket Receiver at Washington who will endorse tickets "Good Going on Next Regular Train." Special trains leaving Washington will be held until (B. & O.) 7:55 a. m., (P. R. R.) 7:50 a. m. for Southern train No. 32.

Stop-overs permitted on the return trip only. Via P. R. R. at Buffalo, Harrisburg, Philadelphia and Washington. Via B. & O. at Buffalo, Rochester, Geneva, Mauch Chunk, Philadelphia, Ithaca and Washington, within final limit of ticket, without deposit of ticket.

FINAL RETURN LIMIT. ALL TICKETS. 16 DAYS AFTER DATE LEAVING WASHINGTON

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Our Orphanage Work

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HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

Dear Friends: As I gaze back on my life from a small girl the Methodist Orphanage has figured largely in my life. It has meant all to me; in fact, it has been a real home to me. Mr. Barnes has taken the interest of a father to me and has succeeded as none other could have done. "Miss Mattie"—as we know her—with her motherly instincts has treated me as a daughter during my stay here. All the teachers and matrons have been ready to offer a willing hand to help at any time needed and I feel grateful to every one of them. I want to thank Mrs. T. W. Tilghman, of Wilson, N. C., who has been clothing me for a number of years. My heart goes out to her with gratitude for her kindness to me. When I go out in life I hope the influence and training I have received will still follow and guide me, and I hope I may give back to the world a noble and unselfish life. I am yours cordially, Mary Jane Harrington.

* * * *

Dear Friends: It is with the most heart-felt appreciation that I attempt the task of expressing my thanks to the kind friends that have made it possible for me to spend nine happy years at a place that has been a home to me since I was eight years old. From the very first I was made to feel at home and I have thoroughly enjoyed each year. I have wonderful opportunities which aren't given to every body. My wants and needs have been looked after in a most efficient and kind way. I have gradually come to the realization of what this beloved place that we call home has meant to me. In the first place it gives a moral training which can't be beat in any place, and secondly, we are allowed to finish high school, which is a great asset in life's upward struggle. Led by Mr. Barnes and Mrs. Jenkins the officers have done all in their power to make this a more home-like place in all respects, and I can heartily say that they have succeeded. And so I close with most sincere appreciation to the people of North Carolina and the officers of the good "ole" Methodist Orphanage. Only hoping that I may some day prove its worth to the conference and the state,

Ernest F. King.

* * * *

Dear Readers: I am thankful for the great opportunity of expressing my deepest feelings in regard for this dear home. I wish to express to each and every one my appreciation for their kingdom and thoughtfulness of my every need. I came to the orphanage when I was a very small boy. I have enjoyed my stay here at the home, and many pleasant memories will always linger as the happiest days of my life. I am looking forward toward the future with much pleasure. Dear friends, as I bid goodbye to the home of my boyhood, my friends and classmates, I feel very sad because I realize that I will not feel the restraining hands of those faithful workers at the orphanage, nor the encouraging words from those who love me. But I must say in justice to my readers and my dear friends at the orphanage that all I ever hope to be I owe to you, and I am going to show my appreciation for your interest in me by endeavoring to live the life I was taught at my home—the Orphanage—and I hope to be of

service to Jesus in some way or other.
Richard Hadock.

* * * *

Dear Friends: I will gladly take the opportunity to tell how much the Methodist Orphanage has meant to me. The Orphanage has been a real friend to me since a very little girl, and I wouldn't take anything for my training at this home. I have been under the influence of noble and pure lives ever since I have been here. I have been protected from the sins and temptations of the world which I must soon go into, but with the training I have received and with the prayers of my friends I believe I can stand the test. Mr. Barnes has certainly succeeded in winning the affection of all the children because he is so much like a father; he has done his part to make our orphanage homelike. "Miss Mattie" has been a real mother, for she takes the tender care of a mother and we have come to feel as her daughters. Miss Rodwell, our school principal, has been a great help to me during my high school course and I'm sure her influence will live again in all the Seniors she has taught. All the teachers have been a great help and inspiration to me and I want to thank Miss Eva Oglesby, my expression teacher, for the interest she has shown in me. When I face the world I hope my training will speak for the dear Orphanage Home, and as the wonderful work goes on I hope the friends of the home will greatly increase.

Annie Melvin.

IN CZECHO-SLOVAKIA

No field of Southern Methodism promises larger results than does Czecho-Slovakia; in fact the success of the work to date makes strong appeal to the church in America to make larger investments of workers and of money in that promising field.

Rev. Joseph Dobes, one of our missionaries, writes under date of June 10th:

"Yesterday we closed our revival meeting at Strasnice. We received 83 members and 37 children into the church. Though this meeting lasted four weeks the people were not tired of attending the services. They requested us not to leave them in the future. We have here in all 196 people with children.

"Arrangements have been made to preach here once a week in a dance hall, as there is no other hall for rent.

"The first thing we ought to do here this year is to put up our own house of worship, if we want to shepherd this congregation properly.

"The field is ripe for harvest all over the country. People are dissatisfied with Rome and are waiting for a chance to hear the Gospel preached to them.

"At Vrsovice we had three additions to the church last Sunday. Here we shall start protracted meetings next Sunday.

"Bro. Drahorad, our colporteur, visited several towns around Prague selling Bibles and doing pioneering work for our evangelistic campaign.

"Next week, on June 21, there will be great celebrations held all over this country in memory of the 27 Bohemian Protestant Noblemen, who were beheaded three centuries ago, because they refused to submit to Rome, but were faithful to Christ and to their country to the last moment. We are planning to hold open air meetings, lectures and services in several towns. I wish we could have 100 Methodist preachers in Czecho-Slovakia today preaching the undiletted Gospel of Jesus Christ and leading people from superstition and darkness into the light of the Son of God.

Jos. Dobes."

WANTED—Position as matron in college or orphanage by young lady. Best references. "N. S." Harmony, N. C., Box 59.

Now--TODAY Is YOUR Time

YOU have reached the place, young man, young woman, where your fate is pretty largely in your own hands; where you must decide what you will do and be—either that, or you must drift along at the mercy of circumstances.

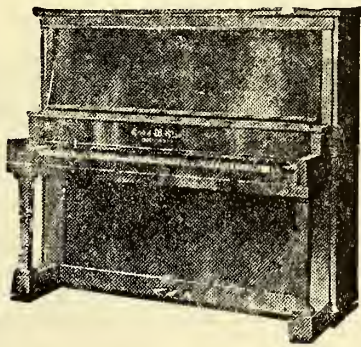
Make the decision now—decide that you will enter our school September 5th, the beginning of our Fall Term. Training for positions in Book-keeping, Shorthand, Touch Typewriting, Penmanship, Civil Service, Positions which pay good starting salaries and which offer every opportunity for advancement is what we offer.

Write to us for catalog and other information. We shall send you literature that will be instructive, entertaining and helpful. Write today. Address,

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A SMALL SCHOLAR'S WISH

I'll tell you what I'd like to do,
I'd like to live next door to a zoo!

Then the animals I'd have for chums,
And I'd get the adder to do my sums;

And when I'd a task in geography,
The kankaroo would bound for me;

The seal would seal my letters, you
see;
And the monkey'd steal dates from
the history:

The elephant would lend me his trunk,
I know,
When off on my travels I wished to go;

I'd spend the eagles and fly the kites,
And the tapir would light my rom o'
nights;

I should have great fun, I think, don't
you?

If I only lived next door to a zoo!
—Selected.

WHEN THE SIOUX CAME

By E. G. Wood.

Most boys, I think, are interested in Indians, and I was no exception. Part of my earlier years were spent on the plains of Dakota in a very hilly and thinly peopled section of the country. Father, more for the novelty of it than anything else, had filed on a homestead; but as his business was located some twenty miles away, in a small town it became the lot of mother and us boys to hold down the claim. Father usually managed to spend the week-end with us, and great was our joy when he would arrive with a buggy-load of fresh groceries and other necessary provisions.

At the time this incident occurred, I was about thirteen, and my brother Ted was only five. Those were happy, care-free days for us. Many a sunny summer day we spent in wandering about in the near-by pastures snaring gophers, or adding to our collection of Indian arrow-heads, agates, flints, and pieces of petrified rock. For variety, after we had grown tired on our rambles, we would seat ourselves on one of the many huge boulders of glacial origin scattered about this section, and, here snugly perched, I used to read to Ted blood-curdling tales of Indian War Stories."

At this time there were practically no hostile tribes of Indians at large in our country. They were all at home on the government reservations. But occasionally a little band of red men would cross the country from one reservation to another to pay a friendly visit to some other tribe. Now, it happened that our home lay about midway between two reservations. Mother knew this, and, being of a nervous temperament, she was constantly on the lookout for Indians. As for me, I had a sort of craving to set eyes on a real red man. Because mother had never fancied the idea of staying alone out on the prairies and continually imagining that something dreadful might happen, father had provided the door of the shack with a special lock and key. This, he thought, would give her a greater sense of safety, and in a measure it did help to allay her fears.

One pleasant afternoon, as Ted and I were larking in the back yard, we were startled by mother's shrill voice calling us to hurry into the house. Pell-mell we ran, and were no sooner there than she said in an excited, tremulous voice: "There is a band of Indians right down the road back of the big hill. They are watching our house." Mother was desperately

frightened. I rushed to the window, and, sure enough, about a quarter of a mile away, just over the brow of the hill, I could see several strange heads bob into sight and then disappear; in a short time they would reappear again. Evidently, the Indians were deliberating, probably as to whether it would pay them to make us a call. Soon they came into full view, a dozen of them marching along in single file directly for our home. We could see that they had guns over their shoulders, and right then the thought struck me that, considering the weather I would just as soon postpone meeting a band of savage Sioux for a few days at least. Poor mother's hands were shaking nervously. She pulled the window shades down as far as she could; but piled too hard on one, tearing it off the roller. It took her several minutes before she had it thrown over the roller in a way to shade the window. She had me get our twenty-two-caliber rifle. But I remember that I had used the very last cartridge on my last gopher hunt. All I had left were two cartridges that had in some way gotten water-soaked, and had consequently failed to fire. I didn't tell mother this, though; but, instead, slipped one of them into the chamber of the weapon. Next, mother and I had an argument as to who should handle it. She allowed me to have it, and we took our station near the door. She told us to remain perfectly quiet. At this advice, Ted at once began to whimper until I told him to keep still and be a man like me. My own heart was up in my mouth at the time. The suspense of waiting for the savages, without being able to take a glance out of the window at them as they approached, was almost unendurable. We waited for what seemed to me weeks until we could hear several guttural voices just outside the door; but just then I was attracted by a smell of burnt bread. I remembered that mother had kindled a big fire in the range, and had a batch of bread in the oven. I realized that the smoke in the chimney would surely give us away. They would surely know that we were at home.

Unexpectedly we could hear the creak of the pump handles. After this, more guttural voices, as if in deliberation; then, suddenly, a heavy thump on the front door, followed by other bumps louder than the first, and more insistent. Right then I did something that I can never explain. "Get away! Go 'way!" I shouted with all my voice, and right then, to my utter surprise, mother quickly unlocked the door and flung it wide open. "What do you want?" she lunged at them almost hysterically.

The spokesman, who was their chief, spoke in poor English, with gestures, "Smell'm bread. Lookey here," and he opened a canvass sack and threw a dozen prairie-hens on the ground. I lost my fear of the red men almost immediately; but I am sure my mouth must have been stretched an inch beyond normal diameter as I curiously looked them over. I decided that they were not nearly as savage-looking a lot as I had always imagined Indians must be. Meanwhile, the chief was continuing his gesticulations to mother. He sniffed the air, and said, "Give me 'm bread; I give you—" and he pointed to the pile of birds he had dumped on the ground.

You may be sure that mother was only too glad to comply with the request. She brought the whole batch of hot bread to him. The band sniffed with satisfaction. Then, with a few nods of satisfaction and gesticulations, the chief led his band of warriors away.

After they had gone, my mother sank to her knees weakly, and thanked the All-Father for his protection. As for Ted and me, we shall never forget our first real experience with the Sioux.—Boys' Life.

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ATLANTA
GEORGIA

A CHINESE HIAWATHA

The hot sun beat into the school-room. From one corner came the low hum of the class in geography, from the other the droning of the children repeating the multiplication table. Through the window the teacher could see the orange groves stretching away under the quivering sunlight of the California sun. Out of the stillness came the pop of the shotguns and the cries of the guardians of the rice below in the marshes.

"By the shores of Gitche Gumi,
By the shining big sea water—"

—the class in literature was reciting now. The teacher moved the bottle of wilted flowers to one side and saw that Ah Hop was not studying. He was sitting still and wistfully gazing straight before him. The teacher knew what he was looking at. On a pedestal, above the zone of chalk dust, sat the plaster cast of Longfellow, the Children's Poet. Some teacher had left it long ago for an inspiration.

"Ah Hop," called the teacher.

He shuffled up, abashed, hands busy with his belt.

"You've tried hard for the part," she said, pushing aside her book. "Why

don't you want to be Hiawatha? What made you change your mind?"

He darted a swift look at her and then gazed down, silent.

They were giving a play made from the story of Hiawatha to raise money for the Junior Red Cross, whose acts of service for children friendless or in need had taken all the money out of their treasury. Of all the children in the school, Ah Hop had but one rival for the leading part. That was Ah Pau. They were both bright little Chinese boys and both good actors, and they both wanted to be Hiawatha. But they were the most listless in the schoolroom and the most mischievous on the school ground, so as a reward for good conduct the teacher had said the one who tried hardest to live the part of Hiawatha for a week could play it for one evening. Ah Hop tried much the hardest.

"I think the costume will fit," said the teacher. She had made it hoping that Ah Hop would be the one to wear it.

He made no answer, but his black eyes filled with tears, and he looked out of the sunlight window. Again through the silence came the crack of the guns and the long, shrill cries of the guardians of the rice.

"Hiawatha, him too good," he said at last.

"Why?" asked the teacher.

"He never hurt birds. I have to hurt birds so that the rice crop will not be eaten up. They tell me to shoot, and I shoot."

"Never mind, Ah Hop," said the teacher, "you didn't want to hurt them." She had not expected that he would take the part in the little play so seriously.

Next day his downcast face appeared at the teacher's desk. Ah Hop's eyes were sullen. His shirt was torn and black with mud. It was clear that he had been beaten by the rice field guards. His sentences were short and uncomfortable.

"No can be Hiawatha."

The teacher put the stopper in the ink bottle. "Why not?"

"I swore."

"Oh, Ah Hop!"

She was very sorry for this little Chinese boy, who was trying to be good and to know how to become an American.

"Hiawatha never swore. The guardian of the rice told me to shoot the birds that were carrying away the grain. I told him it was wrong to kill blackbirds. He struck me. I swore at him."

The teacher suddenly had an inspiration. Anything was swearing with the foreign children.

"What did you say, Ah Hop?"

He turned and looked at the bust of Longfellow and sobbed. "I said, 'Beat it.'"

The teacher did not laugh. The earnestness of this one little Junior Red Cross member so seriously started on the way to becoming an American must not be made a joke. So she comforted him, and as he turned to go back to his seat he carried under his arm the Hiawatha costume.—Red Cross Bulletin.

THE WATER'S FINE

Many of the automobiles of Chattanooga during the convention, bore placards with the words, "Baptists, hop in." The editor of the Baptist Advance declared he saw one of these placards in the police wagon, and another messenger said he saw one posted on the bank of a river.—Word and Way.

MAKE IT THREE WEEKS

The Goldsboro women are deeply concerned about Rev. Mr. Ham's proposal to "but" up most of their community amusement enterprises. The women should worry, seeing that tent psychology generally perseveres about three days.—Greensboro News.

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Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

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Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

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T. A. SIKES, Asst. Editor and Bus. Mgr.

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PATTERSON—On May 16, 1921, great sorrow came to the home of Mr. and Mrs. S. J. Patterson in the death of their seventeen-months-old child, Joseph Caldwell. He had been sick about eight days and every attention for his recovery was given him, but he gradually grew worse until death took him from his sufferings. Caldwell was a bright and promising child, and his lovely ways brought joy and gladness to all who knew him. While he was dear to the hearts of his parents they were perfectly resigned to the will of their heavenly Father in the taking of their darling child. Caldwell was a member of the Cradle Roll Babies of Harrison Methodist Church, and will be greatly missed.

The funeral was conducted at Harrison Methodist church by Rev. T. J. Hounck in the presence of a large number of relatives and friends.

Mrs. E. W. Russell.

SMITH—Lee Roy Smith has gone to a Confederate veteran reunion and answered the roll call for the last time April 25, 1921. He was 75 years two months and 17 days old. He had been in failing health for four or five years. When a young man he enlisted in Company G, 56 North Carolina Regiment, Ransom's Brigade, and A. P. Hill's corps. Mr. Smith was a corporal. He went in service November, 1863, with six other brothers. His twin brother was shot dead by his side in battle. He was taken a prisoner one month before the surrender; he was in prison at Newport News. After the war he returned to his old home near Naples. On December 24, 1885, he married Miss Nancy Edwards, and to them were born four children—two sons and two daughters—Mrs. Daisy Allen, Hillgirt, N. C., Mr. Thurman Smith, Hillgirt, N. C., Mr. Ernest Smith, express messenger from Asheville, N. C., to Columbia, S. C., and Miss Myrtle Smith, R. N. of Asheville, N. C. His wife died January 11, 1896. Then after living a widow for 14 years, he married Miss Nel-

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lie Earle Seagle June 1, 1910. Those left to mourn his loss are, the second wife, one sister, Miss Rebecca Smith, the four children, and a host of relatives and friends.

Mr. Smith joined the Methodist church early in life and was an active member, being for years a steward in the church. He was laid to rest in Shaw's Creek cemetery by his first wife. Mr. Smith was a quiet peaceful neighbor, a true loving husband and a devoted father, and has left a name and memory for good that can never be forgotten. The wife and the four children and the dear old sister (who is 82 years old) will miss him, but the memory of the splendid traits of Christian manhood which he possessed will abide with them to brighten and bless their lives till they meet in the home beyond.

RESOLUTIONS OF RESPECT

Whereas, An all wise Providence has seen fit to remove from our midst on June 20, 1921, our beloved president, Mrs. Laura Harris Arnold, who served us most faithfully in that capacity for 25 years. Therefore, be it resolved:

First, That the Ladies' Aid Society of Central M. E. Church, Raleigh, suffers a great loss, and wishes to place on record its appreciation of her life and character.

Second, That her loyalty to her church, home and community will always be a monument to her.

Third, That we extend our sympathy to her family in their bereavement.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate for publication, and one recorded on our minutes.

Mrs. Dan Hicks,
Mrs. L. M. Waring,
Mrs. J. P. Stell,
Committee.

RESOLUTIONS OF RESPECT

In the death of Mrs. Charles H. Dorsett, Park Place M. E. Church, South, lost one of its most loyal and consecrated members.

She was a woman of greatest energy and zeal. As a worker in the church few were her equal. The Woman's Missionary Society was organized in her home, and she held a responsible office in the society until her death.

Mrs. Dorsett had been a member of the Methodist Church from childhood. For more than thirty years she was an active member of West Market Street M. E. Church, of this city, but when Park Place was organized she came in as a charter member.

Both pastor and people are greatly grieved at her sudden summons. She was the first to be called from amongst us to our heavenly Father's house.

The church in its every organization will miss her, as will her home, her husband and children. We thank God for such a good woman, who left an example of consecrated zeal and loyalty for the church and the kingdom of God.

May God's richest blessings abide upon the family and relatives is the prayer of Park Place Church.

Board of Stewards.
W. O. Goode,
Fred C. Odell,
H. W. Clendenin,
Committee.

POWERS—Lewis Edward Powers was born in Norfolk, Va., eight years ago last March, and departed this life at his home in Rutherfordton July 8th, 1921.

He was converted and joined the Methodist Protestant Church when young.

While in Yaddin College, N. C., the Civil War came on and he entered the army and served four years. He was lieutenant in Company A. After the war he settled in Cleveland county, of this state. He was first married to Sarah M. Elliott in 1862, while home on furlough. Having lost his wife, he was again married to Sarah C. Biggerstaff in 1866. There were six children by the first marriage and three by last.

He served three terms in the legislature. He was a soldier of the cross and knew what it is to be a Christian. Few men loved the church and Sunday school as he did, serving as steward, Sunday school superintendent and trustee of church property.

E. N. Crowder.

YOUNG—Barnett Young passed to his reward July 11, 1921, at the age of fifty-nine. He was converted and joined the Methodist Church at Centennial, of the Rutherfordton circuit at that time, at the age of 26 years. When he moved to Rutherfordton he moved his membership to that church. Brother Young was in ill health for some months, but was strong in faith and had full assurance of his safety. His spirit flitted away, but his wife and three children know where to find him.

E. N. Crowder.

CAMP FREE

Meeting at Camp Free (Rutherford College) is changed and date is July 31 to August 10. College dining room will be used for feeding folks.

Rates \$1.00 per day for those who write us in advance for reservations. As our room is limited, can't promise for sure those who come unexpected, but will do our best to accommodate you.

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All aboard for Camp Free.

Jim Green.

Rutherford College, N. C.

NORTH CAROLINA LEAGUE

(Continued from Page 10)

The following persons received certificates for one unit of credit toward Epworth League Christian Culture Diplomas at our recent assembly at Louisville:

Miss Hazel Summerlin, Goldsboro.
Mrs. Lillie B. Hinson, Raleigh.
Elinor Lane, Tyner.
Mrs. John Herndon, Kinston.
Miss Mabel Day, Raleigh.
Miss Mabel Rivers, St. Paul's.
Miss Alice Herndon, Kinston.
J. W. Fleet, Jr., Wilmington.
Miss Edith Powell, Smithfield.
Miss Maurine Dyer, Wilmington.
Mrs. Clifton Beasley, Smithfield.
Miss Dora M. Kendall, Greenville.
Miss Ida Mae Morse, Wilmington.
Miss Ruby Patterson, Fayetteville.
Mrs. T. C. Maynor, Durham.
J. B. Frink, Wilmington.
Miss Opal Gaskins, New Bern.
Miss Effie Miles, Mebane.
Miss Addie Rhem Banks, New Bern.
Miss Caroline Fleet, Wilmington.
Miss Lula Dee Stone, Leitchfield, Kentucky.

Miss Ruth Crawford, Mebane.
Harry R. Collie, Danville, Va.
Miss Alice McPherson, Burlington.
Miss Pauline Broadhurst, Smithfield.
Miss Gertrude Wheeler, New Bern.
Norman Williams, Durham.
Miss Elizabeth Murphy, Windsor.
Miss Laura Fley, Greenville.

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District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

Hendersonville	July 31
Biltmore	August 31
Weaverville Ct. Salem	6-7
Bethel	7
Henderson, Moore's Grove	13-14
Flat Rock, 11 a. m.	14
Hornby, Pleasant Hill	20-21
West Asheville	21
Fairview, Tweeds	27-28
Tryon	28
Mills River Chapel	Sept. 3-4
Central	4
Asheville Ct., Riverview	10-11
Chestnut Street	11
Mars Hill, Bright Hope	17-18
Weaverville	18
Walnut, Stackhouse	24-25
Marshall	25
Rosman Ct.	October 1-2
Brevard	2
Spring Creek, Roaring Fork	8-9
Leicester, Brick Ch.	15-16
Haywood Street	16

GREENSBORO DISTRICT
A. W. Pyle, P. E.
508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

Carraway Memorial	July 31
Park Place	August 7
Walnut Street, night	7
W. Greensboro, Muirs Chapel	13-14
Glenwood, night	14
Uwharrie, Concord	20-21
Ashboro, night	21
Pleasant Garden, Bethlehem	28
Jamestown, Jamestown, night	28
Randleman, St. Paul, Q.C. 4 p.m., 3, ngt.	Sept. 4
Deep River, Central Falls	11
Centenary	11
E. Greensboro, Mt. Pleasant	10-11
Main St., High Point, night	11
Cokeridge, Mt. Olive	17-18
Ramsey, F'nkville, F'nkville, night	18
West Market	25
Gibsonville, night	25
Randolph, Mt. Vernon	October 1-2
Wesley Memorial, 11 a. m.	2
East End, night	2
Wentworth, Bethlehem	8-9
Reidsville, 11 a. m.	9
Bethel, night	9
Ruffin, Ruffin	16
Spring Garden, night	16

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

Webster-Cullowhee, E. Laporte	July 30-31
Sylva, night	30
Canton, a. m.	August 7
Waynesville, night	7
Franklin Ct., Clarks Chapel	13-14
Macon Mulberry	14-15
Franklin, night	15
Haywood, Finchers Chapel	20-21
Clyde, Elizabeth, p. m.	21
Murphy Ct., Tomolia	27-28
Hayesville, Tusquitee, Tues.	30
Hivassie, Brasstown	Sept. 3-4

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Bryson-Whittier, Hrvson	10-11
Shoal Ck. & Echota, Shoal Creek	17-18
Jonathan, Sat.	24
Waynesville Ct., Sun. a. m.	25
Bethel, Harmony Grove, 3 p. m.	25
Glenville	1-2
Highlands	2-3
Robbinsville	8-9
Judson, Judson, Tues.	11
Fines Creek, Fines Creek, Sun.	16

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
THIRD ROUND

Bald Creek, Elk Shoals, 11 a. m.	July 29
Spruce Pine, Bakersville, ngt & 11 a.	30-31
Mill Spring, New Hope, 11 a. & 2 p.	7
Cliffside, Avondale, 11 a. m.	August 21
Henrietta, Carolee, 8 p. m.	21
Old Fort, O. F., Sat. 11 & Sun. 11	28
N. McDowell, N. Catawba, 3 p. m.	28
Morgan on Ct., Mt. Pleasant, 11	Sept. 3-4
Enola, Dentons, Sun. 3 p. m.	4
Glen Alpine, 5 p. m.	4
Bostic, Hopewell, 11	10-11
Roads Riv., Wesley, Sat. 3 & Sun. 3	10-11
Forest City, F. C., 3 p. m.	11
Connelly Spgs., R. Col., Sat. 3 & 8	17
Table Rock, O. H., Sat. 11 & Sun. 3	17-18
Morganton Sta., 11 a. m. & 8 p. m.	18
Thermal City, Trinity, Sat. 11	24
McDowell, Nebo, Sat. 3 p. m.	24
Marion Sta., 11 a. m.	25
Marion Ct., Providence, 3 p. m.	25
E. Marion Marion Mills, 8	25

Bald Creek, B. C., Sat. 11 a. m.	October 1
Burnsville Sta., 11 a. m.	2
Micaville, Shoals, 3 p. m.	3
Spruce P. & B., S. P., 11 a. m.	3
Mill Spring, Beth., Sat. 11 & 1	8
Rutherfordton, R. Sun. 11 & Mon. 9	9-10
Spindale & A., S. Sun. 8 p. m.	9
Pastors see that all collections are looked after, please.	

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

Pilot Mountain, Fairfield	July 30-31
Stokesdale, Zion	August 6-7
Leaksville, night	7
Draper, Draper, 11 a. m.	14
Spray, night	14
Mt. Airy Ct., Epworth	20-21
Jonesville, Grassy Creek	27-28
Elkin	28
Dobson, Dobson	Sept. 3-4
Rural Hall, Mt. Pleasant	10-11
Madison, Madison, 11 a. m.	18
Mayodan, Mayodan, 3 p.m. & night	18
Summerfield, Lee's Chapel	24-25
Danbury, Delta	October 1-2
Walnut Cove, Palmyra	8-9
Yadkinville, Center	16-18

NORT HWILKESBORO DISTRICT
J. W. Williams, P. E.
FOURTH ROUND

Jefferson Ct., Orion	July 30-31
Elkland Ct., Cranberry	August 6-7
Warrenton Ct., Mill Creek	13-14
Creston Ct., Mt. View	20-21
Helton Ct., Greenwood	27-28
Watauga Ct., Henson Chapel	Sept. 3-4
Boone Ct., Boone	4-5
Avery Ct., Jonas Ridge	10-11
Elk Park Ct., Montezuma	11-12
Laurel Springs Ct., Mt. Zion	17-18
Sparta Ct., Union	24-25
North Wilkes Ct., Union	October 1-2
N. Wilkesboro Sta., N. Wilkesboro	2-3
Wilkes Ct., Beulah	3-9
Wilkesboro, Roaring River, night	9-10

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

Woodleaf Ct., Cleveland, 11 a. m.	July 30-31
East Spencer, 8 p. m.	31
Salem Ct., Oak Grove, 11 a. m.	August 6-7
Epworth, 8 p. m.	7
Kannapolis Ct., Shiloh, 11 a. m.	13-14
Kannapolis Sta., 8 p. m.	14
Harmony, 8 p. m.	17
New London, Bethel, 11 a. m.	20-21
Gold Hill, Wesley's Chapel 1:30 p. m.	21

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

South Fork, Palm Tree, 11 a. m.	July 30-31
Lincolnton, 8 p. m.	31
Polkville, Kasar, 11 a. m.	August 6-7
Shelby, Central 8 p. m.	7
Rock Springs 11 a. m.	13-14
Cherryville, Bethlehem, 11 a. m.	20-21
East End, 8 p. m.	21
Crouse, Antioch, 11 a. m.	27-28
Ranlo, 8 p. m.	28
Shelby Ct., Pine Grove, 11 a. m.	Sept. 3-4
Kings Mt., 5 p. m.	4
Lowesville, Snow Hill, 11 a. m.	10-11
Mt. Holly, 8 p. m.	11
Lincoln Ct., Ivey, 11 a. m.	17-18
Franklin Ave., 8 p. m.	24
Dowell, 11 a. m.	25
Dallas, High Shoals, 11 a. m.	25
McAdenville, 8 p. m.	25
Stanly, 11 a. m.	October 2
South Gastonia, 8 p. m.	2
Bessemer, Concord, 11 a. m.	9
Belmont, 8 p. m.	9

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Main St., 8 p. m.	11
Mayworth, 1 a. m.	16
East Belmont, Ebenezer, 3 p. m.	16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.	

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND

West End gr. conf. Oct. 5, ngt. & a.m.	7
Grace gr. conf. Oct. 3, night & night	7
Welcome Ct., Erlanger	14-14
Thomasville Ct., Unity, 3 p. m.	14
Davison Ct., Olivette	20-21
Salem or conf Oct 4, ngt. & night	21
Lewisville Ct., Doub's	27-28
South Side gr. conf. Oct. 12, ngt. & ngt.	28
Hanes, Clemmons-Hanes, night	Sept. 2
West Davie, Zion, 11 a. m.	3
Coolidge gr. conf. Sept 29, night	4
Advance, Mocks, 3 p. m.	4
South Side Ct., Vernon, 11 a. m.	5
Kerns Vt-Oak Ridge, Oak Ridge, 11 a.m.	11
Linwood Ct., Wesley	17-18
Lexington, First Ch., 3 p. m. & night	18
Forsyth Ct., Mt. Tabor	24-25
Walkertown, 3 p. m. & night	25
Mocksville, night	30
Davie Ct., Hardison	October 1-2
Farmington Ct., Farmington, 3 p. & ngt.	2
Denton Ct., Denton	8-9
New Hope Ct., New Hope, 3 p.m. & ngt.	9
Thomasville, Main St. & S.Thom. ngt.	10
Centenary, night	13
Burkhead, night	14

DURHAM DISTRICT
M. T. Pyle, P. E., Durham, N. C.

Milton, Connelly's	July 29
Yanceyville, Bethel	30-31
Calvary, 8	August 3
Durham Ct., Pleasant Green	6
South Alamance, Cover Garden	7
Mebane, 8	7
Carr	10
Person, Lea's Chapel	13-14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

Chowan, Bethany	July 30-31
Hertford, night	31
Kennekeet, Rodanthe	August 3
Hatteras, Hatteras	5
Roanoke Island, Manteo	7
Dare, Mashoes	8
Kitty Hawk, Nag's Head	10
Pantego & Belhaven, Pantego	14
Roper, Pleasant Grove	21-22
Columbia, Scuppernon	27-28
Tyrell, Gum Neck	September 3-4

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.

Roseboro, Holly, 11 a. m.	July 29
Stedman, Bethabara	30-31
Hemp, Mt. Carmel	August 14-15
Pittsboro, Brown's Chapel	20-21
Haw River, Ebenezer, 11 a. m.	22

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
THIRD ROUND

Ocracoke & Portsmouth, Portsmouth	July 30-31
Straits, Harker's Island	August 3
Harlowe, Ct., Tuttle's Grove	4
Mt. Olive, Falling Creek	6-7
Mt. Olive & Calypso, night	7
Goldsboro Ct., Mt. Carmel, 11 a. m.	13-14
Goldsboro, St. John, night	14

RALEIGH DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

Youngsville, Rock Spring, 11 a. m.	July 30-31
Louisburg, 8 p. m.	31
Granville, Calvary, 11 a. m.	August 6
Creedmore, Grove Hill, 11 a. m.	7
Benson, 4 p. m.	12
Four Oaks, 11 a. m.	13-14
Smithfield, 8 p. m.	14
Kenley, Buckhorn, 11 p. m.	20-21

ROCKINGHAM DISTRICT
J. H. Shore, P. E.
THIRD ROUND

Rowland, Asbury	July 29
Caledonia, Caledonia	30-31
Maxton	31
Mt. Gilead Ct.	August 6-7
Mt. Gilead	7-8

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND

Chadwick, 11 a. m.	July 31
Calvary, night	31
Belmont Park, 11 a. m.	August 7
Brevard Street, night	7
Tryon Street, 11 a. m.	14
Spencer Memorial, night	14
Trinity, 11 a. m.	21
Dilworth, night	21
Pineville, Harrison, 11 a. m.	27
Pineville, Marvin, 11 a. m.	28
Hawthorne Lane, night	28
Lilesville, Lilesville, 3 p. m.	Sept. 3
Lilesville, Lilesville, 11 a. m.	4
Matthews, Matthews, night	4
Unionville, Mill Grove, 11 a. m.	10-11
North Monroe, night	11
Prospect Trinity, 11 a. m.	17-18
Monroe, Central, night	18
Marshall, Center, 11 a. m.	21-25
Polkton, Polkton, night	25
Ansonville, Salem, 11 a. m.	October 1
Seversville, Trinity, 11 a. m.	2
Thrift Moore's, Moore's, night	2
Hickory Grove, 3 p. m.	5
Duncan Memorial, night	5
Wachaw, Mineral Spring, 11 a. m.	7
Weddington, Wesley Chapel, 11 a. m.	8-9
Morven, 11 a. m.	15-16
Wadesboro, night	16

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

Mt. Zion, Mt. Zion, 11 a. m.	July 30-31
Huntersville, Huntersville, 3 p. m.	30-31
Mooreville, Cen., Mooreville, ngt.	30-31
Cool Springs, Rose ch., 11 a. m.	August 6-7
Olin, Olin, 3 p. m.	6-7
Westview, Fairgrove, 11 a. m.	13-14
Maiden, Mays ch., 3 p. m.	13-14
Newton, Newton, night	13-14
Stony Point, Stony Point, 11 a. m.	20-21
Alexander, Carsons, 3 p. m.	20-21
Ball Creek, Camp Ground, 11 a. m.	27-28
Catawba, Camp Ground, 11 a. m.	27-28
Broad St., Statesville, night	27-28

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
THIRD ROUND

Williamson & Hamilton	July 29
Scotland Neck	30-31
Roanoke, Calvary	August 6-7
Littleton, night	7

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND

McKendree, Conetoe	July 30-31
Robersonville, Stokes	31-Aug 1
Preaching without quarterly conferences:	
Rocky Mount, First Church, 11 a. m.	August 7
Rock Mount, Clark St., night	7
Bailey Ct.	14
Spring Hope Ct.	21
Rocky Mount Ct., Yorks	28
Nashville, night	28

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
THIRD ROUND

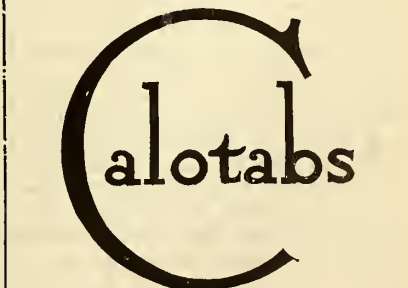
Magnolia, Carltons, a. m.	July 29
Rose Hill, Charity, a. m.	30-31
Town Creek, Shiloh	August 5
Shallotte, Andrews Chapel	6-7

TO THE PUBLIC
Doubtless there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them. If you will only write a confidential letter to Keeley Institute, an old and reliable institution, a way will be shown you. All correspondence in the strictest confidence, and in plain envelope. Do not delay. It may mean a life saved for much usefulness. Address,
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GREENSBORO, N. C.

NOTICE

(Continued from page 8.)

and is arranged in daily lessons for sixteen weeks, requiring real study and much parallel reading. We are sure that for a class having a splendid teacher, all wanting to do genuine study, it is fine, but we are afraid it is a little hard for the majority of our young people's classes. We suggest that the young people use for their classes, particularly if they have had no Bible classes previously, "Great Characters of the New Testament," or "Thirty Studies About Jesus." In the introduction to "Great Characters of the New Testament" the editors say "There is no thought on the part of either author or editors that the book is a sufficient or complete text book on the New Testament. It is believed to be so simply written, and so interesting narrative, that it can be used in situations where a more thorough and technical treatment would be impracticable. It is hoped that the use of this book will create an interest in the New Testament that will lead to further study. It is intended to serve merely as an introduction to New Testament study." The book, "Thirty Studies About Jesus," has short chapters, headed by Scripture references for supplementary readings, followed by the passage from the Bible for study, the comments on it, and a few questions on the whole, and would be splendid for the young people, but in our humble judgment too hard for the Juniors, unless their leaders or teachers learn it and tell it to them. "Great Characters of the New Testament" would be better for the children, too, though even that the leaders would have to either read to them or tell them the story of each chapter. We suggest that "Marks of a World Christian" be used for individual devotional reading, or by classes of the older young people for study. The

daily Bible readings, with comments on the text, followed after seven days by comment for the week for nine weeks, make a most interesting book and deeply inspirational. At the end of each chapter are appended questions for discussion. The adults, too, might gain much information and inspiration from reading this book.

Mrs. J. LeGrand Everett,
Supt. of Study and Publicity.

HARVEY DISMAYED HEARERS

The Rev. Frederick Lynch, D. D., editor of Christian Work, was present at the dinner given in London in honor of our ambassador to the Court of St. James, and is a first-hand witness to the impression made upon those present by the now well-known utterances of Mr. Harvey.

After describing the scene, recounting some of the statements of Premier Lloyd George in welcoming the American ambassador and the very hearty reception accorded him, and the earlier part of his address, Dr. Lynch comes to speak of the effect of his words concerning America's attitude toward the League of Nations in the following statement:

"After these words and after Lloyd George's passionate appeal that America come over and lead Europe out of the awful mess of feuds and quarrels, everybody was expecting a declaration to the effect that America had come to stay and would find some way to enter the League of Nations; consequently when Mr. Harvey exclaimed with great emphasis that America would have nothing to do with the League, one way or the other, not even with any of its commitments, his words fell like a thunderbolt on the expectant audience. I do not think I ever saw such blank dismay and discouragement depicted on human countenances. Of course, out of courtesy no one could say anything,

but it was quite evident that Earl Curzon, who replied to Mr. Harvey's speech, was reflecting the dismay of Europe when he spoke. At my own table every man exclaimed, 'It can't be so!'"—Pittsburgh Christian Advocate.

"WHEN IN ROME"

"Father," said a little boy thoughtfully, as he watched his parent collect his notes and arrange the slides for a parish entertainment, "why is it that when you spend your holiday in the Holy Land you always give a lantern lecture on it? You never do when you have been to Paris!"—London Morning Post.

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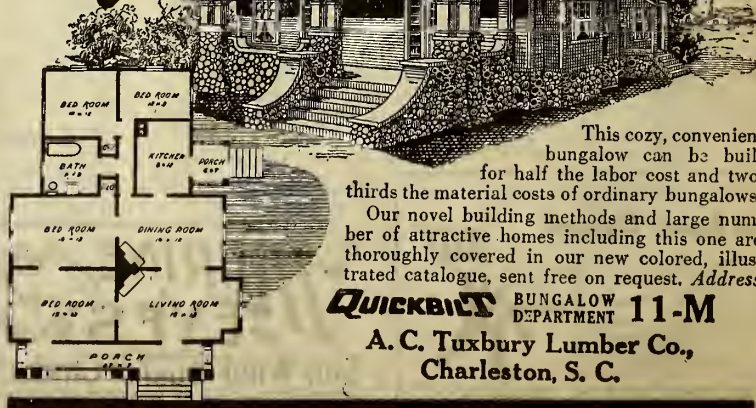
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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, AUGUST 4, 1921

Number 31

PLEASE SIGN YOUR NAME

Speech is a wonderful thing. By it the thoughts of one mind are conveyed to another and each person reveals to the world what manner of man he is. By speech each individual makes known to his fellows the reaction of his soul toward the currents of life and action about him. It makes possible self-expansion.

But occasionally a man throws off in an anonymous and impersonal way thoughts which he is not willing to be known as expressions of himself. While he thinks them, he is not willing to stand for them. Perhaps it is the imp in him speaking, or he feels inclined to let his mouth run ahead of his brain.

At rare intervals every paper receives an anonymous letter. These communications puzzle, interest, amuse and sometimes annoy. They also provoke, because it is impossible to ascertain the value of an opinion tossed into the current of thought from an indefinite nowhere, and disappoint, because they indicate that the writer is not willing to bear the responsibility of what is written.

The Advocate, of course, comes in for its share of such letters. Sometimes they come from people that have not considered the ethical side of the matter, and sometimes they come from people that ought to know better, and do know better. Recently, the editorial pages of an issue were returned with the margins written over with comment, and over the face of one editorial were the words, "Now you know you are not sincere in this."

A remark like that, of course, calls for more talk. An editor may expect to have some of his opinions rejected, and now and then his sincerity may be questioned, but when somebody tells him in so many words that he is not "coming clear," he likes to know who it is in order that the conversation may be continued. Therefore it is more desirable that the writer of a letter, in which the motives of the editor are questioned, should sign his name.

No doubt a man obeys a perfectly natural impulse, when he writes an anonymous letter. There is, perhaps, somebody that needs to see himself as others see him. Maybe he has been "giving himself airs" or acting with an unusual degree of asininity, and a public benefactor feels that it would be proper to take the exalted brother down a peg or two. Consequently, some man, who desires to remain unknown, takes his pen in hand and "gets him told."

Don't do it. If you are willing to write such a letter and say plainly, "I, John Brown, say so and so," well and good. But if you prefer not to assume responsibility for what you would like to say, it is better to leave it unsaid.

All plans and movements have their vulnerable side. In every attempt to go forward there is a danger that principles may be contradicted or overlooked and that important facts may be lost sight of. Organization may be perfected at the expense of individual initiative and somebody, unwilling to be thought of as blocking the wheels, drops an anonymous word.

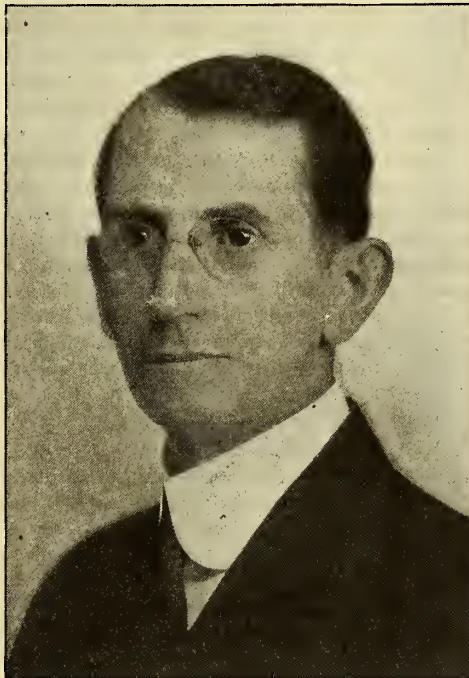
It is all right to say the word of caution, if you are willing to speak it in the open. If you feel the impulse coming on, sit down and write the letter. Read it over carefully, in order to make sure that it rightly expresses your sentiments, and then either sign your name, or toss it into the fire. Never throw off a word that you are not willing to have stand as a part of the expression of your personality.

A few months ago there came to the Advocate an article describing a wonderful invention, called "the prayolian." If that piece of mechanism can do half that was claimed for it, it is something that no pastor can afford to be without. But unfortunately the article was unsigned, and therefore the information contained in it could not be verified. Please sign your name.

CRUSADE FOR A SUNDAY LAW

As Peter the Hermit went through Europe preaching the crusade against the Mohammedans, excited audiences hung breathlessly upon his words, and thousands of men, women and children, spontaneously crying, "God wills it, God wills it," started out with their fiery leader to snatch the Holy Sepulcher from the hand of the despicable Turk. Seven times in succession the attempt was made, and while the object in view was not achieved, the zeal displayed has given to the world a word which is applied to every united effort to accomplish a great moral or religious end.

The papers carry an account of a recent Sunday crusade, led by Hon. Noah W. Cooper, of Nashville, Tenn., as the culmination of an undertaking in behalf of the American Sabbath. Mr. Cooper visited a large number of annual conferences last year and succeeded in nearly every instance in getting the committee on Sabbath observance to incorporate in its report an appeal to congress to pass a pro-



REV. J. H. BARNHARDT
Pastor West Market St. Church, Greensboro who is now on the high seas on his way to visit European countries.

posed Sunday law. These reports, which Mr. Cooper earnestly supported before the conferences, were adopted, and he was able to go to Washington with the official endorsement of the great majority of the representatives of the Methodist Episcopal Church, South.

Soon after the resolutions were passed by the Tennessee Conference, Mr. Cooper wrote Senator K. McKellar, requesting that he introduce the following bill:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

1. Hereafter it shall be unlawful for any person in the employment of the United States to work or carry on his ordinary vocation on Sunday.

2. It shall be unlawful for any person or corporation to operate on Sunday any freight or passenger train, or mail train, or any other train, or part of a train, on Sunday in the carrying on of interstate commerce, trade, or traffic of any kind.

3. It shall be unlawful for any postoffice to be open on Sunday or to deliver mail on Sunday; it shall be unlawful for any mail to be carried or delivered on Sunday by any employee of the United States, whether in city or country.

4. It shall be unlawful for any newspaper or other

paper or publication published or purporting to be published on Sunday to be received, carried, or delivered as mail by any agency of the United States, in any postoffice, or over any route under the jurisdiction of the United States.

5. It shall be unlawful for any person or corporation engaged in interstate commerce or carrying on any business or vocation under the laws of or with the permission or license from the United States, or any of its agencies, to do or carry on any ordinary vocation or business on Sunday, the purpose of this act being to express our national determination to honor the Sabbath day and keep it holy, as God commands, thereby securing for all that opportunity for spiritual and bodily refreshment decreed by our Lord for the happiness of all men and the safety of all nations.

6. Any person who does any of the things above declared unlawful, or who procures or aids another in doing any of the things above declared unlawful, shall be guilty of a misdemeanor and punished upon conviction by due process of law by a fine of not under \$100 nor over \$10,000 for each offense, and by imprisonment for not over six months, in the discretion of the court.

7. And any corporation that does or aids in doing these forbidden things shall upon conviction be fined not less than \$1,000 nor over \$100,000, for each offense, and upon conviction a second time for like offense shall forfeit its charter and franchise and be enjoined from operating in interstate commerce; Provided, however, That emergency instances of charity and necessity are not included nor punishable under the provision of this act.

After waiting a month for a reply that did not come, Mr. Cooper wrote the Senator expressing regret that no answer had been received and begging him to introduce the bill. Whereupon, Senator McKellar replied that the delay in answering had been caused by the fact that he had been unable to make up his mind as to the wisdom of introducing such a bill. "I have been thinking about the proposition," he said, "and have been making inquiries among senators about the chances of passage of such a bill. I am in doubt whether this is the way to proceed in the matter. I am not in the least doubt about Sabbath breaking, but I am in serious doubt whether a bill of this kind would afford a solution. To undertake to restore an observance of the Sabbath by Federal law without inculcating the wisdom and duty of Sabbath observance in the people at home seems to me certainly to be the wrong method of approach. I have not suggested the matter to a single legislator here who has approved. All say that the bill would die in the committee, or could not in any event get anywhere in the Senate."

The Congressional Record of February 20 contains the following entry: Mr. McKellar. Some weeks ago I received a request to introduce a bill against Sabbath breaking. I desire to put into the Record, without reading, the letter preferring that request, my reply thereto, and a copy of the proposed bill. There being no objection, the matter was ordered to be printed in the Record.

The crusade is on, and the eloquent, fiery leader is here; Peter the hermit never burnt with a more consuming passion than that in the heart of Noah W. Cooper. And the Sunday question is a most pressing one. But the truth is that neither members of congress nor the people generally have made up their minds as to the nature of the law that should be passed.

Rev. Charles M. Lance, of Rosemary, is attending the summer term of the Bible Teachers' Training School, New York. This is the tenth summer term of this noted school, and the courses offered cover the whole field of a live preacher's interest. Emphasis is laid upon the English Bible, eight courses being given in a study of it. Mrs. Lance is also in New York visiting her sister.

PLAN TO INSURE OUR PREACHERS

At the last session of the North Carolina Conference Brother J. O. Guthrie, who loves Methodist preachers and understands insurance as few men do, presented a plan by which the life of every preacher in the conference might be insured, the premiums to be raised and paid through an assessment on the various pastoral charges. A committee was appointed, and through the advice of Mr. Jos. G. Brown, chairman of that committee, a circular letter has been sent to every member of the conference. Up to date only about half of the members have responded, and every preacher is urged to attend to the matter at once, as nothing can be done toward perfecting the plan until the average age of those upon whose lives the insurance would be placed can be ascertained.

Some churches have already resorted to this plan, among them the Episcopal Church, which carries \$5,000 upon the life of each one of its clergymen. Brother Guthrie proposes to place \$3,000, or whatever amount the conference may designate upon the life of each member. The least that the preachers can do is to give him and the committee the data necessary for laying the plan definitely before the conference. Let him hear from you at once, brethren.

OFF FOR EUROPE

On Monday night Revs. G. T. Rowe, J. H. Barnhardt and Mr. C. H. Ireland, all of this city, left over the Southern Railway for New York City, from which place they sailed today for a tour of several European countries. They will land in about two weeks at Naples and take a look over Italy. From there they go to Switzerland, France, Belgium and into England. Bros. Rowe and Ireland go as delegates from the Southern church as delegates to the Ecumenical Missionary Conference, which will convene in Wesley Chapel, City Roads, London, on the 6th of September and remain in session for about ten days. Dr. Rowe will deliver an essay on the ninth day of the session. These gentlemen will be joined in London by Rev. M. T. Plyler, presiding elder of the Durham district, who is also a delegate, and who will address the conference on the third day of its meeting.

During the absence from the Advocate office of the editor, he will furnish us with a weekly letter telling us of what he gathers across the waters. We are sure that these letters will prove to be interesting to all the readers of the paper. He will furnish us first hand stories of the conference, which should be read by every Methodist in the state.

We pray that a kindly providence may watch over these brethren and their homes while they are away from us.

AN EVENING AT BETHEL

It was the pleasure of the assistant editor to worship with that plucky little congregation that is served by the Rev. H. M. Blair, who is due the credit to a large extent for what the North Carolina Christian Advocate is today. Never was there a man that labored more wisely, earnestly and faithfully at a job than he did when he was in charge of this office, and he took the same qualities with him back into the pastorate and has succeeded beyond the expectation even of himself. He was assigned by the last conference to Bethel church in the suburbs of this city which he organized some fifteen years ago. At the beginning of his pastorate this year there was a membership of less than sixty-five. Under his wise guidance and earnest efforts the membership has nearly doubled, and he has a fine Sunday school with an increasing attendance. The finances were largely increased and everything is paid up to date. The quota for that church in the educational campaign was over subscribed, and all departments of church work are in fine shape.

A good size congregation greeted us on Sunday night, and we have never received a more attentive hearing.

Bethel will some of these days be a charge that is sought after by the preachers of the conference.

Rev. H. C. Sprinkle is not only a good preacher and one of the best pastors in the Western North Carolina Conference, but is also a fine gardener. It is worth a trip over on Arlington street just to see those fine tomatoes in his garden, and they are good, too. He gave us a "pounding" the other day.

THE NEW EDITOR

If the reader will refer to last week's issue, he will find on page two an article on "The Lesson of the Daisy," written by Rev. Alva W. Plyler. When the author was penning it he did not suspect that at the very hour when it was coming from the press, the members of the Board of Publication would be unanimously electing him editor of the Advocate. One can see from that article that the author can write profoundly upon simple subjects, and other products from his pen reveal the fact that he has another equally precious gift, namely, the ability to write upon profound subjects simply.

Brother Plyler has made several successful ventures in authorship, and the Advocate is already indebted to him for services rendered from time to time, the paper having been practically in his charge for a period of three months during the incumbency of Rev. H. M. Blair. The readers of this paper and of the dailies as well are already more or less familiar with his style, and expressions of commendation of the Board of Publication on account of its action last Thursday are heard on every side.

Brother Plyler comes to the Advocate in the prime of mature manhood—Mrs. Plyler will light fifty-four candles on his birthday cake on the fourteenth of next September—after a preparation which has extended all the way from the plowhandles to one of the greatest universities in the land. He received his degree at Trinity College in 1892 after a course of four years, during which he enjoyed the distinction of playing on Trinity's first, last and only football team that held the championship of the South. Having joined the conference in 1892, he has served every variety of pastoral charge from mountain mission to city station and has gained through actual experience a sympathetic understanding of the problems of the pastorate.

Some of the charges served by Brother Plyler are: Hot Springs, Pineville, Asheboro, Weaverville, Wadesboro, Lexington, Trinity, Charlotte, and Centenary, Greensboro; Asheville, Salisbury, and Greensboro Districts. His genial disposition, courteous manner and sympathetic demeanor have made him universally beloved and popular, and he has been uniformly successful in every task that the church has placed in his hands. His friends are confident that he will render his finest service in the position of editor, which came to him through the spontaneous action of the board.

Brother Plyler spent the year 1909 at the University of Chicago, which, by the way, is no place for those who like to have their mental pabulum ladled into them in expurgated and predigested form, but which acts as a wholesome tonic upon those who have learned to discriminate and think for themselves. While there, he gave special attention to theology, sociology and journalism, thus unconsciously preparing himself more fully for the work that he will soon be called upon to do.

The new editor has made a sympathetic study of Methodist history, giving special attention to North Carolina; and he loves Methodist tradition and doctrine. He is at the same time abreast with all of the best thought of the present day and has his face toward the future. Those who love the great church that the Advocate represents may feel assured that none of its interests will be neglected, and those who are eager to face the coming time with open and alert mind may know that they have in him a spokesman who knows what he is talking about.

The Advocate congratulates the Methodists of North Carolina on account of what is in store for them through their church paper. It also congratulates Rev. A. W. Plyler upon the opportunity that awaits him at the close of the next session of the Western North Carolina Conference.

Mr. J. B. Sherrill, editor of the Concord Times, and one of the strong Methodist laymen of that city, was elected president of the North Carolina Press Association at its meeting in Morehead City last week. Brother Sherrill was for more than a quarter of a century secretary of the association, but resigned about a year ago. The editors just would not allow him to be without an office. Miss Beatrice Cobb, editor of the Morganton-News Herald, and another dyed-in-the-wool Methodist, was elected secretary of the association. No better selections could have been made.

IN THE WAKE OF THE MOB

It is refreshing to read of a certain incident that followed in the wake of the terrible Tulsa race riot. Bishop Mouzon, of the Southern Methodist Church, was the outstanding preacher on the following Sunday. He preached to a crowded house, and took a collection to rebuild the Colored Methodist Episcopal Church that had been burned during the riot.

A member of the congregation was Brother Cline, whose son had been killed during the battle between the whites and the blacks. Brother Cline arose and avowed that he had no race prejudice in his heart, and gave \$50.00 to head the collection for the rebuilding of the negro church. A large amount was enthusiastically subscribed.

The Oklahoma Methodist, official organ of the Southern Methodist Church in Oklahoma, says: The homeless negroes have been taken in by the white people, fed and clothed and protected. Tulsa deeply feels the shame and disgrace of the tragedy and proposes to rebuild the devastated section. All the churches in the city were thrown open and the negroes taken in to be fed and protected.

Many of our people do not know just what caused the riot, so we give the following from the Oklahoma Methodist: "About nine o'clock in the evening of May 31, the citizens of Tulsa were terrorized by an armed mob of negroes parading the business section of the city. The police persuaded them to go back home, but in a very short while they returned with increased numbers, becoming more threatening and menacing life and property. The police seemed powerless to control the mob and the whites soon armed themselves and after a desperate fight drove the negroes back to 'Little Africa' where the negroes barricaded themselves and the fight was kept up at intervals all night long to break out in fury the next morning. The battle raged until about 9 o'clock when Adjutant General Chas. F. Barrett arrived with 100 national guards and restored order.

"As a result of the outbreak the whole of the negro section of the city was burned and the authorities report 10 white men and 20 negroes dead, with something like 150 wounded, the larger part of the wounded being negroes. About 8,000 negroes are now without homes, clothing or food."

Bishop Mouzon, according to the Methodist, cited a prominent but radical negro editor, Dubois, editor of "The Crisis," as a probable cause of the riot. Agitators, both in industrial and social circles, are generally a cause of trouble and possible bloodshed. When the agitator is silenced there will be less bloodshed and more peace and prosperity.—Alabama Advocate.

CENTENARY GIVING TO DATE

Reports on Centenary payments to June 30 show a total of \$11,349,722. This does not take into account credits, but does include amounts paid by Sunday schools and Epworth Leagues. The total amount pledged not including credits is \$36,919,166, hence we have paid but thirty per cent of our pledges. The Virginia Conference leads in amount paid, with a total of \$987,216. In percentage of pledges paid, the Pacific Conference leads, its percentage being 46.7. In the face of adverse financial conditions, the payments to date for 1921 compare favorably with 1920, but we are far below the amount due to this date. The next few months should show a large gain in amount paid, and in this special effort every Methodist congregation and every member who made a Centenary pledge should have a part.

THE SUNDAY SCHOOL AND THE CENTENARY

A feature of the Centenary Movement that promises great things for the church of the future is the part the Sunday schools of Southern Methodism are having in this great enterprise. More than fifty per cent of our Sunday schools made Centenary pledges and to date they have paid on these pledges 690,712. Only a few years ago the entire church did not pay as much for foreign missions during any two years period as have the Sunday schools since May, 1910. It is an encouraging showing, but the Sunday schools should carry that total to \$1,000,000 by January, 1922. It will be done and even more if all of the schools that have made pledges will bring their payments up to date within the next few months.

PEOPLE AND THINGS

Lumber is now on the ground for a new church at Emma in the Asheville district.

Rev. W. O. Goode, pastor of Park Place church, this city, is off on a few weeks' vacation granted him by his congregation.

The Cleveland Star speaks in high praise of a sermon recently delivered by Rev. W. E. Poovey to the children of Central Methodist church in Shelby. His subject was "Water."

Miss Lucy Chase, daughter of Bishop and Mrs. Collins Denny, will be married to Mr. Thomas Elbert Wright at Monument Methodist Church, Richmond, Va., on the 10th of August.

Mr. C. E. Wetherbe, of Faison-Lake Junaluska, and a big-hearted layman, called to see us the other day. Sorry we were out, but Brother Wetherbe left us a pencil which we appreciate.

Rev. A. Burgess, of the Proximity charge, this city, will conduct the singing at Camp Free, near Rutherford College, where Rev. Jim Green is to begin on the 11th of August, his first camp meeting at this new camp ground.

The Bethel congregation, Ashville, is looking for a new location upon which to erect a new house of worship, and so soon as the proper place is secured it is the intention of that congregation to build a modern house of worship.

Rev. L. P. Bogle, of the Rural Hall charge, is in the midst of an interesting meeting at Mt. Pleasant church. We learn that there have already been something like 60 conversions, and the meeting continues with increasing interest. Brother Bogle goes from this church to Antioch, where he will hold a series of meetings.

Rev. J. C. Brown, of the China Grove charge, closed a meeting at Bethpage last week. Sunday he began at Unity and is being assisted by Rev. C. W. Vick, of the Badin charge. Brother Brown received a severe pounding recently. He received from one to one hundred pounds and of everything that is good to eat.

Rev. A. C. Gibbs, the increasingly popular pastor down at Ashboro, was a visitor to the Advocate office Monday. He reports that he held an interesting church conference Sunday morning, taking all the morning hour for that purpose. Brother Gibbs is enjoying a great year at Ashboro, and the people down that way want the other elders to keep their hands off of him for about two more years.

We should like very much to call the attention of the departmental contributors to the fact that it is necessary for them to get their matter here on time. The Woman's page and Sunday school department should be here not later than Friday noon. The Epworth League and Orphanage not later than early Monday morning. If this matter is not in by these dates we cannot assure the contributors that they will be published that week.

Rev. H. C. Ewing, of the Poulán charge, South Georgia Conference, called to see us last week. He was on his way to Burlington to assist Rev. D. A. Petty in two meetings on the Burlington circuit. Brother Ewing is a native of North Carolina, having gone from Montgomery county to Georgia several years ago. He is in the state until the next session of his conference on account of the ill health of Mrs. Ewing.

A phone message from Brother D. H. Dixon, of Goldsboro, conveys to the Advocate the welcome news that that city has just passed through one of the greatest revivals in its history. Under the powerful preaching of Evangelist Ham about twelve hundred people have professed conversion, and the moral and spiritual life of the town has been wonderfully quickened. The Advocate has the promise of a full report, which it hopes to give to its readers next week.

Strange things happens at times. Just think of two elders getting pounded in one year. Wooten over in the Raleigh district and now it is Willis way up in the Asheville district. He was sitting the other day in his easy chair thinking where the next day's supply was coming from when two high motored cars drove up to the district parsonage at Weaverville, and unloaded more good things to eat than the elder had seen in many days. Some of the good women of the West Asheville charge were responsible for the embarrassment of the presiding elder.

Rev. J. A. Martin will assist Rev. E. M. Hall in a series of services at Benson, beginning on September 17th.

Rev. W. E. Poovey assisted Rev. J. C. Keever in a series of services at Sulphur Springs recently. The meeting was very satisfactory as to its results.

Rev. A. R. Surratt was the officiating minister at Kannapolis on July 31st, when Miss Leith McDuffie and Mr. J. F. Thomason were united in marriage. Congratulations to the happy couple.

The presiding elders of the Western North Carolina Conference will meet in the interest of the Centenary Movement at Junaluska next week. It is expected that all the elders will be present.

The Brevard congregation, in the Asheville district, recently subscribed \$40,000 for the purpose of erecting a modern Sunday school building adjoining their church.

Rev. E. M. Hall reports that the Benson circuit, of which he is the pastor, was one of the few charges in the North Carolina Conference that raised its quota in full in the recent educational campaign.

Rev. J. W. Moore, pastor of Broad Street, Statesville, is preaching for Rev. D. R. Proffitt this week at Mt. Pleasant, a large and up-to-date country church, seven miles east of Greensboro. The people are delighted with Mr. Moore's preaching.

Rev. John F. Kirk, the smooth-going and alert elder of the Salisbury District, came in to see us on Tuesday. According to Brother Kirk everything is going good on the Salisbury and that fine reports will be made at the Annual Conference at High Point.

Rev. C. F. Sherrill is in a meeting at Lowe's church near Reidsville this week. He is being assisted by Rev. A. W. Plyler, the presiding elder of the Greensboro district. Rather odd to see an elder out holding protracted meetings—guess the action of the Board of Publication last week had something to do with it.

Rev. H. L. Brown, of the North Carolina Conference, who was appointed to the Elm Street and Pikeville charge in the Goldsboro district at the last session of the conference, but was relieved so that he might attend school this year, is now supplying some pulpits in Vermont for the M. E. Church. He will return home in time for conference and will take work next year.

The Advocate is in receipt of the following announcement which will be of interest to its readers: Reverend and Mrs. Bascomb York announce the marriage of their daughter Alleine to Mr. Joseph Esley Reinhardt on Saturday, the thirteenth of July, nineteen hundred and twenty-one, Lincolnton, North Carolina. We extend felicitation to the happy couple.

The Hendersonville News brings us the information that the good people of that city are making special efforts to retain Rev. M. F. Moores as pastor of the Methodist congregation for another year. He is finishing his quadrennium and is very popular with all the folks and they want the presiding elders and the bishop to vote to send him back for the fifth year.

The Centenary Commission, Service Department, M. E. Church, South, Centenary Building, Nashville, Tenn., has a few sets of the Inter-Church World surveys which were left over after a distribution had been made to the ministers of the church, and any one wishing a copy can secure it by sending 25 cents to the above address to cover postage. The supply is limited and the first requests will secure the survey.

Rev. Sam Maxwell and H. P. Powell are holding a union meeting in the town auditorium at Walters, Virginia. Mr. Maxwell writes: "We are having great crowds. The auditorium could have been refilled the very first service. We are expecting a great time. Powell and I are open for one more meeting about the 21st of August. Write us at Franklin, Va., Care P. O. Tel."

Rev. W. B. Thompson last week closed a successful meeting at Salem church on the Uwharrie circuit. There were twelve accessions to the church. He was assisted by Rev. N. L. Seabolt, pastor of the Montgomery circuit. Brother Seabolt was back in his old home community and among the friends of his boyhood. The people in that good section of Randolph honor the prophet who went out from among them to become a useful member of the North Carolina Conference.

Rev. Walt Holcomb, of Nashville, Tenn., is now engaged in a great union tent meeting at Orange, Va.

The Presbyterian, Baptist, Episcopalian and Methodist churches of Maxton are all uniting in all the evening services during the summer months, and all the people seem to enjoy the arrangement.

Rev. N. H. D. Wilson, presiding elder of the Washington District, and his good helpmeet, Mrs. Wilson, are spending the summer with relatives at Chapel Hill. Thank you, Brother Wilson, for your kind words. They are helpful.

The Advocate is pleased to announce that Rev. L. A. Falls, who suffered a breakdown a few weeks ago, and was forced to take a rest, has so far recovered that he has returned to Charlotte and resumed his work as pastor at Dilworth.

"The Durham District Reflector," edited by the wide-awake and scholarly elder of the Durham district, is before us. This is the best issue of all. It reflects the great heart of the editor as well as his intense interest in the work committed to him. It is a fine resume of the work that has been done for the last three months in the Durham district.

Rev. L. B. Abernethy, pastor of Central church, Mooresville, has been granted a month's vacation by his congregation, and he is now in the mountains of Western North Carolina. Brother Abernethy spent two weeks of his vacation assisting in a meeting at Burnsville, going from there to Lake Junaluska.

Rev. Dr. W. B. Ricks, one of the secretaries of the Centenary Commission, and a member of the Tennessee Conference, has been visiting home folks in the eastern part of the state recently. He preached a fine sermon at Nashville during his stay. North Carolina Methodism is proud of Dr. Ricks. He is another of our boys who has made good.

Mr. Dorman Thompson, one of the strong pillars of Broad Street church, Statesville, made an address before the Charlotte Rotary Club at their weekly luncheon last week, and received a great ovation. His speech was one of the finest ever delivered before that organization. We would sooner have believed that Jim Craven could have done it.

Rev. E. M. Hall has just closed a very successful revival, doing his own preaching, at Elevation church, Benson circuit, with good crowds and intense interest from the first service. Results: family altars established, church greatly revived, seventeen at altar, seven baptized, eight received on profession of faith, others to be baptized and received later.

It would be a very easy matter for the pastors and presiding elders to drop us a postal card giving us the items of news in the various charges. This is what the people want and what we want to give them, but it is impossible for us to get the news unless someone is good enough to furnish it. So sit down while you think about it and send us brief items. We will work it over and fix it so people won't know you sent it. Don't be so modest.

Rev. H. C. Smith, who is serving that delightful Carr Street church, East Durham, and his good people, took their presiding elder, Rev. M. T. Plyler, by surprise the other day and presented him with a brand new suit of clothes and an overcoat. Guess they wanted him to look good over in Europe. But seems to us that there are enough churches to make every elder and every pastor look real good at the next session of the conferences. Try it for once and see how much better the preachers will look at the annual gathering.

Rev. W. L. Loy, of the Tar River charge, has just closed one of the greatest revivals ever held at old Plank Chapel. The meetings continued ten days, and when it became necessary for the pastor to close so that he could begin a meeting at another point the Baptist brethren just moved the services down to their church, which is nearby, and continued the work of saving men. The good accomplished in the meeting is not to be numbered by accessions to the church, but the whole community of all churches and creeds were revived. There were thirteen received on profession of faith. Reports from the meeting indicate that Brother Loy did some fine preaching throughout the service. Careful preparation had been made to get every one in shape for the revival. A religious census of the community was taken, many prayer meetings held and a great deal of personal work done.

THE METHODIST EPISCOPAL CHURCH, SOUTH, AND INTER-RACIAL RELATIONS

Mrs. Luke Johnson.

We hear much these days about "Racial Relations" and "Inter-Racial Co-operation." Occasionally some things appear in even our church papers which indicate a misunderstanding as to the traditional position and present attitude and participation of the M. E. Church, South, in these lines of work.

Therefore, we here present a few of the outstanding facts regarding our church and its relation to this matter.

Perhaps no one has more clearly spoken the principle by which our church has long been guided than the late Bishop Galloway in the following words:

"The race problem is no question for small politicians, but for the broad-minded, patriotic statesmen. * * * All our dealings with these people should be in the spirit, and according to the ethics of the Man of Galilee. What is best for them now should be the measure of present duty, leaving the future to His hands who knows the end from the beginning. And we must insist that the Negro has equal opportunity with every American citizen to fulfill in himself the highest purposes of an all-wise and beneficent Providence.

"There is nothing so unprofitable as injustice. There is nothing which will react with such deadly effect upon the character of any people as the practice of wrong and oppression upon the weak and helpless. The denial of opportunities for education to the Negro can be justified upon no good ground. It ignores the teachings of Jesus. It is contrary to the genius and spirit of Christianity. It proposes a solution of the problem which is at variance with the fundamentals of our religion. Nothing could ever justify it, even to our consciences."

These words but reiterate the spirit of Capers, Calloway, Haygood, Walker and others who have followed after them.

Paine College is a demonstration of the policy which was established for us by our fathers. There we find, not only the spirit, but the actual practice of the principles of co-operation between white and colored leaders. Paine College—founded by Southern Methodists and administered by a board of white and colored people—has from the beginning had a faculty composed of Southern men and women of both the white and Negro races.

Our Board of Education, Board of Missions and the College Bishops have proceeded upon this basis. Indeed, our church has been a pioneer in the field of inter-racial co-operation.

The General Conference.

Our last General Conference through its Committee on Social Service, interpreted these principles for the church in the following words:

"In order to obtain the best constructive results, there must be a real sympathetic co-operation between the leaders of the two races; national, state and neighborhood conferences should be held, at which there should be frank interchange of opinions concerning traveling, housing, educational, moral and religious conditions; followed by an earnest effort to understand the causes of bad feeling and open friction, the prompt and positive condemnation of all acts of injustices by whomsoever committed, whether white or black. In its attitude toward the Negro, the white Christian citizenship of the nations must be dominated by the Scripture teaching—'We then that are strong ought to bear the infirmities of the weak.' The thoughtful Christian leaders of the two races must not permit the excesses of radicals and extremists to prevent the development of plans for larger sympathy and closer co-operation between the white people and the Negroes. The religion of Jesus Christ is the only hope, and it can settle this as well as every other question."

Methodist Women.

The policy of co-operation between white and colored women is no new thing for the women of the church. For years the Woman's Missionary Council has followed these principles. Sharing in the co-operative, educational work at Paine College, it has also established in different cities, Christian community centers, which are administered by local boards composed of both white and colored people. It has also led its constituency in local communities in enterprising work with Negro women and children in mother's clubs, kindergartens, etc.

In line with the policy of the church, a Commission of Race Relationships was established by the Council in its annual session of 1920, with the following objective:

"The study of the whole question of race relationships, the needs of Negro women and children, methods of co-operation by which better conditions may be brought about, and the bringing of our Methodist women to a better understanding of their task."

In the 1921 session the Council took action that the missionary societies should make a study of the present-day situations, "seek a knowledge of the Negro women leaders of the community, and adopt such methods of co-operation with them and with other agencies as would create better community conditions."

So vital did this whole question seem to the Council, that it voluntarily and unanimously appropriated the sum of \$5,000, for the use of the commission in "its work of study, investigation and education in this most difficult and delicate task."

Such, in a word, has been our history. It is not surprising, therefore, when a new racial situation confronted us at the close of the world war, that Southern Methodist men and women were among the most conspicuous leaders in the efforts to apply Christianity to this new racial situation.

Commission of Inter-Racial Co-operation.

Perhaps the most outstanding group dealing directly with this present day problem is the Commission on Inter-Racial Co-operation, which was organized immediately after the close of the war. This commission is composed of white Southern men and women and colored men.

It has for its object co-operation between the white and colored leaders in local communities, with special emphasis on the cultivation of better relations between the races, the prevention of crime, mob-violence, race riots and the securing of better living conditions, better educational facilities and justice in the courts for the Negro.

Our Methodist membership on this commission is:

Dr. O. E. Goddard, Secretary Home Department, Board of Missions.

Dr. J. H. Reynolds, President Hendrix College, Director Educational Campaign.

Dr. H. N. Snyder, President Wofford College, Associate Director Educational Campaign.

Dr. Plato Durham, Professor Emory University.

Mrs. J. D. Hammond, Author.

Hon. E. Marvin Underwood, Attorney, former Assistant Attorney General U. S.

Mr. Walter B. Hill, Special Supervisor Georgia Rural Schools.

Dr. W. C. Crissler, Pastor, Jackson, Miss.

Dr. Edwin Mimms, Professor, Vanderbilt University.

Dr. W. D. Wetherford, President Southern Association of Colleges.

Mr. Arch Trawick, Manufacturer, Layman, Nashville, Tenn.

Rev. W. W. Alexander, Minister, Y. M. C. A.

Dr. R. E. Blackwell, President, Randolph-Macon College.

Mrs. Luke Johnson, Woman's Missionary Council.

This commission has organized about 800 committees of both white and Negro men in the counties of the South, who are seeking to maintain peace between the races by the application of justice and good-will.

There are also a number of state committees composed of both races, church men and women, educators, jurists, public officials, professional and business men, who are standing for justice and righteousness in their several states, and for the support of the laws of both God and man. On all of these committees Methodist people occupy places of conspicuous leadership.

Federal Council Commission.

The most recent group is the Commission on Negro Churches and Race Relations of the Federal Council of Churches of Christ in America, which was organized in Washington City on July 12th.

Mr. John J. Eagan, a leading manufacturer and Presbyterian layman of Atlanta, Ga., is the chairman of this commission. Mr. Eagan is also the chairman of the commission on Inter-Racial Co-operation and has been since its organization.

The members of our own church who are members of this Federal Council Commission are:

Bishop John M. Moore, Dr. O. E. Goddard, Miss Belle H. Bennett, Dr. R. E. Blackwell, Rev. W. W. Alexander, Dr. Stonewall Anderson and Mrs. Luke Johnson.

Dr. Robert E. Speer, the president of the Federal Council of Churches, in the organization of this commission expressed the opinion that only the gospel of Christ can heal this world sore of race antagonism and hatred, and that it is a task for the churches. He voiced the sentiment of many by saying that unless the solution of this problem is demonstrated on American soil by the American church, our gospel message to races on foreign soil will most surely be weakened.

It is the hope of men and women of our own denomination that there shall be such a demonstration of the efficacy of the gospel of our Lord and Master in solving this most difficult human problem in our midst, that all the nations of the earth shall know that "He is God." To that end, let all who name His name, pray and work.

Griffin, Ga.

A DANGEROUS TREND

We have attended recently three union meetings, or conferences, at which the chief speakers were officials of benevolent agencies of different denominations.

One told us that the greatest event of the present age is the "rediscovery of the kingdom of heaven." His general line of assertion was that Christ came to establish the kingdom of heaven, not in heaven, but on earth; but that the disciples and fathers and the church of all the ages did not understand this. They thought he meant to call men to repentance and salvation and a place by and by in the kingdom of heaven.

Another told us that the church heretofore has been preaching a "selfish gospel." His assertion was that people were taught and believed that "religion meant to flee from the wrath to come," and that "personal salvation was the whole of it."

The third made the regulation of labor and fairness on the part of employers and employees the chief business of the church.

We see such utterances from time to time in the papers. For instance, a secretary of a board of a sister denomination classified himself as "a kind of radical, zealous for freedom of speech and opinion," and made it the chief duty of the church to "break the grip of financial oligarchy so that industry can be operated for productive service of community and nation."

We are not disposed to discuss the political or social theories of these officials of churches. We believe in free speech within proper limitations and in fair dealing between man and man and in social service, but object to the depreciation of the church of the past. We object to assertions that the church has been blind to its mission and selfish and careless as to the oppression of the poor and not interested in social service.

The fathers and grandfathers and grandmothers and great-grandmothers of the Christians of our day had as much of the spirit of service and were as unselfish and zealous for the kingdom of God as their descendants. They planted the missionary societies which these secretaries now serve. They endowed colleges and hospitals and orphan asylums. They were interested in social and economic questions and indeed in all matters affecting the present or future happiness of their fellows.

The common assertion that the church of the past preached a selfish gospel of personal salvation and thought nothing of the kingdom of heaven on earth until some moderns rediscovered it is simply a slander.

It may be questioned whether there was not more unselfish personal service in proportion to numbers fifty years ago than there is today. The poor were cared for, orphans and the aged were given homes. Attention was given to good laws and education and morality.

One difference is that the churches carried on their own social, religious, and charitable work. Individuals were personally interested, and their service was personal. Now the trend is toward organizations, with salaried officials and annual reports, and a contribution takes the place of service.

The church has not underestimated the importance of social service. It has accepted the command that "they which have believed be careful to maintain good works." The danger is that unwise would-be leaders will encourage it to substitute good works for faith and economic reforms for regeneration.

Where the gospel is preached and men are con-

verted, good works follow as naturally as life in a vine shows itself in fruit, but the present trend is to magnify the fruit by contrast with the vine and to belittle faith and regeneration by contrast with service and reforms. Against this the church needs to be on its guard.—Herald and Presbyterian.

EVER A FIGHTER

We were discussing one of our Methodist worthies one day, and a good brother who knew him well paid a great tribute to his ability and industry, but lamented that his service to the church and humanity was lessened by the fact that he was "a born fighter" and at every chance he would jump into the fray with the greatest zest. And as we turned the matter over in our mind we came to the conclusion that even a good man may be too much of a fighter.

When great principles are at stake men must needs give battle even to the death, and if they fall they fall like heroes. But a good deal of our fighting, unfortunately, is petty and mean and unworthy of man. Too often men's fiercest battles are simply struggles for precedence or supremacy, and victory is at best a very tawdry and cheap affair. Some of the fiercest battles ever staged were of this type, and we find occasionally that men who can be discreetly quiet when great principles are at stake, will fight most furiously if one dares to threaten even remotely their personal interests. In many cases, possibly in most cases, it is better to ignore entirely merely personal attacks, and yet this is the very thing that many fighters will not do. Yet the church, the family, the neighborhood, and the state are often sorely troubled by conflicts which should never have occurred, and which settle nothing, but leave only an aftermath of undying bitterness. One of the things every Christian should learn very early in life is to subordinate properly his own feelings and interests to the general good. In many cases it is far better to suffer injustice than to engage in a personal quarrel.

And the hard fighter is always open to the tactics of an opponent, who knows his weakness and who can obscure the main issue in a fight for principle by introducing some local or personal issue which will cause many to lose sight of the real issue and take sides upon some very trivial side-issue. For instance, in a fight for prohibition, the enemy is only too glad if he can succeed in introducing an altogether minor issue, and divide the temperance people upon it.

And one defect in the fighting temperament seems to be the inability to resist a challenge. Regardless of whether it is wise or safe the fighter seems to feel that he must be ready at all times to "hold his own." But the greatest generals have always been those who chose both the time and the place of fighting. There are certain times when no prudent general will risk his army, and there are certain places where no wise general will consent to fight. If a man will allow his opponents always to choose both the time and the place of a set battle, he certainly may expect to be beaten. The fighter must learn that wisdom and self-control win as many battles as courage.

And the fighter sometimes fights his own best friends. Impatient of contradiction, most resentful of slights or apparent slights, and always ready for attack, he only too often makes home intolerable, disrupts the church, and antagonizes the very people whom he ought to help. Such a fighter is a source of trouble wherever he goes, and unfortunately his blows fall just as heavy upon his friends as upon his enemies, and his fighting energy is just as destructive to the good as it is to the evil. Naturally he becomes isolated and lonely, and yet it is not because he is so brave, but because he is so foolish. The fighter should be just as anxious to show his wisdom as to demonstrate his fearlessness.—(Toronto) Christian Guardian.

ALWAYS DEAD RIGHT

"Here lies the body of William Jay,
Who died maintaining his right of way.
He was right, dead right, as he sped along,
But he's just as dead as if he'd been wrong."

We have all seen him—the fellow who maintains his right of way simply and solely because it is his, and he thinks he has a right to maintain it. Doubtless he has. Yet we have all felt at some time or other that we should like to jolt him out of it, if for

no other reason than that he is so smugly contented in it and is so provokingly determined to maintain it.

History tells of an Athenian who voted to banish Aristides from Athens for no reason except that he was tired of hearing him called "the Just." Just he was. There was no breath of suspicion against him. He was a faithful patriot and an excellent administrator. But the citizen was simply tired of the phrase that characterized him. It is an illustration of the kinks that are in human nature.

The same thing holds today. Our country went overwhelmingly Republican in the last presidential election, and gave an unprecedented vote for President to a comparatively unknown man who bears no comparison with his Democratic predecessor in office, and who cannot be named in the same breath with the great Roosevelt. The vote was psychological. The country wanted a change. It did not care what the change was. Even his political enemies admit that Mr. Wilson was dead right in most of his great ideas; but his best friends and most ardent admirers know that he is as dead, so far as personal political ambition is concerned, as if he had been wrong.

There are things that are more important than rights. Our determined autoist ahead may think that hogging the road is the main thing. Perhaps it is, for him. But behind him may be speeding a physician, hospital bound, with a case of life or death in his hands. In that circumstance almost anyone will agree that the doctor would be thoroughly justified in crowding the impeding car into a ditch. A superior right makes the "dead right" a dead wrong.

Rights are not absolute. One may make a choice. He may say, "I have decided on my course. My decision is irrevocable. When I have reached a hard-fought conclusion I never change." Pity him! Wise men change; fools never. Dead right in his decision, logical in his conclusion, unyielding as granite in his conviction, he may yet see ruin and shame result from his inflexible maintenance of an impregnable position. And he may go into perdition while the fiends in hell cry, "Fool!"

Saul of Tarsus was dead right in persecuting Christians. He thought he was rendering service to God. He was painfully conscientious about it. But when the glorified Lord spoke with authority on the Damascus Road, he realized that he had made the tragic blunder of his life. He never forgave himself for that blunder. As the greatest figure next to Christ, he was under the constant fear lest, after he had preached to others, he himself might be rejected.

God deliver us from the insidious sin of smug self-complacency!—Richmond Advocate.

A THEOLOGICAL STORM

A reporter for Zion's Herald begins his report of the Northern Baptist Convention in the following manner:

"Modernism and premillennialism went to the mat in the Baptist Convention held at Des Moines, June 22-28. In former times there has been a large measure of homogeneity in the denomination. Without any external authority, independent local churches have been accustomed to the hearing of sermons on a few great themes which had but little variation in their content. In the past ten years two new and utterly incompatible points of view have found a voice in the denomination. It is charged, and in a measure admitted, that the theology of modernism, represented in the writings of such Baptists as William Newton Clarke, Rauschenbusch, and Shailer Mathews, has captured most of the Baptist seminaries and that the young men from these schools go out imbued with the doctrines of their teachers. On the other hand, several short-course institutions, such as Moody Institute of Chicago, have sent out hundreds of Baptist preachers with a doctrine equally new in the Baptist camp, that of the pre-millennial coming of Jesus Christ, and the co-ordinate doctrine of verbal inspiration.

The clouds have gathered for several years, but the storm broke a year ago. At the convention in Buffalo there was a pre-convention conference in which the premillennialists organized themselves for an assault on the convention. They succeeded last year in producing considerable panic among the leaders. They were able to secure the appointment of a committee which was charged to smell out heresy in Baptist colleges and theological seminaries. The work of this committee has been done

with much secrecy, and the Baptists went to Des Moines to the 1921 convention with fear in their hearts. Everyone felt that another stormy time was on. The leaders held many pre-convention caucuses for the study of the situation. The premillennialists were there early and held meetings for two days before the convention."

We have tabooed controversy on this question for the present and our sole purpose is to give an uncolored statement of a very significant affair. We have troubles enough of our own and have no disposition to violate denominational proprieties, by an intrusion into the problems of other churches.

The battle of this convention began in earnest when the secretary of the Home Mission Board announced that a gift of \$1,500,000 had been accepted from an anonymous rich man in California but with a premillennialist creed attached, which must be signed frequently by officers and workers of the society. There is no rejoicing on our part over this great church some of whose members have at times been inclined to intimate that the Methodists are fettered with a long written creed. The convention in a ratio of three to two accepted this gift with the creedal attachment.

One can only stand amazed at the strange spell that has fallen on the independent spirit of the Baptists. We employ the "artful aid of apt alliteration." The Baptists have been lovers of liberty, fighters for freedom, and devotees of democracy.

This same line of cleavage runs through all the evangelical churches. The issue was precipitated at Des Moines in a debate which secular reporters characterized as the noisiest and most unparliamentary ever held in their city. The other churches are not exempt from a repetition of a similar scene. For in all of them there is a distinct and clear-cut line-up between the premillennialists who are ultra-conservatives and the progressives who accept many of the conclusions of modern historical criticism. Most of the theological seminaries of the churches take the progressive position. The larger number of popular evangelists take the premillennial position. There are none who are in sympathy with the researches of historical scholarship who are premillennialists. There is no considerable number of conservatives who oppose premillennialism and at the same time resist the ideas of historical criticism. But whatever may be our viewpoint, we can hardly face the future without a measure of fear and foreboding.—Wesleyan Christian Advocate.

SURNAMES

Surnames, as we use them—family names, began in the eleventh century, when feudalism began. As every man took his office or privilege by contract of subrenting, it became necessary to identify each man by more than the name John, William, etc., such as he was called in his village. So men became known by family names or surnames. ("Sur" means additional.)

These surnames may be classed under about seven heads. (1) Trade or occupation names, as Smith (strike, later smite), carpenter, tanner, etc. (2) Geographical names, as O'Dell (of the dell), Piedmont (foot of the mountain), Ireland, Scott, etc. (3) Illegitimate names (a child found on the step called Step, found on the east step, Estep, by a stump, call it stump, Tree, Busb, Pine, Lake, etc.) (4) Personal characteristics, Black, White, Brown, Redman, Tallman, Short, Strong, Weak, Little. (5) The Scandinavians put the word son to the father's name and use that compound as the surname, changing every generation, as William Johson, for Williamson of John, and when William has a son James, then James is called James Williamson, etc., and these people from Norway, Sweden and Denmark have placed many of their name in Scotland and other countries. But after settling in other lands, their names remained unchanged in the males. (6) Illiteracy causes names to be changed. The newcomer pronounces his own name, the assessor or deed writer spells it as he sounds the word, which is often incorrect, as in Amick for Emmich, Sarvice for Service. (7) And then honorary titles, as Fitz Simons, von Emmison, Van Doosen, MacElroy, McKinney, Dewald. These first syllables are tiles in different languages. Each means son.

G. W. Fitzwater.

THE SALISBURY DISTRICT CONFERENCE

The thirty-ninth session of this body met in Salisbury Thursday morning of last week, adjourning late in the afternoon of the following day.

Since the assistant editor has already given some space to it, it is not necessary for the secretary to write at any great length.

Two young men were licensed to preach, Chas. E. Plyler, of Concord, and Clarence A. Mabrey, of Norwood. The following were elected delegates to the Annual Conference at High Point: J. F. Shinn, W. R. Odell, Clarence H. Barrier, D. B. Coltrane, F. N. Peacock, F. I. Morgan, T. Frank Hudson and H. N. Lipe.

Oak Ridge, Rockwell and Yadkin River comprise new territory, which, in accordance with a recommendation from the district conference last year, has been occupied. The conference recommended that a regular appointment be established at the Rowan Cotton Mills, a new development two miles from Salisbury on the Kannapolis-Concord highway.

There are 40 woman's missionary societies, twelve charges that have no societies and eight pastors who desire the help of Mrs. J. F. Shinn, district secretary, in organizing new societies.

About 25 per cent of the Centenary pledges have been paid.

The Sunday school work seems to be in a prosperous, growing condition, though much remains to be done before our responsibility has been fully met.

The growth in Epworth Leagues has been quite remarkable. In one year the number of local chapters has increased from eight to twenty-five with an estimated membership of more than eight hundred. One hundred and fifty copies of the Epworth Era are being taken and \$500 has been raised for all purposes. There are nine charges that have no League, four of which ask for the help of Mrs. J. Frank Armstrong, district secretary, in organizing.

There are sixty-eight organized churches in the twenty-eight pastoral charges. Of these charges all but three report parsonages. Church building enterprises have been projected or planned for the near future at sixteen points on the district.

Nine revival meetings were reported with three hundred and forty-two conversions and five hundred and forty-one accessions from all sources.

The district parsonage, thanks to our presiding elder, is one of the best in the state. During the past year the old property was sold and a fine piece of property was purchased. The difference in cost is being met by the various charges. Exactly one-fourth of the quarterly conference records were not present for examinations.

After all the campaigns for new subscribers and with a conference organ as good as the best, fully 50 per cent of the Methodist homes in the district are without the Advocate.

Fifty-five per cent of the district's quota was subscribed in the educational campaign. Six charges reached their full quota and one, First Church, Salisbury, more than doubled its quota. Eighty-five of our choice young people were in Methodist schools last year.

A strong paper on temperance and law enforcement was adopted. A district goal for the ensuing year and a resolution endorsing the President's efforts to bring about a conference on disarmament were also passed.

Visitors present included the following: Rev. J. H. Barnhardt, pastor West Market Church, Greensboro; Rev. A. W. Plyler, presiding elder of the Greensboro District; Prof. R. L. Flowers, Trinity College; President J. B. Craven, Dapenport College; Dr. T. F. Marr, educational secretary. Rev. R. M. Courtney, missionary secretary; Rev. T. A. Sikes, assistant editor and business manager of the Advocate; Rev. S. T. Barber, Main Street, High

Point; O. V. Woosley, Sunday school field secretary; Rev. J. P. Rogers, agent for superannuate endowment fund; and Mrs. J. F. Shinn, district secretary of Woman's Missionary Society.

The outstanding feature of this conference was the presence of Bishop Collins Denny, of Richmond, who as he expressed it, is "marking time" for Bishop Darlington while the latter "has been sent abroad to keep him from killing himself." However, if Bishop Denny calls what he did at Salisbury "marking time" some of us would like to see him "in action!"

His two sermons and the address on Education were among the most brilliant and powerful deliverances heard in these parts in a long while.

Presiding Elder Kirk's opening address on Thursday morning was superb. Brother Irwin and Brother Courtney both sustained their reputation and "a little to the rise."

And so it came to pass that after two days we went down from the Mount of Privilege from which we had beheld Isaiah's "Land of distances," singing with Cowper, "We are His, to serve Him nobly in the common cause, true till death!"

J. Frank Armstrong, Sec.

AN OPPORTUNITY WORTH WHILE

By J. S. Chadwick.

Every pastor today is feeling the fearful pressure of certain social conditions that in their tendencies are making the lowered moral and religious ideals. To some it is well-nigh a hopeless situation, and they frankly confess that the church is not able to grip the young life of their communities and to save the young men and women from the demoralization of present-day social conditions. Others view the situation as one that has in it no real occasion for alarm, believing that this "wave" of worldliness will recede and we will come soon to a better day and better social conditions.

It is a situation that we must face fearlessly and with the purpose to make the church count in its influence upon society. And as we thus face it,

provided we do not surrender our faith, there is recognition of both the encouraging and the discouraging signs in the social conditions of today. At no previous period of the last several decades have there been so many Christian life service decisions, so many young men and women choosing the best things of life. Let's hold to that as we see, also, the movements in our social life that make for evil and only evil. The church must offer a remedy—more than that, the church must be able to apply the remedy.

The Department of Young People's and Adult Work of our General Sunday School Board is offering now a constructive program for service to the young life of the church and community. In its program of religious education are included social and recreational features. If we cannot work out some plan of service to the youth of our communities that will carry into social activities that which is wholesome and helpful we must acknowledge that the church is helpless in the face of a most alarming situation. But it can be done, and we must in earnest take up this task.

This is written, not to discuss the program, but to call attention to one of the opportunities offered to young people to study it at first hand. It is the Young People's Camp Conference, at Lake Junaluska, North Carolina, August 12 to 26. It is to be a camp for the training of selected young people in the fourfold program of religious education in order that they may become leaders in this work in their respective churches and communities. It will offer special courses for leadership dealing with practical problems of Sunday school class and department work; a devotional study of the Bible and a course in the training of the devotional life; organized recreational activities.

Certainly pastors will see here an opportunity worth while. Let them see to it that young people of their churches use this opportunity, both that these young men and women may be helped and that they may be trained for helpful leadership. The camp will be open for one hundred and forty

young men and women, ranging in age from eighteen to twenty-four. The cost has been brought within the reach of persons of moderate means. The camp will be in charge of Rev. W. C. Owen, superintendent of young people's and adult work, and associated with him men and women who are competent and who for years have been real leaders in church activities. Write to Rev. W. C. Owen, 810 Broadway, Nashville, Tenn., for information concerning the camp. Do not fail to use this opportunity.

RURAL EVANGELISM AND USEFUL TRACTS

Much has been said and written in recent months concerning an evangelistic program for our church, and there has been a fine response from the men in the pastorate throughout the entire denomination to an appeal for a church-wide revival. Many of the men in town and country charges have been writing to us to suggest help in the way of pamphlets and tracts. As a church, we have not built up a very large tract supply, but we do have a few which can be had by writing to us.

We would first suggest that you take the little red book sent out by the Bureau of Evangelism, which has been placed in the hands of every preacher in the denomination. Read that carefully and follow the program, and we think you will find some help from it.

The following tracts may be had free of charge:

"What the adult applicant for membership should know."

"Why delay your salvation?"

"The Lord's Supper."

"Baptism in a nut shell."

"Methodism."

These tracts may be had in any reasonable quantities if you order them from us. We are earnestly praying that a great revival shall sweep throughout our entire rural Methodism. Nothing would so affect our church as this. Let's give ourselves wholly to it this summer and fall.

O. E. Goddard,

R. L. Russell,

Home Mission Secretaries.



Partial group of the fifty ministerial students at Rutherford College last year

RUTHERFORD COLLEGE, "SCHOOL OF THE PROPHETS"

Next session begins August 30th

Rutherford College is especially adapted to

(1) Students preparing for the ministry

(2) Students of limited means

(3) Students serious in purpose.

Write before coming since room is limited.

M. T. HINSHAW, President

Rutherford College, N. C.

BLUE TO BLUE

REVIVAL AT OLIVE BRANCH

Kipling, N. C., July 27, 1921.

Friday night brought to a close a most successful revival at Olive Branch church on Buckhorn circuit. Brother J. A. Sharpe, from Calvary church, Charlotte, was with us and did the preaching.

He preached plain, old time gospel sermons which went straight to the heart and brought results.

The church was greatly revived. Strong young men came weeping to the altar and found Jesus precious to their souls. Many backsliders were reclaimed and sinners converted. It is impossible to tell just how many accepted Christ, for they came too fast, especially the last night, to be counted, but think I would be safe in saying seventy-five claimed Him as their Saviour. Strong young men and women coolly decided the great question and came forward and accepted the Master. A good number gave their names for membership.

There is a warm place in the hearts of this people for Brother Sharpe.

Pastor.

SWANSBORO CIRCUIT

Dear Advocate:

I guess a few words from Swansboro will not be amiss, as we have recently closed up, I suppose, the best meeting Swansboro has had in quite a while. Brother Crumpler was the preacher and every one who has had or heard him knows that to have him in a meeting means success, for he is a man of God and knows how to get things done. The meeting was a success in the church if there had been no accessions. The meeting lasted ten days and as a result we received eight by vows and three by certificate.

We closed at Queens Creek last Wednesday evening. Brother Hoyle, of Kenansville, helped us there and did the preaching well and all enjoyed every sermon. He is a fine man to have in a meeting, and he makes every one feel better because they have known J. W. Hoyle. The people of Queens Creek church fell very much in love with him. We had a good meeting in that the church was revived, and I am sure much and lasting good was done.

Today our meeting begins at Bear Creek schoolhouse to last ten days or more, and we begin at Bethlehem the first Sunday in August with Brother T. W. Siler to hold the meeting. On fourth Sunday we begin at Stella with Bro. E. H. Davis to hold the meeting. Pray for us. Fraternally,

W. B. Humble.

Swansboro, N. C., July 25, 1921.

"A GOOD REPORT"

(Report of Sunday school superintendent at third quarterly conference, Park Avenue church, Salisbury.)

This is the best year that we have had in the history of the church in the Sunday school work. The spiritual state of the Sunday school is very good. We had a great revival meeting recently. In that meeting numbers of our Sunday school scholars were converted and reclaimed. Five from one family joined the church at one time; this included the father and mother. Out of the young men's class there were 28 conversions and reclamations. This class of young men, age 16 to 21 years, has grown in numbers to an enrollment of 106. A number of Sundays there has been more than 75 present. The one thing that retards the progress of this class is the inadequate facilities. There is no one room in the church large enough for this class. This class has put new life into every department of the Sunday school. Financially the past quarter has been the banner in the history of the church. Our collections have been for the quarter \$434.99. This with the total of \$440.57 reported last quarter

totals \$875.06 to date for this conference year.

We have a playground under the direction of the Sunday school equipped with baseball diamond for the large boys and also one for the smaller boys. Also we have tennis, volley ball and basket ball courts; also a nice place to play croquet, etc. The lot consists of one city block with nothing on it and almost perfectly level, and large maples all around nearside walk—an ideal place for a playground. This is a valuable asset to the Sunday school. Pray for us that we may go forward until all of this community is in the Sunday school.

Respectfully submitted,
A. S. Morgan, Supt.

TRUTH TABLETS TO TONIC— TAKE AS NEEDED

1st. "Expenses will be paid." This often said in letters inviting preachers to assist in meetings, make addresses, bury and marry folks, etc. That's fine if the preacher is not making expenses at home—but what if he is? I've lost marriage fees fat and thin while away from home for board and "expenses paid." If a holier motive than money had not called me it would have been a case of loss rather than gain. If people would stuff preacher's purses more and their stomachs less they would get better sermons and more of them. As most good preachers hand marriage fees to their wives when you hand him "expenses paid," hand him an extra "5-spot" for the faithful helpmeet who has cared for the parsonage and who in his absence.

Bride's Value.

2nd. Hear! Don't ask the preacher what he charges for marrying you. How does he know the value that you put on your "best girl?" When putting a value on your bride figure with your heart, not your head, and then dip deep in your jeans. Better give the whole roll rather than reveal a stingy soul on your wedding day. By the way, let your bride see the amount of the fee. It may be better for both bridegroom and preacher. By the way, do not be deceived as to size of marriage fees. They are seldom in keeping with investments for other incidentals or newspaper writeups. My average fee for some years past has been \$3.50. My high-water mark has been \$20; my low-water mark a string of fish. Do you laugh? Very good. I enjoyed those sea mullets, and believe the best the poor crippled man could do. Fully up to Bible standard—2nd Cor. 8:12. D. H. Tuttle.

BIBLE CONFERENCE AND EVANGELISTIC SCHOOL

This conference is to be held at Lake Junaluska, N. C., August 14th to 21st, 1921. A program has been prepared and mailed to every pastor in the connection. I do not deem it necessary to urge the importance of such a conference and school.

Evangelists, pastors and laymen will find great profit in the conference. A strong faculty has been secured and arrangements made so that profit and pleasure may be united during these days "by the lake." Take your vacation at that time and spend it with us.

We need a new study of the old Book. Some have lost it. The value of the hidden treasure has become valueless. Perhaps up here in the "land of the sky" men may lead us to a rediscovery of "the blessed Book." Give them a chance anyway.

Our evangelists have never had such a glorious time in harvesting souls. It would be an inspiration to have them tell us how it was done. Much of the time will be given to a free discussion of practical methods. The general evangelists, conference and district evangelists are expected to take a little time off and spend the week. Then we want city pastors, rural pastors, presiding elders, bishops and laymen to come with us and help us find the best methods of lifting

humanity toward God and righteousness.

Announce this conference in all the pulpits and pray the blessings of heaven upon it, for much will depend upon its outcome.

Some of the general evangelists and others have written about this conference. This is just the last word to urge you to make room for these days.

R. L. Russell.

WOMEN PASTORS IN METHODISM

By Evangelist J. V. Williams.

Whether "the sun do move" or not, Methodism is moving. Only last year did the General Conference of the M. E. Church legislate to license women local preachers, and already (the first year after they were made preachers) we have many women local preachers appointed by the conferences pastors of our churches. The New York East Conference appointed several women to pastorates. Some of these, perhaps all, were evangelists, and used to holding revival meeting, and I am watching to see if they can appeal to the average non-churchgoer and fill up our empty churches, and again call the people back from sin and worldliness and to the worship of God. Some of these good sisters have been very successful evangelists, drew large crowds and had many converts, and it is to be hoped that this innovation will wake up many sleepy churches and revive at least some which cannot continue to exist very much longer without a change. There is a call for many young men in this section to take up the work of the ministry, but somehow the pay of the ministry when compared with the pay in other pursuits will not compare favorably and the young man goes for the most pay.

Recently I met a very godly young local preacher, who had been noted in Y. M. C. A. work, the son of one of our preachers. I said, "Why don't you join the conference and give yourself to the work of the ministry?" His reply was the same we hear everywhere. "I can't afford it. Pay too small." This most excellent young man has a position in a bank in New York City. He has a mother to support, and perhaps expects a family, and don't feel that he can go into the pastorate and sacrifice his whole life. There are thousands of our boys in this situation.

These women pastors in the M. E. Church may mean a great advance in the near future. "God works in a mysterious way." In the future it may be that many of our churches will have two preachers for pastors. Rev. John Smith and Rev. Rose Smith (Mrs. John Smith.) Then the preacher's wife will have to be careful about the cut of her dress and the color of her silk stockings, the makeup of her hobble-skirt and the make down of her skirt, etc., and she won't have the "liberty" some pastors' wives take today.

I am anxious to see and hear some of these women pastors. Yes, I want to see them, and the cut of their dress. Shall we have reform in this crazy, wicked, knee-hobble dress? If so will the women pastors condemn the thing by word and practice?

Cos Coh Circuit, R. F. D. 28.

FRIENDLY VISITORS TO THE CHURCHES OF EUROPE

A year ago the American churches sent about fifty friendly visitors to the European churches, and the result was deemed so satisfactory that this year the same course will be pursued. These friendly visitors, who will be on various denominational and interdenominational missions, are credentialized by the Federal Council of the Churches of Christ in America.

The designation of these visitors is in compliance with requests from the various church bodies in Europe that this method of cultivating international friendship and good will should

be continued, and the following friendly visitors have been designated by the Council by the direction of the administrative committee upon recommendation of the Commission on Relations with Religious Bodies in Europe:

Rev. Arthur H. Allen, Work for Foreign People, Synodical Home Missions, Presbyterian Church in U. S. A., New York City.

Rev. Henry A. Atkinson, General Secretary Church Peace Union, New York City.

Rev. Anson P. Atterbury, President New York City Federation of Churches, New York City.

Rev. W. B. Beauchamp, Secretary Foreign Department Board of Missions, Methodist Episcopal Church, South, Nashville, Tenn.

Bishop James Atkins, Bishop Methodist Episcopal Church, South, Nashville, Tenn.

Bishop W. F. McMurray, Bishop Methodist Episcopal Church, South, St. Louis, Mo.

Bishop U. V. W. Darlington, Bishop Methodist Episcopal Church, South, Huntington, W. Va.

James H. Causey, President James H. Causey & Co., Denver, Colo.

Rev. H. H. Johnson, Conference Missionary Secretary Methodist Episcopal Church, South, St. Louis, Mo.

Rev. George A. McAlister, Dept. of Spiritual Resources New Era Movement, Presbyterian Church U. S. A., Chambersburg, Pa.

Bishop G. Heinmiller, Bishop Evangelical Association, Cleveland, O.

Rev. E. M. Wylie, pastor Central Presbyterian Church, Montclair, N. J.

Rev. C. W. Gilkey, pastor Hyde Park Baptist Church, Chicago, Ill.

Bishop Luther B. Wilson, Bishop Methodist Episcopal Church, New York City.

Rev. George Elliott, editor Methodist Review, New York City.

Rev. E. S. Tipple, President Drew Theological Seminary, Madison, N. J.

Bishop E. G. Richardson, Bishop Methodist Episcopal Church, Atlanta, Ga.

Rev. D. D. Forsyth, Corresponding Secretary Board of Home Missions and Church Extension Methodist Episcopal Church, Philadelphia.

Rev. Wallace MacMullen, member Board of Managers Board of Foreign Missions Methodist Episcopal Church, New York City.

Rev. David G. Downey, Book Editor Methodist Book Concern, New York City.

Rev. James I. Good, President Board of Foreign Missions Reformed Church in the U. S., Philadelphia.

Rev. Ernest G. Gurthrie, pastor Union Church, Boston.

Rev. Chester B. Emerson, pastor Woodward Congregational Church, Detroit, Mich.

Bishop F. J. McConnell, Bishop Methodist Episcopal Church, Pittsburgh, Pa.

Rev. Lyman E. Davis, Editor Methodist Recorder, Pittsburgh, Pa.

Miss Leslie Blanchard, Acting Executive Student Committee, New York City.

James R. Joy, Editor Christian Advocate, New York City.

Prof. Rufus M. Jones, Chairman American Friends Service Committee, Haverford, Pa.

Dr. Wilbur K. Thomas, Executive Secretary American Friends Service Committee, Philadelphia.

These visitors do not go at any expense to the Federal Council, their expenses being provided in some cases by the denominational bodies, and in the majority of cases the visitors are going entirely at their own expense.

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Woman's Work

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16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

MR. M. M. COURTNEY

Numerous friends of Mr. and Mrs. M. M. Courtney throughout the conference have learned with genuine sorrow of the death of Mr. Courtney, which occurred recently at his home in Lenoir, after a trying illness extending over many months.

Mr. Courtney was a good man, consecrated, loyal and faithful in the service of God and of his church, of which he was one of the most prominent members. He leaves a large family of sons and daughters, who with his devoted wife have our tenderest and most heartfelt sympathies in their great sorrow.

THE ANNUAL RECORD

Several weeks ago there came to us several copies of the Annual Record of our meeting held at Lenoir in May. This record is attractively gotten out and we congratulate Mrs. Whitsett and her helpers on their promptness and punctuality.

This record is a very valuable book to have in our possession. It contains many things about which we should know. Besides the official minutes we have in it the reports of the conference officers, reports of the various conference committees, list of delegates and visitors, of Council and conference officers and district secretaries, standards of excellence of each department, constitution and by-laws of each department, a memorial page dedicated to the memory of those of our workers who have passed away during the year and a most interesting and well-written Foreword, coming as a preface to the daily record of the meeting.

We should study these minutes carefully. It means work and expense to issue them and we should use them to the very best advantage.

In the death of Mrs. James Plummer, of Salisbury, the Woman's Missionary Society has lost one of its faithful and most devoted members. The following beautiful tribute shows the esteem in which she was held by her co-workers:

TRIBUTE OF RESPECT

Mrs. James Plummer, for many years a faithful member of the Woman's Missionary Society of First Church, Salisbury, passed through the gates of death into life eternal on the 19th of June. She was a devoted Christian wife and mother; the five daughters grown to Christian womanhood and active church service bear testimony to her example and precepts. "Her children rise up and call her blessed; her husband also, and he praiseth her."

Known and loved in the church and community for her good works and lovely character, the gentle influence of her life is

"Like stars that go out in the darkness,
But whose silvery light shlneth on,
Like roses whose perfume still lingers
When the blossoms are gone."

Mrs. Connaly,
Mrs. Tiernan,
Mrs. Peacock,

ITEMS OF INTEREST

One feature in the progress of the Christian church in the Philippines which is now rapidly developing is an interdenominational theological seminary in Manila. It is proposed shortly to erect on a suitable site an adequate plant which will permit of the proper and greatly needed development of this union training center where the leaders of the future evangelical church throughout the islands will be

taught under the same roof.—New Era Magazine.

Do you know: That the Mormon church has built or purchased chapels for its service in many of our principal cities? That it has planted its members as singers in the choirs of churches of various denominations? A Mormon elder was, until recently, choir leader in a Methodist church at Hoboken, N. J. There have been other cases of this sort.—The Christian Statesman.

Dr. Edwin E. Slossom declares that a form of Shinto faith called "Omoto-kyo" or "The Fundamental Faith" is gaining great prestige in Japan, in spite of government opposition. As with Christian Science, a woman was the founder. It is described as a combination of Shinto, chauvinism, megalomania and mesmerism. It emphasizes faith healing, but does not recognize Christ; communism, nationalism, and mysticism are characteristic teachings. It issues a monthly magazine and a well edited daily.

The founder of the cult was a poor rag picker, the widow of a drunken carpenter and the mother of eight children, who died in 1918 leaving 10,000 volumes of manuscript describing her visions, much of which is illegible or incomprehensible. The following is a brief summary of this religion: "Japan is the divine country. All lands are now in the control of demons. Modern civilization is based on selfish individualism which must be displaced by communism. One of the great gods is soon to appear and establish his reign of peace. The cult is being developed by trained and intellectual leaders who are its theologians and organizers.—Missionary Review of the World.

RELIGION IN THE HOME

(Extracts from article by Rev. W. W. Moore.)

The decisive factor in the problem of religious education is the home. The things that a child absorbs from the home atmosphere about him in those early years of "delicate susceptibility, that season when the surface of life is porous to the Highest," are the things that abide with him and make him what he is to be.

In the making of that atmosphere the father is a large factor. To a little child his father is the greatest man in the world, the fountain of all wisdom, the source of all authority, the wielder of all power—to a child he stands in the place of God.

But important as is the father's contribution to the atmosphere of the home, the mother's contribution is greater still. It is not merely an alliterative epigram when we say, "the hand that rocks the cradle rules the world." It is a fact. The mother governs through the affections, and as she alone is brought into the closest relations with the children during the formative period of their lives, they learn to love her with a far different feeling from that which is inspired by the father. Hers is the ruler of love and hers is infinitely stronger and more abiding.

The pulpit has a duty in the religious education of the home. Our church is pre-eminently a teaching church. But the specific duty of the pulpit in regard to the matter before us, is to stimulate and guide and help the parents in teaching religion in the home.

The Sunday school also has a duty here, but we must remember that the Sunday school was designed to be a supplement to the home training and not a substitute for it. The natural and the appointed place for children to make the acquaintance of God is their own home. To the parent God has given the psychological opportunity when truth can best be taught and spiritual guidance can best be

given. The home is the decisive factor in the religious education. Therefore is not our task as parents of teaching religion in the home imperative? Is any work more fruitful? If we take care of the home the church will take care of itself. The measure of the church's power of self-propagation is the spiritual life of the homes that compose it and no amount of activities at the ends of the earth can compensate for the deadening influence of neglected homes, no amount of diligence and care in the gathering of fruit can compensate for the impoverishing neglect of the roots of the tree. A ministry makes its largest contribution to a community, a country or the world when it teaches effectively the divine conception of a fatherhood and motherhood, and when it vitalizes and deepens the sense of parental responsibility. To accomplish this even in a single home "is to redeem any ministry from the commonplace and to open out perspectives of possibility which stretch beyond our dreams."

N. C. CONFERENCE

PRAYER THAT ALL NATIONS MAY KNOW HIM

O God, who has made of one blood all nations of men to dwell on the face of the whole earth, and didst send thy blessed Son to preach to them that are far off and to them that are nigh, grant that all the people of the world may feel after thee and find thee, and hasten, O Lord, the fulfillment of the promise to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. Amen.—Book of Common Prayer.

Pray.—For our work and workers in Huchow District; Virginia School; District Bible School; Memphis School; day schools and out-station work; Huchow City Woman's Work.—Missionary Prayer and Meditation.

IMPORTANT NOTICE

If anyone has the fourteenth annual report of the Woman's Home Mission Society, 1900, please send it to Miss Estelle Haskin, Box 510, Nashville, Tenn. The need is urgent.

LETTER FROM WELDON

We have every department of the society in our church. Our adult society was organized by Aunt Lucy Cunningham herself, and is live and active, with a reported membership of 70, and we do not report members unless all dues are paid in full. For several years we have used pledge cards and have found it very satisfactory. We have also been working in circles and this has worked well, too. At the meeting July 4th about \$330 was reported as having been raised in the last quarter, which will be used in finishing up the basement to the church with more classrooms, assembly hall, kitchen and all necessary appurtenances. Of this money Mrs. G. D. Hawks and her enthusiastic assistants in Circle A raised \$216. A rising vote of thanks was given Mrs. Hawks and Circle A for their good work. Then we have the young woman's society, an adult society at our chapel in South Weldon, an active young people's society under the care of Mrs. H. C. Spiers, a most earnest and efficient worker. And last but not least our "Bright Jewels," which were organized by "Aunt Mary" Black herself, and have been constant workers ever since. As the members grow up, however, we have not been able to keep up to the original standard of membership. We now have on roll 40 paying members. These are looked after by Mrs. E. L. Williams, Miss Mabel Vincent and Miss Laura Povas, who for years has served as treasurer for both the adult society and the "Bright Jewels." These children had a mite box opening at the Park at the end of the quarter, and brought in an offering of \$14. They also told how they made the money, as several had

as much as \$1.00 for which they had worked, and two little girls, Ola Belle and Selma Whitehead each had \$3.20 which they had made by selling vegetables, etc. The ladies served cream and the children seemed to enjoy the meeting in spite of the very warm weather. This may be too long a letter, but I must tell of an incident in connection with this meeting. A little boy in South Weldon, with his mother, recently joined the church there, but comes to our church to Sunday school, and is generally the first one there. He was invited to join the "Bright Jewels," was at the last meeting about an hour before time to open. He heard about the mite box party, and at the time was on hand with a good size paper box. On being asked what he had in his box it was found that he had brought about half of a chocolate cake which he understood to be equivalent to a mite box. He was told this was not necessary and he could eat his cake himself.

Mrs. Ida T. Wilkins.

SERIOUS ILLNESS OF MISS KATE COOPER

News has just been received at the foreign office of the very serious illness of Miss Kate Cooper, of Wonsan, Korea. Miss Cooper was just on the eve of leaving on her furlough when she was stricken with typhus fever. Everything possible is being done for her recovery, the best of physicians and the most careful nursing provided.

Later News—No complications have set in, and every hope is entertained for Miss Cooper's speedy recovery.

McTYEIRE SCHOOL'S NEW DORMITORY

Dr. A. P. Parker, of the Methodist Episcopal Church, South, Mrs. Julia Gaither, Judge C. S. Lobingier, and many other prominent American residents took part in Saturday's ceremony of laying the foundation stone of the new dormitory of the McTyeire School. Copies of the history of the institution and current publications in Shanghai were placed under the stone. Mr. Hsu Yuan, Commissioner of Foreign Affairs, presided over the function, at which a congratulatory address was delivered by Judge Lobingier. Miss Martha Pyle briefly referred to the school's history. Various other educational bodies, the Alumnae Association, and the Sorority were represented. The documents were placed in the stone by Dr. Parker, and after the singing of the school hymn he pronounced the benediction.

The new dormitory, which is the second addition to the school, will afford housing for three hundred girls. Its completion will make possible the moving of the grammar school to the Edinburgh Road, leaving only the kindergarten and four lower forms on the Hankow Road property. . . . The McTyeire is now famous as being the Alma Mater of a large number of women whose husbands hold high positions in Chinese diplomatic life and is one of the foremost institutions for the higher education of Chinese girls. The new building will contain approximately one hundred rooms, a social hall, two dining rooms, and all modern conveniences.—Shanghai Press.

FOURTH ANNUAL MEETING OF CHINA MISSION CONFERENCE WOMAN'S MISSIONARY SOCIETY

The fourth annual meeting of the China Mission Conference Woman's Missionary Society was held at Moka Garden, Soochow, April 13-17. Over one hundred delegates and visitors were in attendance. Davidson School gave its spring holiday at the time of the meeting, and the entire compound became a great workshop for the use of officers and delegates of the conference. Through the thoughtful attentions of the Moka Garden mission-

(Continued on page 13)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome Editor
Durham, N. C.

W. N. C. CONFERENCE

The following is a partial list of the Sunday school workers from the N. C. Conference attending the Training School at Lake Junaluska:

Mr. and Mrs. W. C. Chadwick, Misses Myrtle and Lelia Humble, Miss Sarah Leslie, Miss Georgia Keene, Miss Gladys Holbrook and Mrs. Julia Hill, from Centenary Church, New Bern.

Mr. and Mrs. M. J. Cowell, Miss Edna Wilkins and Mrs. E. L. Hart, from Wilmington.

W. C. Ormond, Hookerton.
Miss Annie Stanbury, Wilson.
Miss Louise Sills, Nashville.
Mrs. J. W. Aycock, Rocky Mount.
Miss Melissa Aiken, Durham.
Mr. and Mrs. C. E. Weatherby, Faison.

Miss Clara Littman, Goldsboro.
Mrs. L. T. Royall, Smithfield.
Miss Ola King, Yanceyville.

A more complete list will be furnished at a later date.

GREETINGS

"Who can take the place of Rev. G. T. Rowe as editor of the Advocate?" This question has been asked over and over again and over and over again has it been answered that Rev. A. W. Plyler, presiding elder of the Greensboro district, can turn the trick, even though it be a very difficult one. Brother Plyler can make cold dry type prove refreshing, interesting and instructive as he safely and conservatively leads us on. The writer has been a steward in two congregations under the leadership of the new editor and he thinks and knows the value of our new leader. Therefore it is ever so easy to give greetings and offer congratulations.

Greetings to the man who never loses his head!

WILL HE WIN?

By the time another issue of the Advocate comes out it will be known who has won the Wesley Bible Class contest. It will be remembered that last January Field Secretary Jerome, of the North Carolina Conference, challenged the Western North Carolina Conference for a contest in organizing new Wesley classes. The challenge was accepted gladly and the race began to end on the last day of July. Rev. W. C. Owen, head of the department of young people and adult work in our church, became interested in the contest, the first of its kind, and offered a banner to the conference winning. Who will win? Wait till next week and let's see.

WE WERE THERE

The Western North Carolina Conference lacked just two of having as many registered students in the Junaluska Training School as had the Florida Conference, the leading conference in the matter of enrollment. Last week you noted that we had 44 enrolled. But for the limitation of facilities we could have secured a much larger attendance. Our quota was thirty-five, but we got more than that because of the failure of some other conferences to take all their reservations. All but three of our delegation came from east of the Ridge. Strange as it may seem the Western North Carolina Conference is not the closest to Lake Junaluska.

NORTH CAROLINA WON

The greatest night during the Training School for leaders at Lake Junaluska is "Conference Night" or better known as "Stunt Night." On this night each conference or the confer-

ences of each state vie with each other in the matter of putting on the most educative and entertaining "stunt," or more elegantly expressed in the term "pageant."

Each state or conference had just ten minutes for the staging of its stunt and great interest prevailed as to which would show the best. For several days delegations were busy getting up original exhibitions that would probably set forth the desired aim.

The North Carolina Conference and the Western North Carolina Conference, the "Sandfilders" and the "Hillbillies," as is their custom, got together and gave a "Tar Heel" stunt. The combination always does well, but this year we came out first. Last year Georgia beat us for first place and the "Crackers" were confident of turning the trick again but, nay verily, for North Carolina had several points to spare when the judges rendered their decision. If you want to hear two thousand happy people from fourteen states cheering for their respective delegations in old time political convention style go to Junaluska on "Stunt Night."

North Carolina's stunt was arranged by the following committee: Mrs. Clyde R. Hoey, Shelby; Miss Maud McKinnon, Charlotte; Miss Grace Foy, Mt. Airy; Miss Sara Lesley, New Bern; Miss Georgia Keene, New Bern; Miss Ila Harrell, Elizabeth City.

RECREATION

It is the business of religion to save man's soul, but the soul is the man himself. That which will save the soul must also save the whole man. The soul is not a cell; it is the whole being. Knowledge, emotional nature and conduct are involved and it is the business of the Sunday school to develop all these. The vast majority of mankind are determined to enjoy life; it makes no difference whether the church likes it or not. Look at the picture shows, theatres, pool rooms and parks. In no generation has any large proportion of the people responded to the church's idea for the behavior of mankind. For generations the church has said, "It is too bad" and has left the matter there. It has not provided a constructive program for those who want to enjoy life.

But a new day is dawning and the dawning is bringing some recreation, re-creation along with it. Fatigue is a poison and results in dullness, despondency and physical breakdown, say the books. Then let us follow our Discipline and provide for some recreation. Read the social creed for the church. It will help you provide for a program of recreation.

THE LEXINGTON WAY

Somehow or other it got in the head and heart of J. V. Moffitt, one of the fine stewards at First church Lexington, that the children, youths and adults of our little city ought to have a place to play, and that place ought to be under the direction of the church. He therefore gave \$1,500 for the equipping of a playground on the lot that the church had bought, and since there has been a revolution in the play life of our town. The first confusion has given way to regulated and supervised play. Many ladies of our church who never knew each other now regularly take their turns at supervising the happy children as they come each day and night for recreation and play. Then the tennis court and volley ball court are being used both day and night by the young people and adults as they "grow in wisdom and stature."

Mr. J. V. Moffitt gave the money, but Mr. Ralph D. Moffitt is giving his time to this fine feature of our church life. Uptown and downtown children love "Ralph" as well as they do Santa Claus. He means more to them. Last Thursday night Mr. Moffitt advertised a "Methodist Stunt Night" at the play-

(Continued from page 9.)

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NEWTON, N. C.

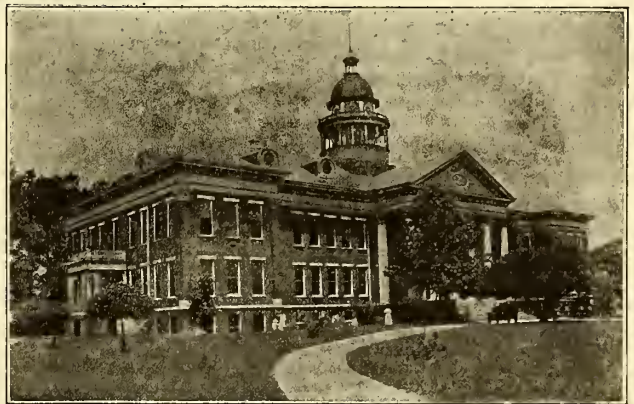
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Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

A PERSONAL WORD TO LEAGUERS

The old conference League year has gone, and with it a good many failures and mistakes. We are conscious as Epworth Leaguers we have not done all we could have done. We have not made our respective Leagues count for as much as they should have. But it is too late now to change our record. The opportunities and privileges of last year are gone, and we cannot recall them. To grieve over them would profit us little. The best thing we can do is to adopt as our motto the words of the Apostle Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We stand today as Leaguers upon the threshold of a new conference year, with new opportunities and responsibilities. Perhaps never in the history of the world was there such a fine opportunity for the young life of the church to express itself in unselfish service as there is today. The changed condition of the world has brought us new opportunities, both at home and abroad. And it is up to us as Leaguers to make good, to serve to the best of our ability, and to make our respective Leagues count for the most in the life of the church and of the community in which we serve should be our chief desire. To accomplish this a few things are necessary. 1st. Make a survey of the needs of your church and community. 2nd. Plan a program adequate to meet these needs. 3rd. Carry out your program. If you do this now in the beginning of the year, I am sure you will come to the Assembly next year with a record of achievement that you will be justly proud of. "All in favor say aye."

EDENTON ST. LEAGUE GIVES A "STUNT NIGHT" AT METHODIST ORPHANAGE

Thursday evening, July 14th, the Epworth League of Edenton Street church journeyed out to the Methodist Orphanage for a "Stunt Night" frolic under the direction of Philip Schwartz. Order of program as follows:

1. Orphanage League, 2nd Dept.—Miss Louise Newton, Supt.
2. Edenton Street League, 3rd Dept.—Miss Jeanette Ball, Supt.
3. Orphanage League, 3rd Dept.—Miss Lydia Isley, Supt.
4. Edenton Street League, 2nd Dept.—Miss Grace Wilder, Acting Supt.
5. Orphanage League, 4th Dept.—Miss Elizabeth Sanderford, Supt.
6. Edenton Street League, 1st Dept.—Miss Gertrude Ball, Supt.
7. Orphanage League, 1st Dept.—Miss Addie Mae Davis, Supt.
8. Edenton Street League, 4th Dept.—Miss Gene Herring, Supt.

Rev. Albert S. Barnes, superintendent of the Methodist Orphanage, gave the Edenton Street Leaguers the "freedom of the city"—and they took it.

While the Orphanage League has been organized but a short time they went at their stunts like old-timers, and displayed great originality, a "Delicate Operation" by Miss Louise Newton's group being one of the features of their stunts. The outstanding stunt of the evening was easily the African Missionary scene by Miss Gene Herring's group, with its witch doctors and big chief. To witness the missionary doctor extract teeth from the poor Africans, in anything but painless methods, brought delight to the audience if not to the patients.

A song by two of Miss Gertrude Ball's group entitled "Is Just Her

Way" made one feel like falling in love. We never have seen what a king really looked like until Miss Jeanette Ball's group put on their three-act melodrama. Now we don't care if we ever get to be a king.

At the close of the stunt hour refreshments were served in the Orphanage dining room. Philip Schwartz on behalf of the Edenton Street League thanked the Methodist Orphanage Leaguers for their splendid hospitality and invited them all down to Edenton Street church in the near future. Philip Schwartz.

The Christian Advocate, Greensboro, N. C.

We wish to say that the Epworth League of the Methodist Episcopal Church, South, of South Henderson, is still alive. Since our last letter to the Advocate we have had Messrs. John Tabor and Roy Cornelius to join us, both of whom are studying for the ministry; and also Mr. Frank Stough's brother, "Uncle Teddy," is with us.

We also wish to advise that a Junior Epworth League has been organized and Mr. Frank Stough is the superintendent, and the writer has just been notified that she has been appointed assistant superintendent.

The Senior Epworth League went on a picnic July 23rd and all had a delightful time. Some went in swimming, some fished and others went kodaking. Dinner was served about one o'clock and we had lots of lemonade to drink. The picnic came to a close about five o'clock when all arrived safely home.

The Epworth League has held prayer meeting in two homes within the last three weeks.

We must not forget that our pastor, Rev. W. N. Vaughan, was with us in all these meetings.

We feel very fortunate to have had four student ministers with us this summer. They have been a great help to the Sunday school and church as well as the League.

Epworth League of South Henderson M. E. Church.

Nettie O. Clopton, Cor. Sec.

A GREAT AWAKENING AT BARNARDSVILLE

Dear Advocate:

We have just closed the greatest meeting at Barnardsville in the history of the place. The writer, together with the Baptist preacher, worked together for fifteen days. The churches were all revived. We do not know how many were converted, but sixty-two were received into the Methodist and Baptist churches. There are others yet to be received. We ascribe all the praise to the Lord.

We are in the midst of another meeting this week at Flint Hill. Rev. R. F. Mock, of Bryson City is doing the preaching. Pray for us.

Fraternally, M. W. Dargan.
Weaverville, July 28.

PREACHER READY FOR WORK

Prof. W. A. Bivins, who was recommended to the Annual Conference for admission by the last session of the Greensboro District Conference, is available for work as a supply between now and the meeting of the conference. He has been a teacher for several years, his last work being the superintendency of the State High School of Lake Landing, Hyde county, and while devoting his time to teaching, he has been called on continually for sermons, talks and addresses. Prof. Bivins expects to enter the pastorate when the conference meets in the fall, and in the meantime he may be secured to fill any vacancy that might occur. His present address is Greensboro, N. C.

W. N. C. CONFERENCE

"OH PROMISE ME!"

Say, Epworthians, please spare the editor of the League page the necessity of raising the plaintive cry of our

good friend and poetic co-laborer, the editor of "The Queen City Leaguer," when he breaks forth as follows:

"Ye editor doth have the blues, his heart is full of gloom. Each time you fail to send him news you help to build his tomb. He calls upon his scattered friends to write a newsy letter; they, with excuses make amends—the paper is no better. Let everyone in fluent style, about their doings write; ye editor will wear a smile, and sleep some at night. Let not the rays of summer heat to Leaguers bring dismay; now is the time to shun defeat, and all our worth display."

If this does not bring news in plenty those great Charlotte Leaguers must be incorrigibly bad! But the world knows they are not bad at all. So it may come to pass that Iseley will have to enlarge his paper!

If there is a city union in the conference keeping pace with Charlotte by getting out a League paper send the editor a copy. If as a local chapter you are doing anything whatsoever, tell us about it; send it along, direct and immediately! Stale news is a little like stale bread—you soon get enough of it.

Calvary wants a city union orchestra for Charlotte. Certainly, why not? Nothing beneath the blue sky is too good for a group of Epworth Leaguers. It will come "eventually," Charlotte, "why not now?"

Belmont Park Leaguers are enjoying their new League room. "Quite an improvement on the old place of meeting. We are doing real work now!" Happy is the chapter that can boast

of "a room of its own." However, be it remembered that this is not absolutely necessary to a successful League.

LEAGUERS, CONSIDER

"Do you know of an up-to-date physician who does not read a medical journal?"

Do you know of a successful merchant who does not read a trade paper?"

Do you know of a first-class farmer who does not read a farm journal?"

Of course not.

Neither do you know of a church official who really amounts to much who does not read a church paper.

The same may be said of every Epworth Leaguer who does not read an Epworth Era—the Epworth League's official organ.

Let's all read the Era and get away from the "scissors party" kind of devotional meetings."

(Continued on page 14.)

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Tickets will be sold for the following dates:

ATLANTIC CITY, N. J., Via Washington.

Baltimore & Ohio R. R.—Aug. 2nd, 16th and 30th.

Pennsylvania R. R.—July 27th, Aug. 10th, 24th, Sept. 7th.

Tickets good only on regular trains leaving Washington on the morning following above dates, except Pennsylvania Congressional Limited train.

Stop-overs permitted on the return trip only, at Philadelphia, Baltimore and Washington, not to exceed ten days within final limit of ticket. Tickets must be deposited with agent at stop-over point.

NIAGARA FALLS, N. Y., Via Washington.

Baltimore & Ohio R. R.—July 27th, 28th, Aug. 10th, 11th, 25th. Tickets good only on B. & O. Special Trains leaving Washington 7:30 a. m. July 29th, Aug. 12th and 26th.

Pennsylvania R. R.—Aug. 2, 3, 16, 17, 31, Sept. 14, 28, Oct. 12. Tickets good only on P. R. R. Specials Trains leaving Washington 7:40 a. m. Aug. 4, 18, Sept. 1, 15, 29, and Oct. 13.

Passengers arriving Washington on Southern train No. 32, too late for B. & O. and Penn. special trains, will please apply to Ticket Receiver at Washington who will endorse tickets "Good Going on Next Regular Train." Special trains leaving Washington will be held until (B. & O.) 7:55 a. m., (P. R. R.) 7:50 a. m. for Southern train No. 32.

Stop-overs permitted on the return trip only, via P. R. R. at Buffalo, Harrisburg, Philadelphia and Washington. Via B. & O. at Buffalo, Rochester, Geneva, Manch Chunk, Philadelphia, Ithaca and Washington, within final limit of ticket, without deposit of ticket.

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SUMMER SCHOOL FOR RURAL PASTORS AND LAY WORKERS

A word concerning the Summer School for Rural Pastors and Lay Workers at Lake Junaluska will doubtless be of interest to all our pastors and lay members. Certainly it was a significant occasion, one which we believe marks the dawn of a new and better day for rural Methodism.

Two schools of like nature were conducted this year by the home department of the Board of Missions: one at Conway, Arkansas, June 7-17, the other at Lake Junaluska June 21-30. About three hundred pastors and other workers attended these schools which had been put on for the purpose of testing the plan out. In case these proved successful they should be improved upon and continued from year to year.

The management and those in attendance were alike surprised and gratified over the success of the experiment. From outside sources also came words of highest praise of the work done by both faculty and students. Men who had attended practically all of the assemblies held at Junaluska frankly said they had never witnessed a gathering there which had been characterized by such seriousness of purpose and by such evidences of permanent worth as was manifest in this one from the opening service on through to the close.

One of the distinctive features of this school was the character of the work done. All students were enrolled in regular class work, which was on a par with that done in our leading universities. Text books, note books, parallel reading, written papers and examinations were as much in evidence there as on any college campus. Out of ten elective courses each student was required to enroll in two courses for credit and for two other courses as a visitor. Just what these credits are worth has not yet been determined. The promoters are hopeful that a plan may be formulated whereby they may apply on university work leading to a degree. To those present, however, the practical value of the work was the important thing. It would get one somewhere in things of permanent value and so they set to it with a zest and eagerness which could have been born of none other motive than a consuming passion to equip themselves for the highest efficiency in the work of the church.

A glance at the names of some of the faculty and a few of the subjects of courses given affords one a strong hint of the good things in store. Dr. R. L. Russell was dean and Rev. Robt. H. Ruff, director of the school. Some courses provided were: Dr. O. E. Goddard, "Rural Evangelism"; Dr. W. H. Mills, "Rural Life and the Bible"; M. W. Brabham, "Organization and Administration of the Rural Sunday School"; E. O. Harbin, "Recreation and Epworth League"; Dr. Paul L. Voght, "The Rural Church and Economic Welfare"; Dr. Alva W. Taylor, "Rural Church Methods and Programs"; Dr. H. N. Morse, "The Social Message of the Rural Church"; Dr. Edwin L. Earp, "The Rural Church Serving the Community"; Mrs. J. H. McCoy, "Women's Work in the Rural Church." Sermons, inspirational addresses and round table discussions were provided for in abundance through such men as Bishop McMurtry, Bishop Cannon, Bishop Atkins, Dr. Pinson, Dr. Alexander, Dr. Ivey and others.

Another distinctive and significant feature of this school was its emphasis on the rural field. Heretofore our thought and care has been for the city church. It has gotten the big building appropriations and the best preachers while the little country church has been forced to get along with poor equipment as to both building and preachers, while these same country churches, struggling along as they have been forced to do, have supplied

not less than eighty per cent of our preachers and workers. But the story in the future, we believe, will be different. Our church is awakening to a sense of appreciation of the wonderful resources and possibilities of development in the rural church.

We believe a beginning has been made in the right place and in the right way. All who attended the Junaluska school were enthusiastic as to their worth. In response to their urgent appeal the number may be increased next year to perhaps six, so that more workers may attend and at a smaller expense.

While we would desist from any extravagant forecasts or flattering conclusions, we are nevertheless constrained to say that a better day for the country church is at hand. The real tug of the task is yet to come, but we have at least made a beginning and we shall not faint nor fail to carry on until our worthy objectives are attained. May God speed us on in this great though much belated effort.

J. E. Blalock.

Hillsboro, N. C.

COMING MISSIONARY CONFERENCE

Many Prominent Leaders and Teachers on the Program at Junaluska.

Prominent among Methodist activities to be held at the Southern Assembly grounds, Lake Junaluska, N. C., is the Missionary Conference and School of Missions of the Methodist Church, South, which has been set for July 29-August 7. According to Methodist leaders this will be an important gathering and a large attendance is expected.

Speakers of national prominence have been secured for platform addresses. Among those who will take part on the program are: Dr. A. H. Armstrong, of St. Louis; Carlton D. Harris, president of the Southern Methodist Press Association; S. G. Inman, well known authority on Pan American relations; F. N. Parker, dean of Candler School of Theology, Emory University; Chas. L. Goodell, author and pastor of New York City; Edward Leigh Pell, writer and lecturer; Mrs. W. P. McDermott, Little Rock, Ark.; T. H. Haden, dean of theological department, Kwansei Gakuin, Kobe, Japan; Josephus Daniels, ex-secretary of the United States Navy; ex-Senator W. R. Webb, founder of the famous Webb School for Boys; Rev. J. A. G. Shipley, missionary to China.

Dr. W. W. Pinson, general secretary of the Board of Missions of the Methodist Episcopal Church, South, will be present, as will Dr. C. G. Hounshell, educational secretary and dean of the school of missions. Among teachers for the School of Missions are: Dr. O. E. Brown, dean of the school of religion, Vanderbilt University; Dr. W. Alexander, director of commission on Inter-Racial Co-operation; Dr. Edmund F. Cook, president Scarritt Bible and Training School; Dr. W. D. Weatherford, chairman executive committee Southern Sociological Congress; Miss Mabel K. Howell; Mrs. Hume R. Steele.

An outstanding feature of the gathering will be the daily meeting of the new and old missionaries for conference and instruction. Recreational and entertainment features will be provided. Dr. J. L. Neill, superintendent of missionary education in the Sunday School, will give daily illustrated lectures. A historical pageant of Methodist missions will be presented.—Methodist Press Bureau.

A STUDY OF CHRISTIAN UNITY

Bishop Francis J. McConnell.

The latest publication of the Committee on the War and the Religious Outlook, appointed before the close of the war by the Federal Council of the Churches of Christ in America, deals

with "Christian Unity; Its Principles and Possibilities."* The book is a finely proportioned attempt to hold together the theoretical and the practical elements which must be kept in mind in all worth-while discussion of unity. The emphasis is really on the practical side—the matter-of-fact considerations which church people actually meet in attempts to work interdenominationally. The principles discussed arise out of the facts themselves and are dealt with by men who have had the largest experience in facing the facts. Just a glance at the list of writers who contribute to the report will show that it is the product of actual experience in seeking ways of practicing Christian unity. The outstanding impression one gets from reading the book is that here are serious writers who know what they are talking about. They have clear ideals for unity among the churches, they see the paths thereto and realize the obstacles in the way.

It is out of such discussions as this that real progress toward union comes. Large oratorical flourishes about union are just about as harmful as mutual recrimination between denominations. For the flourishes weary the earnest seekers after actual ways to unite. The book before us frankly grapples difficulties and yet grapples them in a thoroughly Christian spirit. One puts down the book feeling that the writers sincerely feel that in spite of all difficulties union is actually possible.

And herein is the value of the report. It is not the utterance of light-hearted optimists but of earnest diagnosticians who agree that, bad as the situation is, there is no reason for despair. Not one of the writers feels, for example, that there is any doctrine of any denomination which will finally prevent that denomination's union with other denominations in some form of organic relationship. The problems are mostly fact problems—no beyond solution by good sense and mutual good will.

The volume is also an authoritative exposition of the part played by various extra-church organizations as interdenominational influences. One important chapter can be taken as the best available statement of the points of view of the various churches toward union.

This book should be read by hosts of members of all churches. There is nothing in its temper and spirit to offend the strictest partisan of any denomination. The problem is presented in the same cool objective fashion in which an engineer studies the possibility of a new tunnel or a new bridge. And in the clear light of the

book we can all see far toward the better day.

*Association Press, New York, 1921. 386 pages.

The following letter from the president of Tuskegee Institute explains itself.

I send you the following information concerning lynchings for the first six months of this year. I find according to the records compiled by the Department of Records and Research of the Tuskegee Institute, Monroe N. Work, in charge, that in the first six months of 1921 there were 36 lynchings. This is 24 more than the number 12 for the first six months of 1920, and 7 more than the number 29 for the first six months of 1919.

Of those lynched, two were whites and 34 were Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape.

The states in which lynchings occurred and the number in each state are as follows: Alabama 1, Arkansas 4, Florida 4, Georgia 9, Kentucky 1, Louisiana 2, Mississippi 10, Missouri 1, North Carolina 2, South Carolina 1, Tennessee 1. Yours very truly,

R. R. Moton.

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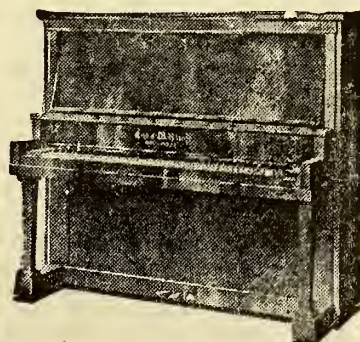
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CONSERVING THE WAG

Meb-be ma dog's tail ain't de very bes' wan

Dat's never be seen on no show,
But she's w'at de God geeve heem, ma leetle Carlo,
For wear 'em so long lak he can.

Dere's manny smart feller was say:
"You beeg foo'

For not have dat pup' tail cut short;
Will git heem de firs' prize, sure t'ing, if you do;
He's oderwise mark lak he ought."

I tole dem I don't care if 'tis leetle long,

Dat tail was sure suit heem jes' right;

An' if I was dock heem, I t'ink 'twould be wrong,

Leave no'ting for wag ev'ry night.
—A. L. T. Cummings in The Mainiac.

A LAWYER'S OPINION

One day a farmer whose name was Bertrand went to his county town with a load of corn to sell in the market. He was very fortunate, for he soon found a buyer who paid him a much higher price for his grain than he had expected to get. So, while his horses were resting and feeding, he set out for a little stroll through the town.

As he walked down the main street, he felt very happy and at peace with all the world. He stopped to look at the pretty things in the store windows, and at one place he bought some little presents to take home to his children. Just as he was thinking of turning back toward the market place, his eyes were attracted by a small sign in a doorway. There was nothing remarkable in the sign itself, for it was very plain and contained but three words:

SOLON WISEMAN, LAWYER

Bertrand stopped and gazed at it thoughtfully for fully two minutes. "And this is the office of the great Solon Wiseman," he said to himself. "Well, I've heard folks talk about the opinions he gives. They say that he's the greatest lawyer in the country, and that whatever he says is sure to be right. I think I'll go in and ask him for an opinion—it won't do any harm."

He climbed the narrow stairs to the offices above, and found there quite a number of people who were waiting to ask the advice of the lawyer. He had to wait for a long time, but this only made him appreciate still more the value of the lawyer's services. By and by his turn came, and he was shown into the room. Mr. Wiseman asked him to sit down, and then settling his eyeglasses on his nose so as to get a good look at him, begged him to state his business.

The farmer twisted his hat uneasily in his hand, and stammered: "I can't say that I have any particular business, Mr. Lawyer. But I happened to be in town this morning, and I thought I couldn't do better than to come in and get an opinion from you."

"I am obliged to you for your confidence in me," said the lawyer. "I suppose you've had some trouble and are thinking about a lawsuit."

"A lawsuit!" cried Bertrand. "I should rather think not. I never had any quarrel with anybody in my life."

"Well, then, I suppose that you wish to have some family property fairly and properly divided."

"I beg your pardon, sir. My family lives with me in peace, and we have no need to think of dividing any of the property."

"Perhaps, then, you want some agreement drawn up about the sale or purchase of something."

"Not at all, sir! I am not rich enough to buy any more than I have,

and I am not poor enough to be obliged to sell any."

"Then tell me, what can I do for you, my friend?"

"I should like to get an opinion from you, as I think I have already told you."

"An opinion! Please explain yourself."

"Well, Mr. Wiseman, it's just this way. I've heard people talk so much about the value of your opinions that I think I should like to get one for my own use. I have the money to pay you for it, and I should be sorry to have to go home without it."

The lawyer looked at him and smiled. Then taking up his pen, he asked the farmer what his name was.

"Peter Bertrand," said he, quite pleased that the lawyer at last understood what he wanted.

"Your age?"

"Forty years, or somewhere about that."

"Your profession?"

"My profession! Ah, yes! You mean what do I do? I am a farmer."

The lawyer, still smiling, wrote two lines on a piece of paper, folded it up, and gave it to the farmer.

"Is that all?" asked Bertrand.

"Yes. That is an opinion."

"Well! well! It's short, but so much the better. Of course you are too busy to write much. Now, how much does that cost, Mr. Lawyer?"

"One dollar."

Bertrand paid the money, well contented, bowed to Mr. Wiseman, and went away delighted that he had got a lawyer's opinion.

When he reached home, it was four in the afternoon; he was tired with his journey, and resolved to have a good rest. It happened, however, that his hay had been cut for some days and was now quite dry; and one of his men came to ask if it should be carried into the barn that night.

"This night!" cried the farmer's wife. "Who ever heard of such a thing? Mr. Bertrand is tired, and the hay can just as well be brought in tomorrow."

The man said it was no business of his—but the weather might change, and the horses and carts were ready, and the men were wishing to know.

"Well," answered the wife, "the wind is from the west, and that doesn't mean rain. And it's so late now that you would have to work till night. No, I guess you'd better leave it till tomorrow."

Bertrand, sitting half asleep in his big chair, had heard all that was said. He was wondering what to do when he suddenly remembered the paper which the lawyer had given him.

"Stop a minute!" he cried, "I have got an opinion—an opinion that cost me a dollar. That's the thing to put us straight. Here, wife, you're a grand scholar—read it, and tell us what it says."

The wife took the paper, and with some little difficulty read these two lines:

"Peter Bertrand, never put off till tomorrow what you can do today."

"There's the very thing!" cried the farmer. "Quick! Hurry with the men and the horses and the carts, and we'll have the hay in at once."

"But, Peter, it will make supper so late," said his wife.

"What's supper when I have an opinion from a lawyer? I'm not going to pay a dollar for nothing. I'm going to follow that opinion, no matter what happens."

He hurried out to the hayfield and was the foremost in the work of loading the wagons and sending them to the barn, and not until all the hay was safely housed did he return to his home.

That night the weather suddenly changed. An unexpected storm arose. The rain fell in torrents, and the meadows were flooded with water. The wet weather continued, and all

the farmers in the neighborhood, except Bertrand alone, lost their hay.—The Uplift.

AUTHORS' ECCENTRICITIES

Bret Harte, when the inspiration was on him, would hire a cab for the night and drive through the darkness without stopping until the struggle for ideas was over and he grew calm enough to write. Nothing pleased him more than to be taken for an Englishman.

Bjorson kept his pockets full of seeds of trees, scattering handfuls broadcast in his daily walks. He even tried to persuade his associates to do the same.

Robert Browning could not sit still. The constant shuffling of his feet wore holes in the carpet.

Zola would never accept an invitation to dinner.

Sir A. Conan Doyle, even in the coldest weather, never wears an overcoat. When he gives an afternoon lecture he removes his vest, and buttons his Prince Albert close to his body. He is a golf enthusiast and spends as much time as possible on the links.

F. Marion Crawford carries his own stationery, pen and ink, and never wrote with any other. He wrote every word of every novel with the same penholder.

Edmund Clarence Stedman had his favorite cat sit in a high chair at the table every day at dinner.

Ernest Renan wore his finger nails abnormally long.

Count Tolstoy went barefoot and hatless the year round. He was fond of French perfumes and kept his linen scented with sachet powder. There was always a flower on his desk when he wrote. Although very rich, he

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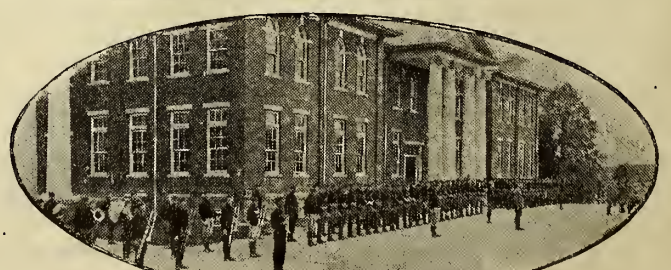
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IN MEMORIAM

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Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South, Established 1855.

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G. T. ROWE, Editor and Gen. Mgr.
T. A. SIKES, Asst. Editor and Bus. Mgr.

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NANCE—Mrs. Anna Maiah Nance was born November 6th, 1868, and departed this life June 23, 1921, aged 52 years, 7 months and 17 days.

She professed faith in Christ and joined the Methodist church at Burnesville in the year of 1889. Later she moved her membership to Fountain Hill church, in 1896, where she remained a consistent member until death. Her sickness was of very brief duration, only a little more than a day. Her sudden death was not only a sad surprise to all the family, but to all the community in which she lived. Sister Nance was indeed a good woman, as shown by the beautiful life she lived; therefore it would be needless to say that her death was in the full triumphs of a living faith. Her seat was never vacant at church when it was possible for her to be there. It seemed to be among some of her chiefest joys to attend the services of her church, and it was certainly an inspiration to her pastor to have her present. The church has lost one of its best members, the home has lost one of its strongest pillars, and the community one of its brightest lights. She leaves one husband, two sisters, one brother, and nine children, four boys and five girls, and a large host of friends to mourn her loss; but we trust their loss is heaven's gain.

In the presence of a very large congregation her funeral was conducted from Fountain Hill Methodist church by her pastor, and her remains were laid to rest in the church cemetery nearby to await the resurrection morn.

May the Holy Spirit comfort the bereaved in this sad hour and enable them to say "Thy will be done."

L. H. Griffith, Pastor.

POINTER—The home of Mr. and Mrs. Clarence Pointer was greatly saddened on Monday afternoon, July 11, when their son, Clarence, Jr., was thrown from a wagon and killed by a team of runaway mules. Clarence was born September 29, 1912, and was one of the most promising young spirits known to the writer. All his life he was a follower of the right, and his training in holy things was proving fruitful. In the death of this choice spirit the community feels a distinct loss. The bereaved ones are heartbroken, but they realize that God must have His way. May His blessings and mercy heal the wounds so deeply inflicted.

A. J. Hobbs, Jr.

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After Long Suffering Mrs. Siefert Was Restored to Health by Lydia E. Pinkham's Vegetable Compound

Pottsville, Pa.—"I suffered with female trouble for four or five years and was very irregular. I was not fit to do my work at times and took medicine from a doctor and got no benefit. I saw Lydia E. Pinkham's Vegetable Compound advertised in the newspapers and took it and got all right. I gained twenty pounds or more and am now able to do my work. I recommend the Vegetable Compound to my friends and you may use these facts as a testimonial."—Mrs. SALLIE SIEFERT, 313 W. Fourth Street, Pottsville, Pa.

The everyday life of many housewives is a continual struggle with weakness and pain. There is nothing more wearing than the ceaseless round of household duties and they become doubly hard when some female trouble makes every bone and muscle ache, and nerves all on edge.

If you are one of these women do not suffer for four or five years as Mrs. Siefert did, but profit by her experience and be restored to health by Lydia E. Pinkham's Vegetable Compound.

SMITH—Richard S. Smith passed to the great beyond on Thursday, July 21, after a pilgrimage here of 74 years and five days. We mourn his going from us, but rejoice in the fact that his life on earth was well spent. For forty-five years he was Sunday school superintendent and steward in his church, holding these offices at the time of his death. His congenial spirit and Christian assurance were an inspiration to all who knew him. His last moments were easy ones, and he departed this life with little pain or struggle. A good man has gone to his reward. We knew he walked with the King, and we wait for the day when we can meet him again. A. J. Hobbs, Jr.

RESOLUTIONS OF RESPECT

We, the members of the Woman's Missionary Society of Park Place M. E. Church, South, Greensboro, N. C., sadly and tenderly pay this tribute of respect to the memory of our beloved friend and co-worker, Mrs. C. H. Dorsett, who departed this life July 7th, 1921.

Therefore, be it resolved:

First. That while we humbly submit to the Divine will our hearts are sore and saddened by this severe loss. Mrs. Dorsett was a woman of culture and refinement, whose influence was for all that was pure and uplifting. Her place was seldom vacant at preaching services, prayer meeting, missionary society or Sunday school, and her tender, loving heart was ever ready to respond to every call for help.

Second. That we sorely miss the sunshine of her presence, her cheerful greetings, and the assistance she so freely gave in every department of the Missionary Society.

Third. That we extend to her husband and daughter our tenderest love and assurance that in their dark hour of grief they have our warmest sympathy.

Fourth. That these resolutions be spread upon the minutes of this meeting a copy be sent to the Christian Advocate for publication, and a copy be sent to the bereaved family.

Mrs. C. A. Hines,
Mrs. E. M. Battis,
Mrs. W. L. Stainback.

EPWORTH LEAGUE WORK

(Continued from page 10)

These pointed words from Carlyle H. Jordan in the Queen City Leaguer should be read by all Leaguers. Epworth Era Agents in local chapters, send in that batch of subscriptions at once. The Era is a necessity in every chapter and in every home where there is a single Leaguer (or married one either.)

BIG JUNIOR PICNIC AT WINSTON-SALEM

About 50 children, members of the Junior Epworth League chapter and the Light Bearers' Society of Salem Methodist church enjoyed a delightful picnic last evening on the Granville school grounds. They gathered at the church at 5 o'clock and proceeded to the school grounds. The time from 5:30 until 8 o'clock was spent in playing games, racing and rambling thru the woods. The Light Bearers were also entertained for a while by their leader, Mrs. A. W. Cline, in story telling. The Juniors were in charge of A. W. Cline, Junior superintendent, and Mrs. W. A. Church, assistant superintendent. The pastor, Rev. A. C. Swafford, was a guest of the children.

At 7:30 o'clock the crowd assembled in the grove, west of the school, and partook of a bountiful picnic supper. Many good things to eat had been prepared for the occasion, and in some instances the girls announced that they prepared their baskets themselves.

The children were surprised and delighted when the announcement was made that Chambers Brothers, managers of the Peerless Ice Cream Company, had sent as a gift several gallons of delicious ice cream. This was distributed after the supper in cones.

A JOLLY EPWORTHIAN IS A GOOD LEADER

When a long face comes to League it is a pity and an opportunity. When a long face occupies the leader's chair, it is a calamity. In the first event, the Leaguers should change the countenance; in the second event, they should change the leader.

Leave long faces for people who reap a harvest of plans that never pan out for those who do not know the joys of clean living, for those whose personal habits ruin their personal efficiency, rob them of athletic prowess and defeat them in social achievements.

Epworthians are not forbidden to

play; they encouraged to play and the church has said, "Furnish us with a program of play for everybody." Epworthian leaders know the death of the play instinct means the triumph of vice and that the greatest antidote to vice is wholesome play. As Jane Addams says, "To fail to provide for the recreation of youth is not only to deprive thousands of young people of their natural form of expression, but is certain to subject some of them to the overwhelming temptation of illicit and soul-destroying pleasures."

The Leaguers who has forgotten how to play ought to sit up nights with the fourth vice-president, figuratively speaking. The Leaguer who doesn't believe that church young people should have a happy Christianity should attempt to lead no devotional meetings. It would be an impossibility. He would be depending on clip-pings and dogmatic assertions. The Leaguers themselves and the meetings would run quite away from the person of the long face. We delight in a jolly leader who leads us into self-expression and who does not have the "clipping" habit.

The jolly Epworthian abounds in good works and is a good leader.—Epworth Herald.

Fifteen members of the Epworth League of the Spencer Memorial M. E. Church, of North Wilkesboro, have just returned from an eleven days' camping trip through the mountains. The party traveled by auto, carrying their tents and cooking utensils along. They touched Blue Ridge, Black Mountain, Asheville, Hickory Nut Gap and Chimney Rock. Hikes, mountain climbing, swimming, fishing, boating and all other things connected with such a trip were enjoyed by the young folks. Nothing better has ever come to this League to tie the young people together than this trip. We learned to know each other better.

On Sunday evening an Epworth League service was held in the tent at the foot of a mountain, which was exceptionally impressive.

The party was chaperoned by the pastor and his wife and Mr. L. E. Anderson, superintendent of the Sunday school and a member of the League.

The three Leagues of the North Charlotte church are doing splendid work, especially the Junior and Intermediate Leagues, which are in charge of Miss Logan and Mrs. Armbrust respectively. The Intermediate and Senior Leagues have won the banners for attendance and merit three different times at the meetings of the Union Leagues of Charlotte.



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A QUESTION IN ASININITY

In a recent issue of the Advocate Brother A. B. Smith, of Oakboro, N. C., seems to be all wrought up and disturbed about a Baptist minister in Boston whom he fears is not all together orthodox. Then he is careful to show that this minister is not of the southern Baptist sort. Just why he should have done this is hard to see, for any right minded person could tell that this minister was not of the "southern Baptist sort."

But the tragedy of it all was that Brother Smith must go and call this brother minister an ugly name, "Jackass-ical," just because his views happen to be a little different from his own. And did you notice what a perfectly nice Methodist letter Brother Smith wrote up to the last paragraph just to get in that ugly phrase.

Well, I had a friend in Elizabethtown once who carried a crazy man to the asylum in Raleigh, and when they got there the keeper didn't know which one to keep. Now I expect if Brother Smith should carry his Boston brother to the "Jackass-ical Society," they would turn the Boston brother loose.

It sounds very nice to talk about our orthodoxy and deep convictions, yet the Pharisee was orthodox for his day, and Luther and Wesley were the heretics of their day. Now which do you prefer? May be it would be better to talk about Christian certainty rather than our deep convictions, for our deep convictions might cause us to call other folks names who differ from us, but Christian certainty will cause us to call them "my brother."

"Cease to do evil and learn to well."

H. L. Brown.

Warren, Vt., July 27, 1921.

WHICH WILL GET HIM?

To the Editor, Central Christian Advocate:

Did you notice the strange juxtaposition in the issue of June 22? Close together were these calls:

Preacher Wanted.

Man of experience wanted for a two-point charge paying \$1,300 and house. Must not be above 25 years of age. It is a fine chance for the right man. Send testimonials and photo, etc.

Doctor Wanted.

A fine opening for a doctor in a good Kansas town. At least a \$5,000 practice. Address, etc.

Which form of Christian service is going to get that bright young man? Each now requires from four to seven years of training beyond high school, and possibly large indebtedness on coming out. You, Churchman! Are you going to land this fine young chap for the ministry and the pulpit?

Wilbur F. Steele.

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District Appointments

ASHEVILLE DISTRICT

W. H. Willis, P. E., Weaverville, N. C.

FOURTH ROUND

August
Weaverville Ct. Salem 6-7
Bethel 7
Henderson, Moore's Grove 13-14
Flat Rock, 11 a. m. 14
Hominy, Pleasant Hill 20-21
West Asheville 21
Fairview, Tweeds 27-28
Tryon 28

Sept.
Mills River Chapel 3-4
Central 4
Asheville Ct., Riverview 10-11
Chestnut Street 11
Mars Hill, Bright Hope 17-18
Weaverville 18
Walnut, Stackhouse 24-25
Marshall 25

October
Rosman Ct. 1-2
Brevard 2
Spring Creek, Roaring Fork 8-9
Leicester, Brick Ch. 15-16
Haywood Street 16

CHARLOTTE DISTRICT

H. K. Boyer, P. E., Charlotte, N. C.

FOURTH ROUND

August
Belmont Park, 11 a. m. 7
Brevard Street, night 7
Tryon Street, 11 a. m. 14
Spencer Memorial, night 14
Trinity, 11 a. m. 21
Dilworth, night 21
Pineville, Harrison, 11 a. m. 27
Pineville, Marvin, 11 a. m. 28
Hawthorne Lane, night 28

Sept.
Lilesville, Lilesville, 3 p. m. 3
Lilesville, Lilesville, 11 a. m. 4
Matthews, Matthews, night 4
Unionville, Mill Grove, 11 a. m. 10-11
North Monroe, night 11
Prospect Trinity, 11 a. m. 17-18
Monroe, Central, night 18
Marshallville, Center, 11 a. m. 24-25
Polkton, Polkton, night 25

October
Ansonville, Salem, 11 a. m. 1
Seversville, Trinity, 11 a. m. 2
Thrift Moore's, Moore's, night 2
Hickory Grove, 3 p. m. 5
Duncan Memorial, night 5
Waxhaw, Mineral Spring, 11 a. m. 7
Weddington, Wesley Chapel, 11 a. m. 8-9
Morven, (—) 11 a. m. 15-16
Wadesboro, night 16

GREENSBORO DISTRICT

A. W. Pyle, P. E., Greensboro, N. C.

FOURTH ROUND

August
Park Place 7
Walnut Street, night 7
W. Greensboro, Muirs Chapel 13-14
Glenwood, night 14
Uwharrie, Concord 20-21
Ashboro, night 21
Pleasant Garden, Bethlehem 28
Jamestown, Jamestown, night 28

Sept.
Randleman, St. Paul, Q.C. 4 p.m., 3, ngt. 4
Deep River, Central Falls 4
Centenary 11
E. Greensboro, Mt. Pleasant 10-11
Main St., High Point, night 11
Cokeridge, Mt. Olive 17-18
Rameur-Finkville, Finkville, night 18
West Market 25
Gibsonville, night 25

October
Randolph, Mt. Vernon 1-2
Wesley Memorial, 11 a. m. 2
East End, night 2
Wentworth, Bethlehem 8-9
Reidsville, 11 a. m. 9
Bethel, night 9
Ruffin, Ruffin 16
Spring Garden, night 16

MARION DISTRICT

D. M. Litaker, P. E., Marion, N. C.

THIRD ROUND

August
Mill Spring, New Hope, 11 a. & 2 p. 7
FOURTH ROUND
Cliffside, Avondale, 11 a. m. 21
Henrietta, Caroleen, 8 p. m. 21
Old Fort, O. F., Sat. 11 & Sun. 11. 28
N. McDowell, N. Catawba, 3 p. m. 28

Sept.
Morganon Ct., Mt. Pleasant, 11. 3-4
Enola, Dentons, Sun. 3 p. m. 4
Glen Alpine, 8 p. m. 4
Bostic, Hopewell, 11 10-11
Broad Riv., Wesley, Sat. 3 & Sun. 3:10-11
Forest City, F. C., 8 p. m. 11
Connolly Spgs., R. Col., Sat. 3 & 8. 17
Table Rock, O. R., Sat. 11 & Sun. 3:17-18
Morganon Sta., 11 a. m. & 8 p. m. 18
Thermal City, Trinity, Sat. 11. 24
McDowell, Nebo, Sat. 3 p. m. 25
Marion Sta., 11 a. m. 25
Marion Ct., Providence 3 p. m. 25
E. Marion Marion Mills, 8 25

October
Bald Creek, B. C., Sat. 11 a. m. 1
Burnsville Sta., 11 a. m. 2
Micaville, Shoals, 3 p. m. 2
Spruce P. & B., S. P., 11 a. m. 3
Mill Spring, Beth., Sat. 11 & 1. 8
Rutherfordton, R. Sun. 11 & Mon. 9-10
Spindale & A., S. Sun. 8 p. m. 9
Pastors see that all collections are looked after, please.

MOUNT AIRY DISTRICT

W. F. Womble, P. E., Mt. Airy, N. C.

FOURTH ROUND

August
Stokesdale, Zion 6-7
Leaksville, night 7
Draper, Draper, 11 a. m. 14
Spray, night 14

Sept.
Mills River Chapel 3-4
Central 4
Asheville Ct., Riverview 10-11
Chestnut Street 11
Mars Hill, Bright Hope 17-18
Weaverville 18
Walnut, Stackhouse 24-25
Marshall 25

October
Rosman Ct. 1-2
Brevard 2
Spring Creek, Roaring Fork 8-9
Leicester, Brick Ch. 15-16
Haywood Street 16

Mt. Airy Ct., Epworth 20-21
Jonesville, Grassy Creek 27-28
Elkin 28

September

Dobson, Dobson 3-4
Rural Hall, Mt. Pleasant 10-11
Sept.
Madison, Madison, 11 a. m. 18
Mayodan, Mayodan, 3 p.m. & night. 18
Summerfield, Lee's Chapel 24-25

October
Yanbury, Delta 1-2
Walnut Cove, Palmyra 8-9
Yadkinville, Center 16-16

NORTH HAWKESBORO DISTRICT

J. W. Williams, P. E.

FOURTH ROUND

August
Elkland Ct., Cranberry 6-7
Warrenton Ct., Mill Creek 13-14
Creston Ct., Mt. View 20-21
Helton Ct., Greenwood 27-28

September

Watauga Ct., Henson Chapel 3-4
Boone Ct., Boone 4-5
Avery Ct., Jones Ridge 10-11
Elk Park Ct., Montezuma 11-12
Laurel Springs Ct., Mt. Zion 17-18
Sparta Ct., Union 24-25

October

North Wilkes Ct., Union 1-2
N. Wilkesboro Sta., N. Wilkesboro. 2-3
Wilkes Ct., Beulah 8-9
Wilkesboro, Roaring River, night. 9-10

SALISBURY DISTRICT

J. F. Kirk, P. E., Salisbury, N. C.

THIRD ROUND

August
Salem Ct., Oak Grove, 11 a. m. 6-7
Epworth, 8 p. m. 7
Kannapolis Ct., Shiloh, 11 a. m. 13-14
Kannapolis Sta., 8 p. m. 14
Harmony, 8 p. m. 17
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

FOURTH ROUND

August
Polkville, Kasar, 11 a. m. 6-7
Shelby, Central 8 p. m. 7
Rock Springs 11 a. m. 13-14
Cherryville, Bethlehem, 11 a. m. 20-21
East End, 8 p. m. 21
Crouse, Antioch, 11 a. m. 27-28
Ranlo, 8 p. m. 28

September

Shelby Ct., Pine Grove, 11 a. m. 3-4
Kings Mt., 8 p. m. 4
Lowesville, Snow Hill, 11 a. m. 10-11
Mt. Holly, 8 p. m. 11
Lincoln Ct., Ivey, 11 a. m. 17-18
Franklin Ave., 8 p. m. 18
Dowell, 11 a. m. 24
Dallas, High Shoals, 11 a. m. 25
McAdenville, 8 p. m. 25

October

Stanly, 11 a. m. 2
South Gastonia, 8 p. m. 2
Bessemer, Concord, 11 a. m. 9
Belmont, 8 p. m. 9
Main St., 8 p. m. 11
Mayworth, 11 a. m. 16
East Belmont, Ebenezer, 3 p. m. 16

I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

STATESVILLE DISTRICT

W. A. Newell, P. E., Statesville, N. C.

FOURTH ROUND

August
Cool Springs, Rose ch., 11 a. m. 6-7
Olin, Olin, 3 p. m. 6-7
Westview, Fairgrove, 11 a. m. 13-14
Maiden, Mays ch., 3 p. m. 13-14
Newton, Newton, night 13-14
Stony Point, Stony Point, 11 a. m. 20-21
Alexander, Carsons, 3 p. m. 20-21
Ball Creek, Camp Ground, 11 a. m. 27-28
Catawba, Camp Ground, 11 a. m. 27-28
Broad St., Statesville, night 27-28

WAYNESVILLE DISTRICT

J. H. West, P. E., Waynesville, N. C.

FOURTH ROUND

August
Canton, a. m. 7
Waynesville, night 7
Franklin Ct., Clarks Chapel 13-14
Macon, Mulberry 14-15
Franklin, night 15
Haywood, Finchers Chapel 20-21
Clyde, Elizabeth, p. m. 21
Murphy Ct., Tomolia 27-28
Hayesville, Tusquitee Tues. 30

September

Hiwassee, Brasstown. 3-4
Bryson-Whittier, Bryson 10-11
Shoal Ck. & Echota, Shoal Creek. 17-18
Jonathan, Sat 24
Waynesville Ct., Sun. a. m. 25
Bethel, Harmony Grove, 3 p. m. 25

October

Glenville 1-2
Highlands 2-3
Robbinsville 8-9
Judson, Judson, Tues. 11
Fines Creek, Fines Creek, Sun. 16

WINSTON-SALEM DISTRICT

Frank Siler, P. E., Winston-Salem, N. C.

FOURTH ROUND

August
West End qr. conf. Oct. 5, ngt. & a.m. 7
Grace qr. conf. Oct. 3, night & night. 7
Welcome Ct., Erlanger 13-14
Thomasville Ct., Unity, 3 p. m. 14
Davidson Ct., Olivette 20-21
Salem, qr. conf. Oct. 4, ngt. & night. 21
Lewisville Ct., Doub's 27-28
South Side qr. conf. Oct. 12, ngt. & ngt. 28

September

Hanes, Clemmons-Hanes, night 2
West Davie, Zion, 11 a. m. 3
Coolidge qr. conf. Sept. 29, night; 11 a. m. 4
Advance, Mocks, 3 p. m. 4
South Side Ct., Vernon, 11 a. m. 5
Kerns' Oak Ridge, Oak Ridge, 11 a.m. 11
Linwood Ct., Wesley 17-18
Lexington First Ch., 3 p. m. & night 18
Forsyth Ct., Mt. Tabor 24-25
Walkertown, 3 p. m. & night. 25
Mocksville, night 30

October

Davie Ct., Hardison 1-2
Farmington Ct., Farmington. 3 p. ngt. 2
Denton Ct., Denton 8-9
New Hope Ct., New Hope, 3 p.m. & ngt. 9
Thomasville, Main St. & S.Thom., ngt. 10
Centenary, night 13
Burkhead, night 14

DURHAM DISTRICT

M. T. Pyle, P. E., Durham, N. C.

August

Durham Ct., Pleasant Green 6
South Alamance, Cover Garden. 7
Mebane, 8 7
Carr 10
Person, Lea's Chapel 13-14

ELIZABETH CITY DISTRICT

R. H. Willis, P. E.

THIRD ROUND

August

Hatteras, Hatteras 5
Roanoke Island, Manteo 7
Dare, Mashoes 8
Kitty Hawk, Nag's Head 10
Pantego & Belhaven, Pantego 14
Roper, Pleasant Grove 21-22
Columbia, Scuppernon 27-28

September

Tyrell, Gum Neck 3-4

FAYETTEVILLE DISTRICT

J. D. Bundy, P. E.

August

Hemp, Mt. Carmel 14-15
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N.C.

THIRD ROUND

August

Harlowe, Ct., Tuttle's Grove 4
Mt. Olive, Falling Creek 6-7
Mt. Olive & Calypso, night 7
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night 14

RALEIGH DISTRICT

J. C. Wooten, P. E.

THIRD ROUND

August

Granville, Calvary, 11 a. m. 6
Creedmore, Grove Hill, 11 a. m. 7
Benson, 4 p. m. 12
Four Oaks, 11 a. m. 13-14
Smithfield, 8 p. m. 14
Kenley, Buckhorn, 11 p. m. 20-21

ROCKINGHAM DISTRICT

J. H. Shore, P. E.

THIRD ROUND

August

Mt. Gilead Ct. 6-7
Mt. Gilead 7-8

WARRENTON DISTRICT

E. M. Snipes, P. E., Weldon, N. C.

THIRD ROUND

August

Roanoke, Calvary 6-7
Littleton, night 7

WASHINGTON DISTRICT

N. H. D. Wilson, P. E., Washington, N. C.

THIRD ROUND

August

Rocky Mount, First Church, 11 a. m. 7
Rock Mount, Clark St., night. 7
Bailey Ct. 14
Spring Hope Ct. 21
Rocky Mount Ct., Yorks 28
Nashville, night 28

WILMINGTON DISTRICT

J. M. Daniels, P. E., Wilmington, N. C.

THIRD ROUND

August

Town Creek, Shiloh 5
Shallotte, Andrews Chapel 6-7

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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NEWSPAPER and JOB PRINTING

If you are in need of Stationery, Bill Heads, Church Letters, Baptismal Certificates, Marriage Certificates, Pledge Cards, Collection Envelopes, Circular Letters, Catalogues, Tracts, Booklets, Minutes of Meetings, Sunday School Class Cards or anything printed,

**WE DO IT—WORK GUARANTEED
AND THE PRICES ARE RIGHT**

Send us a trial order. Send copy and let us quote you our attractive price.

EVERY reader of The Advocate, who needs printing should know that the job office helps to support the paper and the larger patronage the job office receives, the better the Advocate will be. Our office is free of tax and rent, hence we are in a position to do work cheaper.

**YOUR ORDERS WILL RECEIVE
PROMPT ATTENTION**

THE ADVOCATE PRINTING HOUSE

GREENSBORO, N. C.

(Continued on page 16.)

grounds and one of the finest, best behaved and happiest groups ever assembled came together to have a good time under the direction of the church. Organized play, contests, games and educative programs came in turn while the band played and the people patronized the eat stands. Quite a thousand people attended the "stunts" and every one went away better fitted for the morrow's work.

Yes, there are some "toughs" to be dealt with. Sometimes they break the electric bulbs and break over the fence, but thank the Lord, some of them are breaking into the Sunday school and the church. Try the Lexington way.

DELIVERING THE GOODS

My Dear Woosley:

I only promised to send you three new Wesley classes for enrollment in the Federation, but I am sending you four, one for good measure. We have five organized classes at Franklin Avenue, Gastonia, so that now we are 100 per cent in the Federation. The three days at Lake Junaluska were certainly a lot of help to me, and I am already looking forward to next year, when Franklin Avenue will send ten delegates instead of two.

With best wishes for a most successful year in your work, I am,

Yours very truly,

P. L. Plyler.

FROM MATTAMUSKEET

I do not know whether the mosquitoes played any part in the naming of that lake or not; at any rate if they did, I am sure it was not the last part or any minor part which they did play, because they flourish as the green bay tree. At noon they are cut down, but at night they by no manner of means are withered. However, we do not

intend to dissertate on mosquitoes; as a matter of fact, they are pretty well under control in this section now.

My wife and I arrived at this place on the 13th day of February, after a journey of somewhat varied experiences, some of which were rich indeed. The "channel" from Belhaven to Lake Landing was dotted here and there with an occasional patch of soil that was indicated as "the road." However, with that Mr. Blanc Jordan of Belhaven drives a Ford, and when we say that there is nothing else to be added. But even Brother Jordan knows when he is up against something that John Henry can't navigate—and by the way navigate is the proper word—so he cried, "Hold! enough!" though probably not as our mutual acquaintance of other days would have spoken the word. Brother Jordan, being used to his Ford, didn't know how best for us to navigate the balance of the way to Swan Quarter, a distance of seven miles, because as he says, if a Ford can't do it, what on earth can? However, here appeareth the rich experience in the shape of a two-wheeled road cart drawn by a very small specimen of white mule, which to quote the owner, Mr. Ball, was "blind in one eye and couldn't see out of the other," literally a blind mule, which could not quite lay claim to relationship with the burro. Anyway we permitted the little fellow to pull us part of the time, and part of the time—two times at least—we pulled him; that is, we had to pull the cart out of the mudholes in which it got stuck. Did I say "mudholes?"—oh, well, what's the use! Please remember all this happened on the 12th and 13th of February.

We came from Swan Quarter to Lake Landing on the 13th in grand style, being in a two-seated buggy drawn by two large mules, and we had no mishaps whatever, as Willie Gray

Harris was at the helm on the last stretch of the journey, a journey which my wife and I will never forget. And we add our evidence to that of our great ex-President Wilson in saying that the 13th holds no ill will for us in that the journey ended on that day of the month.

But I desire to impress the fact that our inauspicious arrival here was by no means an index of our reception among this grand people of Mattamuskeet circuit. The very next day we opened up business at the same old stand, and the people begun to come at once, all laden with good things to eat. There are four churches on this charge, and as soon as one church had pounded us, and a sufficient time had elapsed for the consuming of the same, here would come along another bunch of people from another one of the churches, and so on, until now we are still engaged in the use of good things given by the people of Englehard church, which were the last to pound us.

It is a far call perhaps from the ministry to private detective, but we just had to find out who wrote that nice little article in the Advocate some weeks ago regarding your humble servant, and so we played the part of "Harkshaw" of Comic Section fame for a few days, and finally we were rewarded for our lone vigil in being informed as to the authoress, who is a real Christian woman, with naught but kind words for all. After all the people who make life really worth while are those who have a kind word or a loving smile all the while.

This has been our first year in the regular ministry, and as the year is even now on the last end of its journey, we feel that our work has not been altogether in vain, and that perhaps God has used us for some purpose of His own. H. L. Witten.



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24 Hour Service
SIDDELL STUDIO,
Raleigh, - North Carolina



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**Cleaned Faultlessly
For Ladies and Gentlemen**

We clean, dye and reblock hats of any description. This work is in charge of an expert hatter from New York City. We have just installed new equipment, and we are able to render very prompt and efficient service in cleaning and renovating all kinds of hats.

Prices on Hat Work

	Cleaned and Reblocked
Gentlemen's Felt (new sweatband)	\$1.50
Velour (new sweatband)	1.50
Derby (new sweatband)	1.50
Panama (new sweatband)	1.50
Ladies Felt	1.50 up
Silk	1.25 up
Panama	1.00 up
Gentlemen's Felt (new sweatband)	Cleaned, Dyed Reblocked \$2.00
Ladies Felt	2.00 up
Silk	2.00 up
New outside bands	50c extra
New edges	50c extra
We pay return transportation charges	

We guarantee satisfaction. If you are not delighted with results, your money is promptly refunded. Mail us one of your hats today, and let us demonstrate this splendid service.



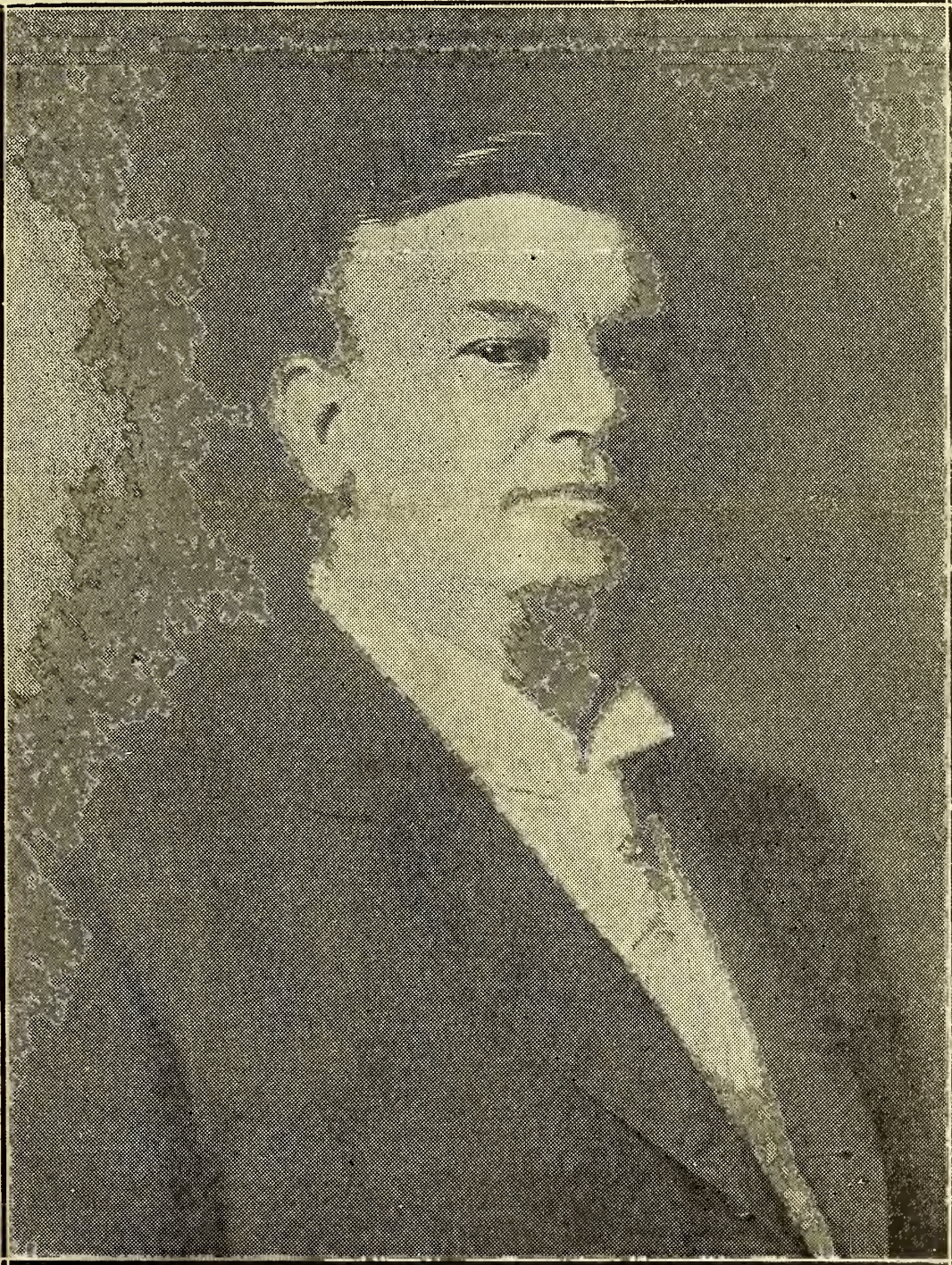
**CHARLOTTE
LAUNDRY**
Charlotte, N. C.

NORTH CAROLINA Christian Advocate

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Number 32



THE LATE HON. JAMES H. SOUTHGATE

GETTING READY TO SAIL

From the alacrity with which the editor accepted his appointment by the College of Bishops as a delegate to the Ecumenical Methodist Conference in London, one might have inferred that he was a near-millionaire. The same day that landed Bishop Darlington's letter of notification in Greensboro started an acceptance on its way to Huntington, W. Va. For many years a visit to Europe has been flitting across the horizon, and it took only the advantage to be gained through membership in a great conference on that side of the water to turn the scale, regardless of expense. The man in middle life that can't raise, beg or borrow a thousand dollars for such an opportunity is poor, indeed.

However, the worst of suspicions were confirmed a short while later, when word came that not one penny was provided for defraying the expenses of the delegates, except that the Methodists of England would undertake to entertain the members of the conference during their stay in London. Then the editor began to look around for something to put up at the bank as collateral. But in a few weeks a letter came from that great lover of Methodism and Methodist preachers, Col. F. S. Lambeth, of Thomasville, containing a check for \$720 and the names of thirty-seven contributors, whose likenesses will continue to shine in the firmament of the editor's memory long after the literal stars shall have become cold, exhausted cinders. The Colonel conceived the idea of passing the hat through Bishop Darlington's district for funds to defray his expenses to the conference, and the happy thought occurred to his mind that it would not be amiss to couple the editor's name with the Bishop's in the Western North Carolina Conference. As already intimated, it worked like a charm, and the generosity of these friends has provided enough to pay all expenses to the conference and leave a margin for travel on the continent.

Then the matter rested, until Mr. Charles H. Ireland, the layman who had been appointed a delegate from within the bounds of the Western North Carolina Conference showed up at the office and wanted to know what the editor had done by way of preparation for sailing. Nothing. Breaking into a new line of work had so absorbed his attention that no time had been left for anything else. Then Brother Ireland said that he had looked the field over and that John J. Wicker, of Richmond, Va., offered the best tour he could find for the price. Would the editor join him? He would. For it turned out that the above-mentioned gentleman was none other than his old friend, Rev. John J. Wicker, D. D., a noted Baptist preacher of Virginia, and that the tour was to be personally conducted by Rev. J. M. Rowland, writer and globe-trotter, and a native of North Carolina.

Just send Dr. Wicker a check for \$50 to show good faith and he would do the rest. The check was sent. But if the editor had known of the miles and miles of red tape that extended between him and embarkation, it is quite possible that that money would now be in the American Exchange National Bank, of Greensboro, and that the Ecumenical Methodist Conference would have to try to worry through without the presence of the editor of the North Carolina Christian Advocate. The first call was for a photograph for identification purposes. It was sent. No, that would not do. Six unmounted kodak pictures would fill the bill. They were sent, and the six horrid, unlovely likenesses stuck; the government's aesthetic taste is evidently not highly developed.

Then came the application for the passport. Uncle Sam certainly does love to keep his people at home. He makes the applicant produce all kinds of affidavits as to birth, citizenship, etc., before he will let him out, and charges him \$10 for the privilege of going. At first glance it looks like foolishness and unnecessary annoyance. If the applicant is a good citizen he can be trusted to go anywhere, and if he is a bad one, the sooner Uncle Sam can get rid of him the better. That is the way a man feels about the matter when he is going through the process of getting permission to travel. But that is a very hasty and superficial view. If an American citizen should slip out of the country, and after landing in Italy or on some other foreign shore, should be apprehended by the authorities as a possible disturber of the peace of that country, he could not call for help with any certainty that the United States would come to his rescue. "Who are you?"

the foreign official might say. "An American citizen," would be the answer. "Show me your passport." "Haven't any." Ugh!

But if Uncle Sam gives one of his citizens permission to leave the American shore for the purpose of visiting other countries and that passport is "vised" by the representatives of those countries, that citizen finds an open door wherever he goes, and if trouble should arise while he is in the peaceful pursuit of his object, the whole fighting power of this great country stands ready to defend that person's life and property. Quite a return for some annoyance plus \$10.00, isn't it?

And while Uncle Sam charges ten dollars to let one of his citizens out, all of the other countries charge to let him in. Italy calls for \$10.00, France for \$5.00 and England for \$5.00, while Switzerland demands only \$2.10. Just think of it! Mont Blanc, Luzerne, and all the rest for only two dollars and ten cents. The other countries ought to be ashamed of themselves.

Soon after these preparations got well under way some of the members of West Market Street church, Greensboro, began to show signs of restlessness, and in a short while the pastor, Rev. J. H. Barnhardt, was approached with the suggestion that if he would join the party, they would defray a considerable part of the expense. Isn't it astonishing to what lengths some church members will go in order to get a rest! The Reverend J. Homer was willing, and the upshot of the matter is that he and the editor will be cabin mates all the way from New York to Palermo, Sicily. Which is a great thing for the editor, because he knows his traveling companion to be one of the most systematic men in all these borders. Brother Barnhardt is already sitting up nights with Baedeker, and by the time the boat lands he will be a peripatetic encyclopaedia. "What is that large building over there?" Brother Barnhardt will have the answer at his tongue's end. "What country are we in now?" The same. "Where do we go from here?" No sooner asked than answered. A most fortunate man is the editor.

But, of course, the ostensible object in making the trip is to attend the fifth Ecumenical Methodist Conference, which opens in London on the 6th of September and closes on the 16th. The first session will be held in Wesley's Chapel, City Road, and the opening sermon will be preached by Rev. S. P. Rosé, D. D., of Montreal, Canada, at that time. All subsequent sessions will be in Central Hall, a building erected at the beginning of the century out of the "Thanksgiving Million fund" raised by the Wesleyan Methodist Church, and located opposite Westminster Abbey and the Parliament buildings. All mail addressed to the delegates should be addressed to: Central Hall, Westminster, London, S. W. I.

The British brethren are planning to entertain American delegates in private houses, providing lodging, breakfast and dinner. Luncheon is to be served in the Central Building and also tea in the afternoon.

Bishop Kogoro Usaki, D. D., will attend the conference as a delegate of the Methodist Church of Japan. This body has a place among the American Methodist Churches in the Western Section. It was organized in 1907 as a result of the joint action of the General Conferences of the Methodist Episcopal Church, South, and the Methodist Church of Canada. It has about 22,000 members. Bishop Usaki has had over twenty-five years' service as pastor, preacher, editor, missionary secretary and college president, and was elected Bishop two years ago.

Mrs. Bettie Herring Wright, one of North Carolina's most prominent women, died suddenly while visiting her daughter, Mrs. H. B. Smith, in New Bern, last Monday. Mrs. Wright's home was at Coharie, Sampson county, where she had lived many years, and where for a long time she was at the head of a preparatory school, from which scores of young people went to institutions of higher education. Mrs. Wright was the mother of Dr. Robert H. Wright, president of East Carolina Training School, of Greenville, N. C.; Mr. Isaac Wright, a prominent lawyer of Wilmington; Dr. John W. Wright, a specialist, of Raleigh; Mr. William Wright, a leading citizen of Sampson county; Mrs. L. R. Wilson, of Chapel Hill; Mrs. H. B. Smith, of New Bern, and Mrs. George Thomas, of New York, many of whom are large contributors to the advancement of the Methodist church in the state, as well as to the cause of education.

"WHY I AM A METHODIST"

It may be taken for granted that ninety-nine Presbyterians, Baptists, Lutherans and Episcopalians out of every hundred find themselves in the church to which they belong, because of associations that were thrown around them in childhood or in later years. A man is a Presbyterian, because his father and mother were Presbyterians before him. One is a Baptist, because he grew up in a Baptist community and "never heard it preached any other way," or if he did, the preponderance of influence was of the Baptist persuasion. So it is with most cases of church affiliation.

But not so with the Methodists. For they are heirs of Susannah Wesley, whose religious precocity has descended to them. One can read in Methodist history that Susannah Annesley was a most remarkable girl. Although the daughter of an orthodox dissenting minister of wide distinction in his day, she took up for herself the great questions of doctrine and church polity, and before she was fourteen years of age, settled in her own independent mind the differences between Trinitarianism and Socinianism in doctrine and between the Dissenters and Conformists in polity. She sided with her father in doctrine, but departed from him in polity and returned to the pale of the Established Church.

Think of a girl thirteen years of age deliberately wrestling with a question that was dividing the mightiest minds of the day, until she arrives at a satisfactory conclusion, which reverses the conviction of her own distinguished father! No wonder Methodists are of such independent mind and judgment. How could they be otherwise and remain the descendants of Susannah Wesley?

And yet there is one other fact that might not be without significance. There was a young theological student in the neighborhood by the name of Samuel Wesley, who was wrestling with the same questions. He, too, was deciding the question between Socinianism and Orthodoxy in favor of the latter. He, too, was veering around from the position of his own father on church polity and deciding against him in favor of the Establishment. Samuel was a frequent visitor in the Annesley home, and after so long a time became the husband of Susannah. And it is just possible that that young theological student had more to do with Susannah's conclusions than she ever knew.

A SPLENDID GIFT TO LOUISBURG COLLEGE

Among the important contributions to the cause of education in the recent Christian education movement of our church was one of ten thousand dollars to Louisburg College. This splendid gift was made by R. H. Wright, of Durham, in memory of his sister, Miss Pattie Julia Wright, who attended Louisburg College years ago. Miss Wright left some manuscripts in prose and verse which her brother edited and had published, not for distribution through the channels of trade, but for private distribution among friends and loved ones. Mr. Wright has kindly sent a copy to place in the library, and the gift is greatly appreciated.

This contribution comes in the form of a scholarship foundation, and the proceeds of it are to be used to help needy and worthy girls to secure an education. It is really a gift to the poor but ambitious girls of North Carolina who are struggling against financial odds to secure an education, and he has made Louisburg College the trustee of this fund. It is a responsibility which the college will seek to administer with a due appreciation of the purpose that was in the mind of the donor, and many a girl through the coming years will gratefully remember this kind benefactor for the timely assistance which he has thus rendered.

Rev. Baxter McLendon, who is in the midst of the greatest religious campaign ever held in North Wilkesboro, is stirring that whole section of the country. Sunday night be preached to men only in the big tent where the services are being held. It was estimated that 4,500 men were present and over 1,000 went forward when the altar call was made. The influence of the meeting is reaching every nook and corner of Wilkes county. Men who have not attended church in years are attending the services regularly. Next Saturday is to be known as Wilkes county day. Mr. McLendon will preach at 11 o'clock on that day, and a great picnic dinner will be spread under the tent after the service.

PEOPLE AND THINGS

Rev. N. C. Williams, of the Concord circuit, is this week engaged in a series of services at Mt. Olivet church.

Rev. H. C. Sprinkle, pastor of Centenary church, this city, is at Southside this week assisting Rev. J. A. J. Farrington in a series of meetings.

We regret to learn that Sister Richardson, wife of Rev. D. S. Richardson, of Broad River circuit, has been seriously ill for the past two weeks with blood poison, but are glad to note that she is now improving.

Rev. T. J. Daily and wife, of Cary, have been spending some time at Hiddenite, a charge Brother Daily served some 30 years ago. He is now one of the honor members of the North Carolina Conference.

Mr. Thos. W. Sprinkler, son of Rev. H. C. Sprinkle, of this city, and who is at the head of the Duke graded schools, visited his father last week. Mr. Sprinkle is another preacher's son who is making good.

Rev. E. D. Dodd, who has been in the Wilson Sanatorium for some time, is so far improved that he has returned to his work on the Middleburg charge, and expects to be able to finish the year's work without further interruption.

"The Methodist News," edited by Rev. A. S. Parker, of the Biscoe charge, is out, and is a neat little paper of 12 pages and is full of interesting reading matter, and will doubtless prove a source of strength on the Biscoe circuit.

Rev. A. J. Parker, of Gibson, was assisted in his meeting last week by Rev. J. A. Campbell, of the South Carolina Conference. Brother Parker will furnish us with an account of the meeting. He is one of the never-fails.

Rev. T. J. Houck, of the Pineville charge, has recently held revival services at Harrison church on his charge, and also at Marvin. The immediate results were fourteen received by profession and ten by certificate. He is now engaged in a meeting at Pineville.

We learn from the daily papers that Rev. Tom P. Jimison, of Grace, Winston, has received a call to the pastorate of a community church in Telluride, Col. Brother Jimison has the call under consideration, and will notify that church in a short while whether or not he will accept.

Rev. E. C. Few, the pastor of our church at Nashville, was a visitor in Greensboro Sunday night. He was accompanied by Mrs. Few and baby. They were on their way to Greens, S. C., to visit Brother Few's old home. He reports that his charge is in good shape.

Miss Louise Barks Sloan, a prominent young woman of Statesville, was drowned at Wrightsville Beach Sunday morning. Miss Sloan was a member of Broad Street church, and graduated this spring from Greensboro College. Her companion, Mr. Marion Avant, of Wilmington, was also drowned at the same time.

Rev. A. J. Parker informs us that he was present at one of the greatest meetings he ever attended at Smyrna church, near Gibson, in the South Carolina Conference. On Sunday night there were three hundred conversions and reclamations. Brother Parker says it was one of the old-time meetings. The altar was filled and emptied twice. Rev. Dr. Wimberly, of Charleston, did the preaching.

Rev. and Mrs. C. H. Rose have been sorely bereaved in the death of their infant son, Paul Watkins, who died August 7 of malnutrition. The funeral services were conducted by Rev. A. W. Plyler, presiding elder of the Greensboro district, and the interment took place in the Green Hill cemetery, Greensboro, the afternoon of August 8. Brother Rose is the pastor of our church in Gibsonville, and the Advocate extends sympathy to the parents and other bereaved ones.

The Advocate acknowledges receipt of the following invitation: "The staff of the Wesley Long Hospital cordially invites you to attend the opening of the Nurses' Home on Monday evening, August eighth, nineteen hundred and twenty-one, eight to ten o'clock, three-thirty-four North Elm street, Greensboro, North Carolina." Dr. J. Wesley Long, one of the leading surgeons of the state, is the owner of this institution, and is one of the foremost laymen of the Methodist Church throughout this section of the country.

Mrs. Gilbert T. Rowe and sons are spending some time in Bryson City, the guests of Capt. and Mrs. Fry. Mrs. Rowe has had charge of the Young People's page in the Advocate this year.

Rev. H. B. Porter will be assisted in his meeting at Hickory Mountain church on the Siler City charge by Rev. H. C. Smith, of Carr church, Durham. The meeting will begin on the third Sunday in August.

The Advocate is informed that the Kernersville-Oak Ridge charge will ask to be divided at the approaching session of the Western North Carolina Conference. Each of these churches wishes the full time of a pastor.

Rev. A. W. Plyler, presiding elder of the Greensboro district, left Monday night for Lake Junaluska, where he will meet with the other presiding elders of the Western North Carolina Conference in the interest of the Centenary.

Rev. G. W. Fink, of Rutherford College, is doing the preaching during the annual protracted meeting at New Salem church, near Statesville. He is being heard by large crowds and much interest is being manifested in the services.

Last week we were in Charlotte for a day and went around to the Charlotte Sanatorium and there found our old schoolmate and good friend, Mr. J. F. Shinn, recuperating from a minor surgical operation. He was to return home the next day. Shinn is one of the strong forces of Methodism in the Western North Carolina Conference, and is interested in all the workings of the church.

Rev. R. M. Price, of Murfreesboro, made us a delightful call last week as he was returning from a visit to his father at Ball Creek. Brother Price reports things in good shape in his charge and in the Warrenton district, but says they are expecting Bishop Darlington to give them a new elder next year. We suppose it will be an easy matter for the good bishop to find a man that is willing to be "sacrificed."

The protracted meeting season is now on throughout our church in the state. We beg that the preachers or some other person send us a short, yet full report as soon as the meeting closes. The entire membership of the church are interested in what is being done, and we are anxious to give them the information, but have no way to get it except through some one who is in possession of the facts. Send it along.

The reunion of the preachers who have gone out from Union county is to be held at Pleasant Grove camp ground seven miles east of Monroe on the third Sunday in August. It is hoped by the promoters of this annual gathering that all Methodist preachers who went out from Union make their plans to be present at that time. A large congregation is expected to be present to meet the "boys" and to hear some of them preach.

Mr. David Hall Littlejohn, of Charlotte, died at his home in that city last Saturday and was buried in Elmwood cemetery Sunday afternoon. Rev. H. K. Boyer, presiding elder of the Charlotte district, conducting the funeral services. Mr. Littlejohn was a prominent newspaper writer and well known throughout the state. Since boyhood he had been a member of the Methodist church, holding his membership at Trinity church, and was always interested in the welfare of the church and the community in which he lived.

A note from Rev. G. T. Rowe, who is on his way to Europe, informs us that after a part of one day and a night at sea that the Canada, the ship on which he is making the trip, put in at Providence, R. I. Brother Rowe says that when land was sighted "some" on board thought they had reached the Azores. Of course, that "some" came from another section of the country other than North Carolina. We will begin the publication of letters from Bro. Rowe next week, and we are sure they will prove interesting to our readers.

The congregation at Salem church in Stanly county has its new house of worship well under way. The walls are about half completed and the work is being pushed to completion. It is expected to have the building finished by conference. The parsonage has been treated to a new Delco lighting system, wires are strung in the church yard and the new church building will be electrically lighted. Rev. R. O. Eller, the pastor, is in the midst of a most successful pastorate and is in high favor in the whole community.

Rev. J. W. Autery and family and Mr. J. B. Atwater and family, of the Haw River charge, are on a camping trip to Jackson Springs this week.

The revival meeting recently held at Concord on the Catawba circuit was a very successful one. The pastor, Rev. J. T. Ratledge, was assisted by Rev. T. A. Groce, of Race Street church, Statesville, and his preaching was highly pleasing to the people.

Rev. A. W. Plyler returned home from Rockingham county Saturday, where he had been assisting Rev. C. F. Sherrill in a meeting at Salem church. He reports that they had a fine meeting. Large crowds attended and much interest was manifested. Bro. Sherrill will begin at Lowe's next week.

One of the greatest meetings in the history of Mt. Pleasant church on the Rural Hall charge, closed last week. Fifty-five were received into the church. Brother H. H. Mitchell was with Brother Bogle, the pastor, and rendered a fine service. About one hundred have been added to the membership of the Rural Hall circuit during the year.

Rev. D. R. Proffitt reports that the greatest crowds that have ever assembled at Mount Pleasant attended the series of meetings there last week. The church was greatly revived and quite a few were converted. Rev. J. W. Moore, of Statesville, did the preaching, and his sermons delighted the community.

Rev. M. B. Andrews, a local preacher of our church and a member of Centenary in this city, has been elected superintendent of the graded schools of the city of Fayetteville. Brother Andrews graduated at Trinity several years ago, and is a strong man in the educational life of the state. He has been principal of the grammar schools of this city for several years.

Rev. W. B. Ricks, D. D., associate missionary secretary of the Methodist Episcopal Church, South, was a pleasant visitor to our office last Friday afternoon. He had been on a visit to his people in eastern North Carolina, and was on his way to Lake Junaluska, where he is to meet with the presiding elders of the Western North Carolina Conference in the interest of the Centenary Commission.

Rev. A. L. Aycock has had a fine revival at Canton. Ten joined on profession and the whole church was greatly revived. Brother Aycock is greeted each Wednesday night by a large attendance at prayer meeting. The people of Canton saw that something was wrong with their preacher, and decided that he was not getting enough nourishment, so they got together the other night and gave him a first class pounding.

Rev. W. L. Hutchins, pastor of the First Methodist church, has been granted a month's vacation, most of which will be spent at his old home in Yadkin county, where he says he intends to do some hard work on the farm. Mrs. Hutchins and little daughter will accompany Mr. Hutchins. The Lexington Dispatch is responsible for this item. We suggest that a committee be appointed to examine Bro. Hutchins' hands when he returns to see how many "corns" are there as a result of overmuch use of the hoe. You know crops are "laid by."

Rev. J. H. Ball, presiding elder of the Shawnee district, Oklahoma Conference, and who is a native of this state, having been born and reared near Franklinton, was here last week on a visit to his mother who resides here and is 94 years old. It was a joy to us to listen to Brother Ball deliver a fine sermon at West Market Sunday night. He left here Monday morning for a short stay at Lake Junaluska. Brother Ball is another North Carolinian who went west and entered into the life of that great country and has been a wonderful force in the establishment of the kingdom of God out there.

Rev. H. C. Byrum, of the Troutmans charge, seems to have struck high water mark in his ministerial life over in Iredell. He is doing things over there or has a faculty of getting other folks to do them for him. Brother Byrum has been holding very successful meetings this summer, having received 40 members on profession of faith. There are now five smooth-going Epworth Leagues in the charge. A four-times-a-year Sunday school institute is held under the leadership of that progressive preacher, and they are interesting occasions and are promoting a spirit of unity among the Sunday schools. This preacher expects to be able to render a good account of himself at High Point in October.

EXPERIENCES AT THE END

The Dying Bed of a Saint Contrasted With That of a Sinner.

Rev. D. A. Long, of Raleigh, sent us the following article which he copied from a book written by Mrs. Hester Ann Rogers, who was born January 31, 1756, and died October 10, 1794. She was a leader of classes and bands in the Methodist Society. Her funeral was preached by Bishop Thomas Coke, LL. D., October 26, 1794, in Spitalfield's Chapel, London:

"Dust we are, and unto dust we shall return." A few more rolling years, a few more months or weeks; nay, perhaps, a few more setting suns, or fleeting moments, and we are gone. Gone where? Oh! that awful, dreadful, blissful thought! Awful to all, dreadful to the unholy, to sinners, and blissful to the saints of God. See a man approaching to the verge of eternity; how are all his views changed! How trifling to such an one appears all below the sun? How important the things of God, and the salvation of his never dying soul? Let us consider one ignorant of God through life; immersed in pleasure, lost in pride, careless, secure, surrounded and beloved by his carnal friends, and possessed of a moderate share of wealth; such a one in the bloom of life. Some fatal distemper seizes his brittle frame, he is raked with torturing pain, surrounded by weeping friends, whose help is all in vain; the physician gives no hope of his recovery, and he perceives he is ere long to launch into boundless eternity! What are his views in such a state? Such a scene have my eyes beheld, and therefore with greater certainty I may describe it. "Wretched man that I am (methinks I still hear him cry), where are my pleasures now? What hath pride profited me? Or, what good hath riches with all my vanity done me? These are passed away as a cloud, and now, O horror to think!

"Now leaving all I love below,
To God's tribunal I must go,
Must hear the judge pronouncing my fate,
And fix my everlasting state.

"But can I hope to dwell with God? Ah! no, it cannot be. He is holy, I am vile; He is just, and will punish the guilty. He called and I refused; He stretched forth His hand, and I would not regard; and now He laugheth at my calamity, and shutteth His ear to my cry. Then I would not, now I cannot pray. He often knocked at the door of my heart, saying, by an inward whisper, thou art wrong, repent and turn to God: 'Seek the Lord while He may be found, call upon Him while He is near. Turn ye, turn ye, why will ye die?' But I would none of His counsel, and turned away mine ear from His reproof. I refused the yoke of Jesus; despised His ministers, and neglected that salvation which was long offered to me by their means. But now I feel the dire effects! Me miserable; which way shall I flee infinite wrath and infinite despair? O eternity! eternity! eternity! Fall, fall ye rocks, and hide my guilty head; hide me from Him that sitteth upon the throne, and from the wrath of the Lamb! But O! even this cannot be; I must endure His indignation; I must suffer the vengeance of eternal fire! My damnation is sealed! Who can dwell with devouring fire? Who can endure everlasting burnings? Take warning, O my careless friends! A gaping hell awaits me! My soul is going! Fiends are waiting to receive it; they encircle me round; O horror, and eternity!"

The person described above was afterwards reprieved for a short season from the jaws of death; but he did not manifest any genuine repentance, and in about six months after died in raging despair.

Let us next see the child of God, the heir of glory, (pleasing contrast), how different his prospects. He longs to reach his Father's house, and kisses the kind rod of His afflicting hand. The welcome news that he shall soon be there elevates his soul with rapturous joy; he has a foretaste of those pleasures which are at God's right hand for evermore and the language of his heart is,

"Haste, my beloved, fetch my soul
Up to thy blest abode;
Dye, for my spirit longs to see
My Saviour and my God."

Yes, blessed Saviour, and this thou knoweth is also the language of my heart, while I now bid adieu to earth, and all terrestrial scenes.

Farewell, my dearly beloved children; I leave you, but your parent's God hath promised to care

for you. Choose Him for your portion, and then if we both leave you exposed to the waves of a dangerous world, the faithfulness of an unchanging Jehovah is engaged to pilot you safe into that haven where we shall meet you all again, being bound up together in the bundle of life with the Lord our God.

Farewell in particular, my ever dear husband. How was our friendship ripened almost to the maturity of heaven? How tenderly and closely are our hearts still knit together? Nor shall the sweet union be dissolved by death; but, being one in Christ, we shall be one forever. Mourn not that I go to Him first. He saw it best for my weakness. My feeble frame might not have supported your absence! A very little while and you will follow me; and O with what joy shall I welcome your arrival on the eternal shore, and conduct you to Him whom our souls love! Till then adieu, my dearest companion in heaven's road, whom God in the greatest mercy gave to me. I leave thee with the most grateful sensations, for all the kind tokens of affection which I have ever had from thee—for all thy care, thy love, thy prayers, I bless my God and thank thee. But I now go to Jesus, who is yet infinitely dearer to me. With Him I love thee, nor doubt His care, who hath loved and given Himself for thee. It is but a short separation; our spirits shall soon reunite, and then never, never know separation more!

Farewell to all my dear friends: Weep not for me, but love my God. O make your peace with Him, and you shall follow me to glory. He is worthy of your hearts, and only He! O give them wholly to Him. I have not served my God for naught; I have lived in heaven below in Jesus' love, and now eternally shall praise the glories of His grace! And you who know my God, O love Him more, and never leave Him; so He will be to you what He is now to me. Continue "steadfast and immovable, always abounding in the work of the Lord," for I can testify to His glory. "Your labors shall not be in vain." Be faithful unto death, and He will give you a crown of life, which I am now hastening to receive. "The chariots of Israel, and the horsemen thereof," are all in waiting to carry me home!

"See the guardian angels nigh
Wait to waft my soul on high!
See the golden gates display'd,
See the crown to grace my head!
See a flood of sacred light
Which shall yield no more to night;
Transitory world, farewell,
Jesus calls with Him to dwell!"

He cries, "Arise, my love, my fair one, and come away." Amen, saith my willing, joyful soul, "even so, come Lord Jesus!" My soul is on the wing. Burst asunder, ye bonds of clay, which hold me from my love. How welcome the stroke that shall break down the separating walls, knock off my fetters, throw open my prison doors, and set me at liberty. This corrupted body, this tottering house of clay, which now cannot sustain his right of love, shall soon be made a glorious body incorruptible.

"Shall the stars and sun outshine,
Shout among the sons of glory,
All immortal, all divine!"

And able then to enjoy the full fruition of my God. Yes, I shall soon see Him as He is; not through a glass darkly, but face to face. The beatific sight

"Shall fill the heavenly courts with praise,
And wide diffuse the golden blaze
Of everlasting light.
Waiting to receive my spirit,
Lo, my Saviour stands above;
Shows the purchase of His merit,
Reaches out the crown of love!"

Angels surround my bed to carry me away—I come, I come, blest messengers of my God! Haste and convey me to His loved embrace! My faith already beholds the crucified Redeemer; methinks I see Him smile, while round Him stand the heavenly host exulting! O glorious train of blood bought souls! What an innumerable company! And I shall join in the choir:

"Shall shout by turns the bursting joy,
And all eternity employ,
In songs around the throne."

How delightful the theme! It hath set my soul on fire; yet I cannot express a thousandth part of my ideas, or the prospect that lies before me. But I shall prove the unutterable bliss! The inheritance is mine! A foretaste now I feel! Nay, so am

I filled with glory and with God, that more I could not bear and live! O may I ever feel the sacred flame, and through eternity proclaim the depth of Jesus' love! Amen and amen.

WHAT AILS THE CHURCH?

By J. H. Barnhardt.

Anything? Yes, just the thing that ails its members. The old institution never has been perfect, because it deals every day with imperfect beings. These unconsciously transmit their limitations to the body of believers.

Did you ever stop to consider that, contrary to popular opinion, this is after all the strongest recommendation that the church can make to a sinner? The very fact of its imperfection is the strongest argument in its favor. Were men all they should be the church would not be needed; since they are sinful and lost, there must be a reclaiming agency to lift them up; but, in handling them, the church identifies herself with them, and partakes in the public mind of the weaknesses of its individual members.

But, thank God, that isn't all. While the soil and grime of our depravity may besmirch the outer garments of the church, and fastidious people who are more artistic than religious may cry out in criticism, there is another reaction to be noted: the purity and whiteness of the church are being transmitted to the souls of its members, so that by and by they shall be presented before him perfect, and the church herself will be seen as she really is, devoid of spot or wrinkle or any such thing.

Who then will say that the end does not recompense the church for all the ignominy she bears in identifying herself with the lost. It is a law of life everywhere. Whoever saves others, cannot save himself. The soiled garment of a worker is more honorable than the immaculate uniform of a shirker. The perfectly groomed nurse may soil her garments in the stress of saving her patient, but who will condemn her for untidiness when she brings her patient through the crisis and presents him to his family restored to health? Even our Lord was reproached because He "received sinners and ate with them;" and when He bowed His head on Calvary and yielded up the Ghost, He was identified with criminals. But it was better to save a thief by dying with him than to maintain an outward reputation for respectability and let the world drop into perdition.

There is, however, one thing, I believe, the matter with the church—it yields too readily to exploitation of one kind and another. There are too many men now abroad, claiming to be her friends but who are actually her enemies, who have personal ambitions to foster and are seeking the church as an effective ally in putting across their schemes. They talk wisely about the program of Christianity and give us to understand that unless the church toadies to everybody's wild notions of service, she will be scrapped by the intelligence of the age. And so, we have built soup kitchens when the people don't want soup, and put moving pictures into our meeting-houses and made our appeal to the folks on the basis of entertainment, when the aforesaid folks know that the world has us beaten a city block in that field, and that we cannot hope to compete with them without sacrificing some distinctive principle of life which the church alone possesses and which alone justifies its separate existence. If we follow this program, we shall be kept busy running around after every whim and crazy hallucination of a marvelously worldly age, and in the pursuit of a marvelously worldly age, and in the pursuit of a method whereby we may "hold" and coddle the folks, we may find that we have abandoned those principles without which we will neither get the folks nor have anything for them even if we should get them. And that would be the supreme tragedy of Christendom. Already, because we have yielded our Lord's authority into alien hands, many of the people have embraced Russellism in order to get rid of hell and Unitarianism in order to break down the Deity of the Son of God, and thousands of others have scampered away into the inviting fields of humanitarianism on a sort of religious spree until we have well-nigh ditched the gospel automobile in the wild orgy of our ecclesiastical joy-ride. It is about time for all hands to get out and assist in getting the mired wheel upon solid earth again that we may continue to the end the journey we set out to accomplish.

SOUTHGATE MEMORIAL BUILDING

The Contribution of the Citizens of Durham to the Memory of the Late James H. Southgate to Be Ready for Occupancy at the Opening of School This Fall.

Southgate Memorial Building, the beautiful new home for women at Trinity College, is nearing completion, and it will be attractively furnished and ready for occupancy before the next term opens on September 14. It is a large three-story, fireproof building and contains dormitory rooms, classrooms, Y. W. C. A. assembly hall, a completely isolated infirmary, handsome parlors, offices, auditorium and dining room. It is the latest achievement of the famous Charlotte architect, Mr. C. C. Hook, and embodies his matured best conceptions of a building for this purpose. A more handsomely appointed building cannot be found in the state.

Constructed of the best fireproof material by one of the greatest construction companies of America, the H. K. Ferguson Company, of New York and Atlanta, it crowns the hill to the west of the present college and makes with its handsome gray brick walls and green tile roof, its pleasing lines and graceful shape a beautiful picture. All rooms are well lighted and most of them afford pleasing and impressive views of the surrounding country. All possible conveniences for the health and comfort of the occupants of the building have been provided, and the young women will find in this first unit of the four later to be built and together to constitute the great Co-ordinate College for Women, a beautiful home in which to live happily and work under pleasant surroundings.

Southgate Building is a gift to Trinity College by the citizens of Durham as a fit and enduring memorial to their great-souled fellow-townsmen, James H. Southgate. At his death in 1916 Mr. Southgate had been long known far and wide as a man of great personality with towering strength of character and marked ability. No one could once hear him in a public address without feeling and ever remembering his innate power, his moral earnestness and greatness, and his sincere idealism and hopefulness. His fellow-townsmen recognized and admired all these qualities in him, but they loved the great big man for his true neighborliness, his cheerfulness, his child-like gentleness, his genius for friendship.

Just because he was all this, Mr. Southgate revered the womanly in life, the gentle, the refined, the pure, the true. He was ever a champion of Southern womanhood. He loved that type of woman and had implicit confidence in her. He coveted for her the privilege of the soundest and best education, equally as good and equally as well adapted to develop her as is the education we give our

young men. Like all true friends of woman, he had no fear that with proper education she would exchange for the proffered pottage of these new times her divine birthright as woman, sister, wife, mother, guide of the race in its infancy and youth, companion of man in all great achievements, stabilizer of the world in its crises of social and religious revolutions. For such duties and privileges he believed, as does Trinity College, that woman needs not less, but more education, not a passing acquaintance with some of the accomplishments and refinements of life, but a profound knowledge of the broad history of mankind with its despairs and hopes, its failures and successes, its dreams and realities, its tragedies and its faiths. She must have at this interesting fateful period of her history, into which she is entering half voluntarily, half driven by force of circumstances, a wide open door to the best educational opportunities.

Southgate Building, then, is the fit symbol of the great Methodist layman's love of the womanly, his belief in womankind, and his confidence in the ultimate goodness and great usefulness of women as thinking, working members of society. It is also the beginning of the realization of his dream for an equal chance for them educationally in this part of the land. All friends of young women will rejoice to see thus coming into fulfillment this hope and wish of Mr. Southgate. The co-ordinate college will afford them the instruction of trained and devoted teachers who are likewise teaching young men. Standards and ideals in the two colleges will be in every respect equally high. In the separate college, however, young women will have the chance to live their own lives, to develop their own activities and interests and to make for themselves facilities and channels for self-development and self-expression, such as is not possible in a purely co-educational college.

It is especially pleasing to the college to offer this new home to its young women. That they have appreciated their privileges here is shown by the fact that they have sought in ever increasing numbers to come. The space allotted to them has for years been taken long before the opening of the college year. And in spite of inconvenience, in spite of certain necessary suppression of their natural desire to participate more fully in college activities, the young women have made in Trinity College a splendid record in every respect, and the alumnae of the college form a remarkable body of young women. In fact, co-education would actually seem to have been an eminent success at Trinity College.

Special memorials are provided in the Southgate Building to two former Trinity women. The handsome auditorium is named in honor of Mrs. Fannie Carr Bivins, who lived a useful and beautiful life as

a teacher in Durham and who died there in 1920; while the especially attractive Y. W. C. A. main room with its adjoining committee rooms constitutes a memorial to Mrs. Anna Branson Thomas, daughter of Mrs. W. R. Odell, of Concord, N. C., and wife of Mr. J. A. Thomas, of Peking China. Mrs. Thomas died in San Francisco in 1918.

Now, with the new building and the new life to start with it the education of women here will without doubt proceed with greater success and greater satisfaction to them. The authorities of the college are giving much thought to the furtherance of the plan now determined upon to develop to the fullest the co-ordinate college. The site selected for it is especially well adapted for the purpose. It is large and lends itself readily to beautiful landscape effects. It is now being studied and mapped by one of America's foremost landscape artists in order that due regard may be kept for the location of all future buildings and for the establishment of recreational grounds and walks.

Great interest has been manifested in this and other states in the erection of Southgate Building, and most of the rooms have already been engaged for the opening of college. It is announced at the college that from the present outlook all rooms will have been engaged before the opening of the college on September 14.

DON'T PROCRASTINATE!

One of the most heart-breaking things among all the duties of a school man is the necessity, about the time when the schools open, to write to ambitious boys and girls that dormitory spaces are all placed and that we see no chance to reserve room for other applicants. If we could be sure that those who delay writing for accommodations are inclined to put off everything else, and perhaps will never take a very big place in the world's work, it would not be as bad as it is, for unfortunately some people who are thoroughly ambitious and capable do not yet realize that all schools in these days are overcrowded, and do not make the necessary effort to reserve rooms in the institutions which can do them the most good.

I am, therefore, writing to suggest that all young people who are even thinking of attending school next fall away from home, sit down at once and get their names on the mailing list of the school or schools in which they are interested. There are doubtless many such boys and girls who will not see this paper, and it would be an act of real value to them and to the church if their parents or friends or pastors would make it a point at once to see them or drop them a card urging them to take up the matter of dormitory space at once. There are few little acts which have in them as large possibilities.

C. H. Trowbridge.



SOUTHGATE MEMORIAL BUILDING, TRINITY COLLEGE, DURHAM, N. C.

DAY OF PRAYER FOR SCHOOLS

The National Reform Association, moved by a deep sense of the difficulties and dangers which beset our public schools, especially in their bearing on the interests of morality and religion, has recommended that a day in September, every year, be observed as a day for special and united prayer in behalf of the public and private schools of the United States. This was first proposed in 1902. It was warmly approved and commended to various ecclesiastical bodies and adopted by them, including the Presbyterian General Assemblies, North and South, The United Presbyterian General Assembly, and the Synods, Councils and Conferences of a number of other evangelical bodies.

The second Sabbath of September was most appropriately designated. The schools are opening, the churches are filling, the Sabbath schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The day is meant to concentrate the ordinarily loose thinking about the schools so that there may be more praying and the praying more intelligent. There will be notices and pre-ludes from some pulpits and stated discourses from others. Sabbath schools will feel their affinity with the theme and its treatment instinctively, and the young people's societies (in which there are always so many teachers and pupils) will be quick to show sympathy. Can there be anything of greater importance than that all, younger and older, teachers, parents and pupils should come to feel the close and vibrant unity existing between school life and church and home life?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, commend this Day of Prayer for Schools to all Christian citizens. For more than seventy years the Day of Prayer for Colleges has been observed by the Christian people interested in these institutions and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 200,000 persons, there are about twenty millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are eighty in our public schools. When we add the private schools which, with certain classes take the place of the public schools, we have before us an agency which gathers under the influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effect of this great agency on the morals and religion of the people? This nation is, in important respects, a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligence or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character, able to distinguish between right and wrong, and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct, it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development

of pupils, is subversive of the true American idea of education, and fatal to the chief interests for which our schools were established. And yet this bald secular theory of education is accepted in wide educational circles. Many cities and many whole states are moulding their school systems in accordance with it. This very disagreement as to the true nature and objects of education constitutes a grave peril to the schools. Those who believe in God, and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by Christian people, to be spread before the Hearer of Prayer.

These are interests, moreover, which lie very close to the hearts of the people. Parental love and solicitude, as well as the impulses of patriotism, will respond to this appeal. There is a multitude of Christian teachers, superintendents and school officers, unselfishly desiring to do their best for the moral welfare of their pupils and burdened often with a sense of their responsibilities, who will be greatly helped and encouraged by this sympathetic remembrance on the part of the Christian church. These prayers, moreover, will ennoble in the minds of many less thoughtful teachers the work to which they have been called, will inspire them with new and higher motives and set a worthier aim before them through all the arduous labors of the following year. The same impressions will be made, in measure, on the millions of pupils from Christian homes who at the beginning of each school year will hear their pastors entreating God for them, for their teachers and for their fellow-pupils throughout the whole nation, that the true ends of education may be accomplished through the studies and the discipline of their schools.

The general observance of the Day of Prayer for Schools will afford to pastors, in so far as they may wish to embrace it, a natural opportunity to inculcate vital truth concerning the whole work of education, and its relation to the moral and spiritual welfare of the child and to our National Christianity.

If anything more is needed to commend this proposal to devout and thoughtful minds, a glance at the petitions which will naturally be offered on such a day of concerted supplication will suffice. Pastors and churches, Bible schools and families, will pray that all school teachers and school officers be guided and helped in their responsible work; that a blessing may attend the reading of the Bible and other Christian literature in the schools, and all instruction, counsel and discipline which have for their end the moral improvement of the pupils; that the vices and sins that often creep into schools may be effectually restrained; that all atheistic and un-Christian tendencies in the world of education, as well as all influences which would pervert the schools to any secular ends, may be successfully withstood; that the nation may have the wisdom to use her vast all-embracing system of education for those moral results which will promote the true welfare and glory of the nation; and finally, that the Spirit of God, who is the Fountain Light, may preside over the schools, quickening and sustaining all intellectual endeavor, and leading teachers and pupils, by all the paths of learning, to Him who is the source of all wisdom and virtue. Merely to state such subjects of prayer is, in our judgment, to justify abundantly the suggestion of the Association, and to secure for it the hearty endorsement of Christian educators and leading citizens throughout the nation.

WELCOME CIRCUIT

We are glad to say the work is going nicely. We have held two of our revivals. The first was at Center church, beginning on the second Sunday in July, and closing the third Sunday morning. There was good interest from the beginning. There were twenty-five or thirty conversions and reclamations and nine accessions to the church. After resting for a week we then began a meeting at Erlanger, which lasted about ten days, with the results of between 80 and 100 conversions and reclamations and about six-

ty accessions to the Methodist and Baptist churches. The pastor did all the preaching while the laymen were doing the praying and singing and personal work. We will begin our meeting at Midway next Sunday, which is the first Sunday in August. Pray for us that we may have a great revival.

T. E. Pierce, P. C.



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Partial group of the fifty ministerial students at Rutherford College last year

RUTHERFORD COLLEGE, "SCHOOL OF THE PROPHETS"

Next session begins August 30th

Rutherford College is especially adapted to

(1) Students preparing for the ministry

(2) Students of limited means

(3) Students serious in purpose.

Write before coming since room is limited.

M. T. HINSHAW, President

Rutherford College, N. C.

BLUE TO BLUE

DEDICATION AND HOME-COMING SERVICE

Our new church at Marvin will be dedicated the fourth Sunday in August at 11 o'clock a. m. All former pastors and members and all friends are cordially invited to be present. Dinner on the ground. This is one of the best country churches to be found in our section and we hope to see you all present. It is a home-coming for all, both pastors and members and all friends. Editor invited.

T. J. Houck, P. C.

GOOD MEETING AT GILKEY Dear Advocate:

Our pastor, Rev. E. N. Crowder, has closed a very successful eight days' revival at Gilkey. The meeting began Sunday, July the 24th and closed Sunday, July the 31st, with two services each day besides prayer meetings. Brother Crowder did all the preaching, and it was great preaching, too—old-time gospel sermons which reached the hearts of both saint and sinner, and resulted in the church being wonderfully revived and the conversion of a number of sinners. There was much interest manifested right from the first and the interest continued right through to the closing service, there being three conversions at the closing service. In all there were more than thirty-five conversions and reclamations and a number have given their names for church membership. The number of conversions, however, do not tell the whole story. The church was gloriously revived and a weely prayer meeting service has been decided upon. As a further result of the meeting the young people met at the church last Sunday evening, at which time Brother Crowder organized them into a Senior Epworth League, and we are looking for great things from this organization.

This is Brother Crowder's first year on the Rutherfordton charge, but he is no longer a stranger among us, having been into practically every home on the charge, and has won for himself a large place in the hearts of his people.

C. F. Cline.

LOWESVILLE CHARGE Dear Advocate:

We have recently held two protracted meetings—one at New Hope and the other at Hill's Chapel (Lowesville)—both good but one better, each as good as the people met the conditions. Bros. W. M. Robbins and C. C. Tothrow were with us most of the time and did the preaching with fervency and power, acceptable to our people and I am sure with God. They are good men, full of faith and full of the Holy Ghost, and as a result much people were saved and about thirty added to the church. Prof. O. V. Woosley and Miss Ida Womack, our Sunday school secretaries, were with us recently in the interest of our Sunday school work and did a fine work, giving marked inspiration and impetus to the cause. We have two other churches they promise to visit in the near future, to which we look forward with great delight. Our schools have made distinct progress during the year and some of them have gone forward more than one hundred per cent.

Back in the halcyon days of my youthful ministry I indulged in the hope that as the years came and went I would find less toil and labor; but I found it to the reverse. To keep pace with these strenuous times we must be abundant in labors, although I wish conditions did not demand it. The hardships and difficulties of the day require no passive or negative resistance. As our days may demand so shall our strength ever be. God is our strength and refuge and a present help in time of need. Fraternally, J. Archie Bowles.

REVIVALS ON THE TAR RIVER CHARGE

Dear Advocate:

It is with gratitude in my heart that I write to you concerning our revivals. The Lord has been exceedingly good to us during this blessed season of revivals.

Our Kittrell meeting was not the success that we had hoped for, but it was not the fault of our good Brother Clegg. He did his part well.

On the first Sunday in July we started our meeting at Trinity church. This was a very remarkable revival. Unusual as it may seem, we started this revival on Sunday night at Corinth Baptist church. Rev. Mr. Britt, their pastor, preached the opening sermon. Brother Britt came over to our church on Monday afternoon and led the singing throughout the eleven days of the revival. The most beautiful spirit of co-operation was exhibited throughout the entire revival between the two congregations. We had organized an evangelistic committee and placed in his hands a list of the unsaved of the community. At the close of our meeting the people declared that we had the best revival since the year 1861. This made their humble servant, the pastor, feel very thankful to Almighty God for His great blessings. We added to the church thirty-six souls on profession of faith.

Our revival at the old historic Plank Chapel was indeed a revival of religion. I have never conducted a revival anywhere where the people worked together more beautifully. There were no denominational lines known in our revival. Every one had the salvation of souls at heart. There were about sixty conversions and renewals. Our church was filled to overflowing at several of the services. The pastor feels sure that his services were appreciated because of the nice remembrance which was presented to him at the last service. We thank God for all the results of this good meeting.

We have just closed our revival at Ebenezer. We had six additions to the church.

All in all we can say that we have had good revivals on the Tar River circuit this year. W. L. Loy.

INFORMATION FOR USERS OF CLERGY PERMITS

The Clergy Bureaus west of the Mississippi have very kindly prefected an arrangement with the Southeastern Clergy Bureau for inter-territorial use of their respective clergy permits. By this arrangement, holders of permits, residing in either territory, can use either for inter-territorial travel. That is, a person with a Southeastern permit, but not possessing a Southwestern, could travel from Atlanta to Dallas on a Southeastern permit, and vice versa.

The Southeastern Bureau will also honor permits west of the Mississippi for intra-territorial travel. That is, a person holding a Southwestern permit coming to Southeastern territory, could use the Southwestern permit within the territory under the jurisdiction of the Southeastern Clergy Bureau. No such arrangement, however, exists in the territories west of the Mississippi. The Eastern Bureau, which controls the territory east of Chicago and north of the Ohio river, does not enter into the above arrangements with either of the above mentioned bureaus.

This information will be gratefully received by users of clergy permits, and genuinely appreciated. The saving of time and the convenience and comfort which this arrangement insures will be of great service to the users of clergy permits.

A few railroads have not accepted this inter-territorial arrangement. The nearest railroad agent will know which they are.

A PROGRESSIVE AID SOCIETY

Of a total of \$5,000 pledged in 1920 by the Parsonage Aid Society of the First Methodist church of Elizabeth City toward the purchase of furnishings of the handsome new \$150,000 church now in process of construction, \$4,499.48 has already been raised, and members of the society are hopeful of fulfilling the pledge in the early autumn. Funds raised in 1920 amounted to \$2,363.22. During the present year rummage sales, a kimona sale, and a pants and apron social brought \$328.80; the May festival earned \$517.80, and a special edition of a local weekly newspaper brought a profit to the society of \$1,165.51. The society raised \$75 at a dollar shower given at the home of Mrs. L. C. Blades, and the interest on the funds deposited in the bank totals \$49.70.

The following verses were written by Mrs. J. A. Spence, a member of the society, to commemorate the achievement of the organization:

When our new church first began,
Our faithful Parsonage Aiders said,
"Let's start a special fund to raise
Something for a memorial when we
are dead."

At a call meeting in November
We pledged five thousand strong,
And you see we've almost made it
By the efforts of the throng.

For our beautiful art glass windows
We will this money pay,
And they as our grand memorial
Will last for many a day.

We will begin in the autumn
Our little balance to raise,
And we're sure to pay it
Before in our church we praise.

We thank our loving comrades
For the work they have done,
And we know that in Heaven
We'll be rewarded by His Son.

We dare not stop working—
In fact, we've just begun
To spread the sacred truth of God,
And the gospel of His Son.

(Signed)

Mrs. Clay Foreman, Pres.
Mrs. Norman Whitelurst, Sec.
Mrs. J. G. Fearing, Treas.

JOSEPHUS DANIELS

"Of the twenty-one men in the Wilson cabinet, only two were Methodists, E. T. Meredith and Josephus Daniels. The latter served for the entire eight years and did four notable things (in addition to emerging from the world's greatest war with distinct credit): he refused to pay two prices for armor plate steel; he democratized the service, making it attractive to the enlisted man; he made the Navy "dry" long before national prohibition came in sight; he put half the Navy on the Pacific Coast. All of these policies brought down upon his head storms of criticism and ridicule, especially from the New York daily and weekly press. He survived the criticism and his policies will last. Just before leaving office, in a letter he called special attention to General Order No. 456 relating to Sunday services and to cessation from all except necessary work on the Sabbath. He quotes with approval President Lincoln's order of November 16, 1864, and his own order not only does away with all work of any character except that of necessity on Sunday, but directs that the ship's bands shall always be ready for divine services and all possible assistance shall be given the chaplains in conducting the same. Where no chaplain is available the commanding officer is directed to obtain a competent clergyman from ashore to come aboard and conduct the services. In view of the disregard of Sunday in civil life so common in these days, this action of Secretary Daniels is both pertinent and welcome."—Pacific California Advocate.

BELWOOD CHARGE

We are moving along in a fine way on the Belwood charge. I might write of a great many things, but that would take up too much of your space; so I want to mention only two things. The first is our fourth quarterly meeting. How often have we heard the expression that quarterly meetings are not like they once were, that people are not interested as in other days, and therefore don't go. I believe a real quarterly meeting is helpful to a charge, but I have been to some that were not. At our third quarterly conference, on the Belwood charge, we had a Sunday school institute in connection with it. Of course the presiding elder was present, and with him was Brother Woosley, our efficient and tactful Sunday school field secretary, and Miss Womack. It rained most of the day, but the crowd was large, and the program interesting.

The presiding elder suggested that at the fourth quarterly meeting all the Sunday schools give a short program. The fourth quarterly conference was held on Saturday and Sunday, July 23rd and 24th. It was a bright, sunny day and the people were there. The children were there from the five Sunday schools of the charge, anxious to render their part, and they rendered it well. Three of the Sunday schools gave their programs in the morning. At 11 o'clock the presiding elder preached a great sermon on service. In the afternoon the other two schools gave their programs, and the fourth quarterly conference was held. About thirty-five of the forty-three officers of the charge were present. All the reports were good, but especially the financial report, it being the best it has ever been any one quarter since the present pastor came to this field. Well, it's just only a question of time anyway until our progressive, wide-awake circuits will pay their preachers at least every quarter, and that can be easily done.

The fourth quarterly meeting was an inspiration to all the churches on the Belwood charge, and we are going to try the new way again. Yes, we can make our quarterly meetings great occasions if we will.

Another item of interest is our meeting at Palm Tree, which came to a close last Sunday afternoon, July 31st. The presiding elder preached the fourth Sunday in the afternoon. His sermon was heart-searching and powerful. It gave us a good start. Brother C. M. Short, of Mt. Holly, came to us on Monday, and rendered a great service in the meeting. Brother Short does not make as much noise as some preachers. Our people are realizing more and more even on the circuits that noise is not power. In a quiet, deliberate, calm way Brother Short preached the gospel with power. The meeting was one of the most satisfactory I have ever attended. The crowds were large; the people were interested. The meeting grew more interesting each day, until last Sunday afternoon the climax came. Twenty-one splendid boys and girls, ranging from eight to twenty-one years of age, gathered around the altar and were duly received into the church of God on profession of faith. Three children were dedicated to the Lord in holy baptism. A nice purse was presented to Brother Short.

We have our meetings all planned and we are praying that God will continue to bless us in this great work of winning souls to the Master. This is a great charge. Some may pay more money, but none are more interesting. I shall soon finish my four years, and according to the custom (no longer the law) I will have to go to another field.

The people on the Belwood charge are a loyal, big-hearted, kindly disposed people. Almost without exception they have stood by me during these busy years.

Dwight W. Brown.

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris,Editor
 16 Orange St., Asheville, N. C.
N. C. CONFERENCE
 Mrs. J. LeGrand Everett,Editor
 Rockingham, N. C.

N. C. CONFERENCE

STEPS IN STEWARDSHIP

The earth did not belong to my ancestors; they could not give it to me. It will not belong to my children; I can not bequeath it to them.

It does belong to God; He entrusts a share of its care to me. I am His steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

Faithful stewardship is not a passive affair; it calls for thoughtful prayer, honest study and work, and joyful obedience.

The tithe is an acknowledgement that what I have belongs to God. I am His debtor. The tithe is not a free will offering. It is a debt to God for His work. To withhold it is to rob God. By carefully observing stewardship in financial matters I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One generation of Christians influence the coming generations, and the number of Christian servants and Christian workers will increase.

One-tenth of the income received by each one hundred Christians will equip for Christian service and adequately maintain at least ten who are called to devote all their time to God's service.

The Christian who prays "Thy kingdom come" should be willing to pay as he prays. The tithe will take care of the regular financial needs in kingdom building. Petition is folly if the petitioner refuses to do his part in bringing the desired event to pass.—*Missionary Review of the World.*

NOTICE!

Each auxiliary should order the Round Robin Stewardship Reading Contest from the Home Base Office, 810 Broadway, Nashville, Tenn. Be sure to state the number in your auxiliary.

THINGS TO REMEMBER

Order special leaflets, report books and enrollment cards from the Home Base Secretary, 810 Broadway, Nashville, Tenn.

Report your class to your conference superintendent of study and publicity. Fill out the enrollment card and mail it to Mrs. Hume R. Steele, 310 Broadway, Nashville, Tenn.

Order textbooks and suggestions for leaders from Smith and Lamar, Nashville, Tenn.

NOTES FROM THE HOME FIELD

An expert trainer of leaders for boys has tendered his services to train ten of our Mexican boys at Homer Toberman Mission for service among their own people. The new conference committee of Los Angeles Conference that has oversight of the mission was elected at the recent annual session of the conference and have splendid plans for the enlargement of their part of the work. Mrs. Peter was made president and the sub-committees were all organized and have begun their activities. The mission will be the center of Mexican activities, and the religious education classes of the University of Southern California will get their training in practical work here.

Seven Japanese were converted and joined the church in our Oriental Mission this quarter.

The McAlester coal fields are calling for new missions at several points. Amarillo, Texas, is to begin in a rented building soon the operation of

a co-operative home for business women.

The new buildings at Holding Institute have been completed. Through the careful management of President Skinner quite a large amount was saved on the contract price of the buildings.

Sue Bennett's Summer Normal was highly commended by the state examiner. He lists it at the top for the training of teachers.

The Daily Vacation Bible Schools at Wesley House, Nashville, Tenn., and also at the Bethlehem House have run to the limit of their capacity. Misses Allen and Brecken have been successful in this department of settlement work and are to be congratulated.

The new Methodist dormitory at Norman, Okla., was opened for the summer quarter under the management of Mrs. C. S. Bobo. She reports many rooms already engaged for the fall term.

The efficient manager of Denton dormitory, Denton, Tex., has secured a beautiful lot adjacent to the property already owned, and the North Texas Conference is erecting on the lot a cottage for the employed helper, who does the chores about the dormitory.

Miss Mary DeBardeleben, who has been assistant in the department of literature and education, is to go to the new dormitory at Norman, Okla., as the Council's Bible teacher in connection with Oklahoma State University. Miss Ellasue Wagner, former missionary to Korea, detained at home for family considerations, is to take the place made vacant in the department of literature. Miss Wagner will be remembered not only for her very efficient work as principal of Holston Institute in Songdo, Korea, but also as the writer of charming stories of Korean life. Her appointment to this new work, therefore, will be a most happy arrangement for the department.

The City Mission Board of Chattanooga, Tenn., one of the newest boards in the work, is extending its operation in an effort to meet Methodism's responsibilities for the Negroes in Chattanooga. They are opening up a Negro Welfare Work in the basement of one of the C. M. E. churches. The colored congregation is co-operating with the board.

The beloved mother of Deaconess Dora Hoover passed to her reward, on July 3, after a long illness. Friends of Deaconess Hoover can reach her by addressing her at Hickory, N. C.

Deaconess Berta Thomas has been granted a three months' period of rest on account of her health. Miss Thomas is not seriously sick, but worn by a year of very heavy work under very trying conditions. She is spending the time at Weaverville, N. C. She plans to be back at her work early in the fall. Miss Serena Parkinson, an employed worker, with high recommendations from the congregation and pastor at Culpepper, Va., is supplying Miss Thomas's place during her absence.

Deaconesses Berta Ellison and Nelle Wynn attended the Rural and City Pastors' School of Missions at Conway, Ark., June 7-17. Nearly three hundred Methodist pastors were in attendance, and splendid opportunity for promoting the Woman's Work was given. Regular classes in the work of the women of Southern Methodism were taught each day by Mrs. J. H. McCoy.

The Co-operative Home for Girls, at Corinth, Miss., will be closed temporarily, if not permanently, this summer. The reduction in the number of women employees in the local telephone exchange and other industrial changes in Corinth have caused the demands for the institution to be greatly reduced.—*Bulletin.*

W. N. C. CONFERENCE

HE CARES FOR ME

How strong and sweet my Father's care

That round about me, like the air,
 Is with me always, everywhere,
 He cares for me.

The thought great wonder with it brings,

My cares are all such little things,
 But to the truth by glad faith clings,
 He cares for me.

Oh, keep me ever in Thy love,
 Dear Father, watching from above,
 And as through life, my steps shall move.

Oh, care for me.

OFF FOR CHINA

Miss Kate Hackney, one of our missionaries in China who has been in the homeland for a year's furlough, left Asheville yesterday for New York. On August 18th, she in company with fifteen other missionaries will sail for the East on the steamship Empress of Asia of the Canadian Pacific Company. The party includes besides Miss Hackney, Miss Mabel Cocke, of Mooresville, another W. N. C. Conference girl in whom our readers are greatly interested; Miss Lochie Rankin, Miss Clara Steger, Miss Janie Watkins, Miss Nell Drake, Miss Nina Stallings, Miss Annette Gist, Miss Ella M. Hanawalt, Miss Jessie Bloodworth, Miss Louise Lillian Enoles, Miss Mary Dill Overall, Miss Annie Justice Hanson, Miss Alice F. Furry, Miss Linda Bray and Miss Mary Vic Mauk. Of this number seven are old missionaries returning, and nine are new ones going for the first time. The prayers of all the women of the church are asked for this missionary party.

MISS TERRIE BUTTRICK

Miss Terrie Buttrick, who for a number of years was one of our missionaries in Mexico and who for the past few years has been teaching in El Paso, Texas, will leave in a few days for another year as principal of the primary department in the Lydia Patterson Institute of El Paso. Because of ill health Miss Buttrick was forced several years ago to resign as a regular missionary, but her friends will be glad to know that her health has so much improved that she has recently again become a "full fledged missionary," and in the school in Texas will have the continued opportunity of teaching the Mexican children—a work dear to her heart.

A church in Meridan, Miss., has recently adopted her as its "very own missionary." We congratulate her on her restoration to health and trust that the year holds much of success for her in her chosen work.

AN OMISSION

In giving the "Extracts from Conference Officers' Reports" a week ago, we unintentionally omitted the names of two of our most efficient and capable officers—Mrs. W. W. Hagood, of Charlotte, conference vice-president, and Mrs. W. C. Houston, of Concord, conference distributor of literature. Mrs. Hagood did not submit a written report at our annual meeting, but in a verbal report showed that her department was well looked after. She had been gratified at the organization of prayer circles in many of the auxiliaries and urged that every society in the conference adopt a "Prayer Special." Mrs. Houston allows her figures to make her report, always giving only the statistics of her department. But since figures do not err we have their witness that she is kept quite busy during the year, as she promptly and accurately distributes the large amount of material that comes into her hands. 3,352 leaflets, 4,720 "Suggestions for Leaders," 199 Year Books and 2,659 programs and prayer cards distributed, will give

some idea of how she employs her time in the work of the conference.

Some of the best and most faithful missionary work in our conference is being done through the rural church society and we want to take this opportunity to congratulate every one of our district secretaries who are organizing the rural churches, and urge a continuance of the good work. Mrs. W. G. Ballard, district secretary of Greensboro district, has recently had a most pleasant visit to one of her rural societies and we are going to let her tell in her own words about it.

"On the sixteenth of July I attended a most interesting meeting of the Bethlehem Missionary Society. The Bethlehem church is several miles from Reidsville and the members live some distance apart. The pastor of the Bethlehem church, Rev. C. F. Sherrill, and his wife, came by for me and as we drove over the country roads, stopping now and then for a member of the society, I found a wonderful opportunity for getting into the spirit of the work before we reached our meeting place, the home of Mrs. J. F. Moore.

On the porch overlooking a most beautiful river, we found several husbands of the members, who were obliged to drive the cars a good way to get them interested.

After the devotional service and the business session there was a report of the district meeting at Ramseur. Then we got busy planning for another missionary society in the Bethlehem community, and you needn't be surprised if you hear from this society again, for these people are in earnest and mean to do something.

After the meeting Mrs. Moore served tea and sandwiches and then bountiful saucers of cream such as only country people know how to serve. We left the meeting with a realization of the fact that there is a wonderful opportunity for service in our rural districts. In many sections the missionary harvest is ripe; let us see that the laborers are not few."

Did you notice in the foregoing report of Bethlehem meeting that the preacher and his wife went by for some of the members of the missionary society and carried them to the meeting? Wasn't that a splendid thing for Mr. Sherrill and his good wife to do? No wonder those people are interested. We have always found that a pastor interested in the missionary society is always an inspiration to the work.

We are in receipt of a most splendid paper on "God's Open Door of Service," written by Mrs. Lon G. Cruse, of Brevard Street Church, Charlotte, and read at the district meeting at Hickory Grove church in July. We hope soon to be able to give this paper in full, but at this time our space is so limited that we could only use extracts from it, and it is so interesting we want to use it all.

S. O. S. SOCIETY OF SHANGHAI

Have you heard about the S. O. S. Society of the McTyeire School of Shanghai? The letters S. O. S. stand for "Sent on Service" and the name was given the organization by Miss Leila Tuttle, of the W. N. C. Conference, teacher of literature in the school.

The society was organized on October 10th, 1918, by a group of six Chinese girls, who were aroused by the spirit of service. They organized themselves to overcome the selfishness of being served. The motive is to develop physically, mentally and spiritually so as to be fit for service.

Grossly Ignorant.

"Dubleigh has a sovereign contempt for anybody who doesn't know as much as he does."

"I should think he would."—Boston Transcript.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome Editor
Durham, N. C.

N. C. CONFERENCE

MOSS NECK TRAINING SCHOOL

The small rural community can have an up-to-date, modern progressive Sunday school as well as the city church. A loyal, enthusiastic crowd of church workers in Moss Neck church on the Lumberton circuit have proved it.

Last week L. E. Blanchard, superintendent of the Sunday school, organized a three-day training school for his Sunday school workers and all those who were interested. Two sessions were held each day, afternoon and night. Two courses were offered in the school: Organization, and Methods of Training. The first was taught by the field secretary and the latter by Mr. W. C. Ormond. About thirty people attended regularly each session of the training school.

On Sunday morning, July 31, Mr. Blanchard and Rev. Lindsay Frazier, the pastor, regraded and reorganized the Sunday school according to the best standards. About eighty-five pupils were present. Sunday afternoon a Workers' Council was held, at which twenty officers and teachers were present. It was decided to put in graded lessons in the beginner and primary classes.

The interest manifested by the whole community in the Sunday school speaks well for the efforts of the leaders. I believe this Sunday school is serving its community as well as any in the conference.

STUNT NIGHT AT JUNALUSKA

The Sunday school workers from the two conferences in this state won the prize with their "stunt" on the last Saturday evening during our stay at Junaluska. Last year we were awarded second prize and the delegation from Georgia was first. Florida was awarded second place this year.

The picture on this page is one that was made of the group from North Carolina with a part of the "stunt" included in the group.

Work for credit at the training school at Lake Junaluska means hard work during the two weeks for all concerned, but the management recognizes the fact that "all work and no play," etc., and gives one evening over to recreation and pure fun. "Stunt night" this year was filled to the full with fun and frolic, with practically every one on the grounds participating.

WESLEY CLASS CONTEST

Our hats off to Woosley and his crowd of Wesleyites. They put one over on us in the contest which closed August 1. We have no alibi except stress of other matters. I don't know yet what their majority will total, but I am glad they were able to develop so much enthusiasm and organize so many new classes.

We have not lost anything except the contest, for many new classes have been organized in this conference during this period. Negotiations are under way for a return engagement and we are hoping that next time we will have the right to do some crowing over them.

TRAINING SCHOOL RECORD

During the six months of this year the Sunday School Board of the North Carolina Conference has conducted eleven training schools scattered in almost every district of the conference. Over six hundred Sunday school officers and teachers have attended as many as ten classes in at least one subject of the Standard Training Course. Two of these schools have been held in the open country

and the rest in small towns and cities. In every case the teachers have asked that the school be made an annual affair in their community.

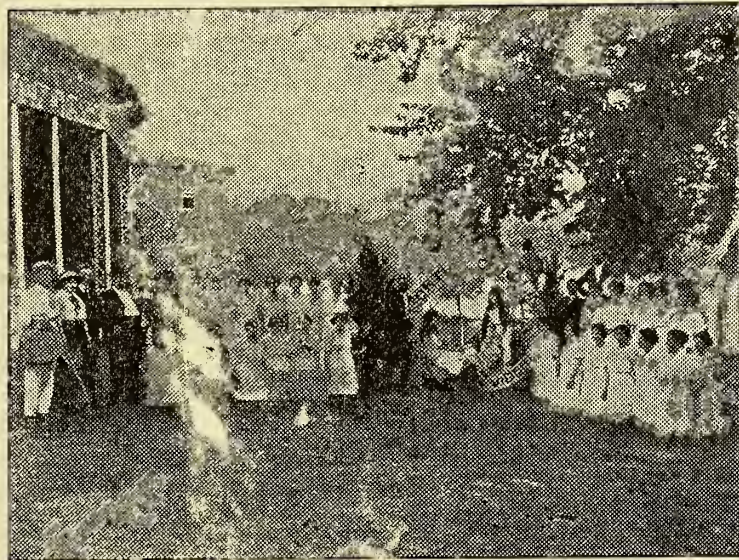
At least forty Sunday schools were represented in these training schools, and the results in nearly every case have been all that could be asked for. It has brought new life to some schools and given direction to intelligent effort in nearly all of them. Some of the best workers at Lake Junaluska this summer were inspired to go as a result of the training school held in their community.

Eight more training schools have been definitely arranged for to be held during the time remaining before the Annual Conference. Others have been scheduled only tentatively. We expect to have an enrollment of at least a thousand teachers in our training schools before the end of this conference year.

CROUSE HONOR ROLL

Dear Advocate:

Please publish the names on the Honor Roll of the Junior Sunday school class of Crouse for the month of July, which are as follows:



Part of the Group from North Carolina Attending the Training School at Lake Junaluska 1921.

Joyce Aderholte, Irene Beatty, Herman Carpenter, Winnie Sue Sullivan, Guy Beatty, Vida Houser, Lois Carpenter, Evangeline Houser, Louise Heafner, Jessie Heafner, Mrs. L. C. Beatty and Miss Annie Lee Carpenter, teachers.

W. N. C. CONFERENCE

THE WESLEY CLASS CONTEST

"Will He Win?" is the way the Advocate headed one of my paragraphs last week. My carbon copy shows that the question asked was "Will He Win?" In spite of a promise to settle the matter in this week's issue of the Advocate the question is still before us and therefore a matter of unfinished business. Our office has as yet been unable to get from Nashville the number of classes organized in the North Carolina Conference. It will be remembered that all Wesley classes are enrolled in Nashville in two departments, the Intermediate-Senior Department and the Young People-Adult Department.

Our office does, however, have a bona fide list of all Wesley classes organized in the Western North Carolina Conference between January 1 and August 1, 1921, this list having been furnished by the two above named departments. This list shows that during these seven months 128 new Wesley classes were organized in our bounds, 68 in the Intermediate-Senior Department and 75 in the Young People-Adult Department.

SYLVA

While in the midst of the learning process about to be held at the Lake Junaluska Training School for Leaders

your field workers stole away from the school Saturday, July 23, and went over the Balsams to Sylva, where that night at a Workers' Council meeting and next morning at Sunday school and church services our Sunday school program was emphasized. Sylva is one of the splendid appointments in the Waynesville district and it is ably headed by Rev. O. J. Jones, than whom there are few better informed pastors. Pastor Jones and Supt. C. L. Allison are very much interested in making their Sunday school serve to its fullest capacity and therefore our stay there was indeed happy. It was decided to begin the departmentalization of the school, their new church having ample accommodation for such, and also to begin the use of Graded Lessons with opening of the new year on the first Sunday in October. Several other features of the school will be emphasized and it may be safely stated that our Sylva Sunday school will be among our leaders. Few points have better leaders than were found in our church at the county seat of Jackson county. Brother Jones is a Sunday school pastor and is of course

none of which he left in debt, and yet he is a young man. We were with him Sunday, July 31, at Hill's Chapel and River Bend and we found things "humping." The Sunday school at the former place is led by Supt. O. R. Edwards, whose initials might just as well have been "O. K." His is a live school ready to do the best things in the best ways. He will put in Graded Lessons in the Beginners' and Primary classes and organize his young people and adult classes into Wesley classes. His Sunday school meets regularly on time and closes on time. Supt. N. A. McIntosh leads our school at Snow Hill in the morning and at River Bend in the afternoon. McIntosh believes in the Sunday school and he puts his belief into practice. Brother Bowles, the Lowesville circuit and his Sunday school superintendents form a good company, a company that is doing a good business. The company promised to let us come to see them again, when a charge institute will be held.

SHORT AND SWEET

Cherryville, N. C., Aug. 1, 1921.

Bro. Woosley: Enclosed please find check for \$20.83, Sunday School Day offering. Please send receipts to following: Beulah, \$3.05, Lee Wolfe, King's Mountain; Mary's Grove, \$3.75, C. A. Self, King's Mountain; Cherryville, \$5.51, N. J. Allran, Cherryville; St. Paul, \$4.50, W. C. Murray, Waco; Bethlehem, \$4.02, C. L. Eaker, Cherryville. As ever, Moser.

Thus the Cherryville circuit joins the Belwood circuit as a hundred per center on Sunday School Day observance. Are there others?

MORVEN CIRCUIT

The Morven circuit Sunday school institute has for its president Mrs. M. H. Lowery, Morven, N. C. Mrs. Lowery has for her job the big Morven circuit. She has a man's job, but she does it like a woman. Read what she says after holding institutes during the past year: "We had one of the best circuit institutes held at Long Pine church yesterday we have had at all. We are hoping that the inter- (Continued on Page 16.)"

RANDOLPH-MACON INSTITUTE, Danville, Virginia, for Girls. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates \$500. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

SYMPTOMS WOMEN DREAD

Mrs. Wilson's Letter Should Be Read by All Women

Clearfield, Pa.—"After my last child was born last September I was unable to do all of my own work. I had severe pains in my left side every month and had fever and sick dizzy spells and such pains during my periods, which lasted two weeks. I heard of Lydia E. Pinkham's Vegetable Compound doing others so much good and thought I would give it a trial. I have been very glad that I did, for now I feel much stronger and do all of my work. I tell my friends when they ask me what helped me, and they think it must be a grand medicine. And it is. You can use this letter for a testimonial if you wish."—Mrs. HARRY A. WILSON, R. F. D. 5, Clearfield, Pa.

The experience and testimony of such women as Mrs. Wilson prove beyond a doubt that Lydia E. Pinkham's Vegetable Compound will correct such troubles by removing the cause and restoring the system to a healthy normal condition. When such symptoms develop as backaches, bearing-down pains, displacements, nervousness and "the blues" a woman cannot act too promptly in trying Lydia E. Pinkham's Vegetable Compound if she values her future comfort and happiness.

ROCK SPRINGS CIRCUIT

Your field workers would not feel like having completed my year without at least an annual visit to the Rock Springs circuit, the charge that counts on real churches and one big camp ground. Rev. J. R. Walker, of Rutherford College fame, serves the Rock Springs "district" this year, and when he invited your field workers over we agreed readily to go Saturday, July 30, and have a charge-wide institute. When we arrived at the old camp ground the usual good attendance was in evidence and the day was put in tabulating the advancement over a year ago and outlining definite plans for the coming year. It was decided to adopt the "Four-Times-A-Year-Circuit-Institute" plans, at least to the extent of holding three circuit-wide meetings during the year with one of them to be held at the old Rock Springs camp ground. Five of the schools on this circuit use Graded Lessons, have Cradle Rolls and hold Workers' Council meetings, together with several other good features. Most of the schools outnumber the church membership. It is always such a satisfaction to mix with the good people there and to learn again of their good work. Brother Walker is in the midst of his eight protracted meetings and one camp meeting, but he had time for a Sunday school meeting, too. Bless his heart.

LOWESVILLE CIRCUIT

Rev. J. A. Bowles has been preaching thirty-seven years, during which time he has built fifteen churches.

Epworth League Work

J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

RIVERSIDE LEAGUE HELD A VERY INTERESTING DEVOTIONAL MEETING

Riverside League has had interesting meetings during the summer. The one which was especially interesting was a devotional meeting led by the superintendent, Mrs. D. T. Gaskins. She used for her subject, "Show your colors," and carried out the theme in her songs and scripture lesson. The talks, "How Saul showed his colors," "How Washington and Lee showed their colors," "How Wesley showed his colors," and "The Epworth League colors and how we may show them," were short and snappy, and we gained much information from the service.

POLICY OF BECKWITH EPWORTH LEAGUE, SMITHFIELD, 1921-22.

It is the aim of this chapter:
1. To maintain the highest standard of efficiency possible as outlined in the Standard of Efficiency prescribed by the Epworth League Board.

2. To conduct weekly devotional meetings throughout the year, to maintain a Quiet Hour Covenant and to carry on personal and evangelistic work through a Fellow Workers Covenant.

3. To conduct a literary social every month and to encourage wholesome games and amusements.

4. To create an intelligent and enthusiastic interest in missions at home and abroad by conducting monthly missionary meetings, mission study classes, and by regular systematic giving.

5. To hold regular monthly council and business meetings and to keep an accurate record of work done.

6. To see that each active member has some part in the devotional meetings and that a good attendance is secured.

7. To observe the regular League Calendar throughout the year.

To co-operate with our district secretary and Advocate editor.

9. To elect and pay the expenses of two delegates to the Eastern Carolina Conference and one to Junaluska. Finances to be cared for by a budget plan as follows:

Missionary Pledge	\$100.00
Expense of Dept.	75.00
Literature, printing, etc.	75.00
Expenses Lousburg delegate..	36.00
Expenses Junaluska	40.00
Miscellaneous	14.00
	<hr/>
	\$275.00

LAFAYETTE STREET CHARGE

Dear Advocate:

Just a line to say that we are getting on very nicely here at Lafayette Street, Shelby. The Sunday school is fine; our congregations are growing; we have a very interesting and well attended prayer meeting; we have both ladies' and children's missionary societies: a live Epworth League for the young people. When we arrived here in November we found this congregation in debt \$4529 for parsonage and furnishings. Since then we have reduced the debt to \$2300. During this time we have added to the church roll thirty-eight members.

Sincerely, E. P. Stabler, P. C.

HEMP CHARGE

What seems to be the beginning of a great revival has started in Hemp-Tabernacle church. Rev. A. B. Crumpler, our well known evangelist, is doing the preaching, assisted by Brother J. W. Underwood, Roseboro, N. C., as singer and personal worker. The place of services was changed from the church to the new gospel tent of

Brother Crumpler's, which stands on the church lot.

The audience is growing and an overflowing crowd is expected throughout the meeting, which will last through the first Sunday in August. Pray for us. H. E. Lance, P. C.

DISTRICT MISSIONARY CONFERENCE

Interesting Meeting Held at Newton July 6-7.

The District Missionary Conference of the Statesville District met in Newton July 6 and 7.

Conference opened at 4 p. m. with the singing of hymn No. 1 in the Methodist Hymnal, followed with prayer led by Mrs. Warlick, chairman. Scripture lesson: Isaiah, 11th chapter, read by Mrs. Newell. Mrs. D. H. Rhinehart elected secretary. Roll call. Committee on extension work appointed: Mrs. Todd, chairman, Mrs. W. C. Thompson, Mrs. M. L. Robinson and W. R. Beckley.

Then the chairman called for a response from the delegates on "What the Missionary Work Has Meant to Them Individually." This was responded to readily and much enjoyed by all.

Wednesday Night.

Devotional meeting opened with scripture reading by Brother Newell, followed with singing of hymn No. 654. Prayer by Brother Sherrill. A short talk by Brother Newell. Solo by Mrs. Newell and a solo by Mrs. Long, which were enjoyed by all present.

The speaker of the evening, Mrs. Newell, gave us an instructive talk on Social Service.

Thursday Morning.

The morning session opened at 9:30 with singing of hymn 563. Scripture lesson, Luke, 10th chapter, beginning with the 36th verse, read by Brother Tucker, giving us a much needed talk on "Who will consecrate their service to the work of the Lord?" emphasizing especially the great work that the women are doing in consecrated service, not only in consecrating their service but the service of their children, closing with prayer for more workers.

Mrs. Warlick gave a short talk on the organization of the Newton Missionary Society and what a blessing it has been to the church. Also extended a cordial welcome to all visitors, emphasizing especially their willingness to serve and make us happy while in their town. All of which we appreciate. She also read several reports from the annual meeting at Lenoir, and I am sure it inspired us to go forward with the King's business.

Special music.

A round table discussion was called for at this time on "The Greatest Obstacles in Our Own Missionary Society and How to Overcome Them." Discussion led by Mrs. C. C. Weaver, giving us a plan by which we may work in circles.

Mrs. Russell gave a good report from Granite Falls and an interesting report on the Capsule plan. A number of good reports given and many new ideas advanced. I think all will go home with obstacles removed. Minutes read and accepted. Dismissed at the noon hour by Mrs. Weaver.

Thursday Afternoon.

After a splendid and much enjoyed dinner the afternoon session was called to order by Mrs. J. W. Moore with singing of hymn No. 408.

Mrs. Moore made a few remarks on the 67th Psalm and led a short prayer, after which Mrs. Duke, of Statesville, sang a solo.

The chairman at this point called for a report from each society, which was given in full, showing an increase in members and interest. Miss Bost, a volunteer worker from Cornelius, gave us an interesting talk on "Life Service," showing just what it takes and just what we must do in order to be a worker for the Lord.

Mrs. Todd gave a short talk on "The Model Social Service Work," emphasizing especially the work among the young people, juniors and shut-ins.

Miss Cockran gave an interesting talk on what the missionary society means to young people.

Report on extension work by the secretary, pleading to us to go out and help win the world for Christ.

Report read and accepted as a whole.

Mrs. Weaver made a talk on children's work, using an illustrated chart, which will be a great benefit to those who work with the children. Several ladies pledged their service in trying to organize a Baby Division in each adult society. A short but much enjoyed play was given at this time by the Maiden Juniors, followed by a talk by Mrs. Rash on organizing the children.

Thursday Night.

Mrs. C. C. Weaver gave an instructive lecture on children's work.

A short play by the Hickory and Newton Juniors.

Dismissed by Mrs. Warlick.

Mrs. Geo. Marlick, Chmn.
Mrs. D. H. Rhinehart, Sec.

Western Maryland mine operators have nothing to fear from labor agitation, if the word of a miner, picked up near Lonaconing by a motorist, is to be trusted. "Na," said he, discussing the situation, "there ain't no fureners in our mines to start troubles; we're all either English or Irish or Scotch or Welsh."—Survey.

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ATLANTIC CITY, N. J., Via Washington.
Baltimore & Ohio R. R.—Aug. 2nd, 16th and 30th.
Pennsylvania R. R.—July 27th, Aug. 10th, 24th, Sept. 7th.
Tickets good only on regular trains leaving Washington on the morning following above dates, except Pennsylvania Congressional Limited train.
Stop-overs permitted on the return trip only, at Philadelphia, Baltimore and Washington, not to exceed ten days within final limit of ticket. Tickets must be deposited with agent at stop-over point.

NIAGARA FALLS, N. Y., Via Washington.
Baltimore & Ohio R. R.—July 27th, 28th, Aug. 10th, 11th, 25th. Tickets good only on B. & O. Special Trains leaving Washington 7:30 a. m. July 29th, Aug. 12th and 26th.
Pennsylvania R. R.—Aug. 2, 3, 16, 17, 31, Sept. 14, 28, Oct. 12. Tickets good only on P. R. R. Specials Trains leaving Washington 7:40 a. m. Aug. 4, 18, Sept. 1, 15, 29, and Oct. 13.
Passengers arriving Washington on Southern train No. 32 too late for B. & O. and Penn. special trains. will please apply to Ticket Receiver at Washington who will endorse tickets "Good Going on Next Regular Train." Special trains leaving Washington will be held until (B. & O.) 7:55 a. m., (P. R. R.) 7:50 a. m. for Southern train No. 32.
Stop-overs permitted on the return trip only, Via P. R. R. at Buffalo, Harrisburg, Philadelphia and Washington. Via B. & O. at Buffalo, Rochester, Geneva, Mauch Chunk, Philadelphia, Ithaca and Washington, within final limit of ticket, without deposit of ticket.

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Our Orphanage Work

METHODIST ORPHANAGE RALEIGH, N. C.

HON. R. N. PAGE... President
A. S. BARNES... Superintendent
MRS. MATTIE JENKINS... Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME Winston-Salem, N. C.

WALTER THOMPSON... Superintendent
Owned and maintained by the Western North Carolina Conference.

N. C. CONFERENCE

For the past few weeks our friends have had the pleasure of reading letters that the seniors wrote just before they left the Home the first of July. Quite a large number of friends have expressed themselves as being highly pleased with the fine spirit of these letters. Such expressions of gratitude ought to stimulate our people to do still greater things for the orphan children of our conference.

Were it not for the fact that our expenses go right on during midsummer I would not urge our many friends to keep up their regular monthly offering. While money matters are very tight, our people are willing to make sacrifices for our fatherless children who have been deprived of the support of their own parents. I am hoping that we can keep out of debt these hard times, and I am doing everything within my power toward that end. Let everybody put their shoulder to the wheel and push for dear life. By all pushing we can do great things and make our orphanage the best in the entire South.

Our singing class visited Rockingham and Hamlet the fifth Sunday in July. Large and appreciative congregations greeted them at each of these places. Mrs. Nellie B. Rives, matron of the Cole Building, has charge of the class and has gotten up a good concert. Owing to a previous engagement I could not be with the class on the fifth Sunday. This I regretted very much, as I had cordial invitations from Brothers A. L. Ormond and W. C. Martin. Rockingham is doing much for our orphanage through the Sunday school, Missionary Society and the church. Hamlet is going to fall in line with other progressive Sunday schools that are supporting children. Just keep watching the orphanage page and I believe the readers will see it announced that Hamlet Sunday school or Wesley class has assumed the full support of a child. Our children report a grand time at Rockingham and Hamlet. The people were so lovely to them they want to return before a very long time.

The last Sunday in July I had the pleasure of preaching to the Whiteville saints. The four happy years I spent there as pastor intensified my desire to visit there again. The weather was intensely hot, but a good congregation turned out for the morning service. Brother P. D. Woodall was away enjoying some needed rest. He has impressed the people of Whiteville as a good man and a fine preacher. As time goes by he will grow more and more in the estimation of the entire community. The church has been remodeled since I was there a few years ago. It is now a very attractive and commodious building. The next thing the congregation will undertake will be the building of a new parsonage. Whiteville is an important appointment and commands good preachers. Both preacher and congregation will feel happier when the new parsonage materializes. It is needless for me to say that my stay under the hospitable roof of my brother, Mr. Vance Barnes, was enjoyed to the fullest extent.

"On November 4th, 1913, my mother

and father were called from us, leaving five small children, the older being twelve years of age. On March 5th, 1914, I with three others were sent to the Methodist Orphanage, where I have spent over seven happy years. Now as my time is up at the orphanage I would like to express my sincere appreciation to all the good Methodist people for making it possible for this institution. It has given hundreds of children the training they could not have gotten elsewhere. I especially want to thank Mr. Barnes and Mrs. Jenkins, who have taken the places of our father and mother, for their good care over me and the many hundred others. I also wish to thank Mrs. Rives for the good work she has and is now doing for the Cole boys. I feel like after these seven years of mental and moral training, I am ready to face the world and its temptations and uphold the name of the orphanage. I hope and pray that I may prove worthy of being in such a good Christian home. Again thanking you for your kindness, I am, Yours cordially, John Bagley."

W. N. C. CONFERENCE

From every part of the conference have come many kind and sympathetic messages in regard to the sickness of Mr. Thompson. The esteem in which he is held by the church is shown by these friends who are not forgetful of his work at The Home. The family greatly appreciate all that they have written, the words of sympathy, the prayers offered for his recovery, and the interest so kindly manifested.

Mr. Thompson is yet confined at the City Memorial Hospital, and under the constant care of physicians and nurses. His condition, while serious, has shown slight evidences of improvement. His recovery will be slow; but his case is more hopeful at this writing than at any time since his illness began.

There are those who are ever mindful of the happiness of those who live at The Home, and who prove their interest by their deeds. Such is Capt. Rawley's class, of Centenary church, Winston-Salem, who have the habit of giving an annual watermelon feast to the children and workers of the institution. They came last Sunday afternoon with a truck load of big, juicy melons to the delight of all. Everybody was happy.

Only a few weeks ago the Kiwanis Club and the Bon-Aer manager allied themselves together to give a special evening of moving pictures to the occupants of The Home, the Kiwanians concluding it with a great "ice cream treat for the kiddies." Did they enjoy it? Well, yes.

Then came Mr. Fisher, of the Y. M. C. A. with a splendid selection of reels which afforded an evening of amusement and instruction. "When is Mr. Fisher coming again?" the little ones ask.

These events are mentioned that these friends may know of our appreciation of their interest and kindness, and that others may see that the Winston-Salem people are "good to The Home." Some of our little people think "they are the bestest in the world."

The swimming pool connections were made on Friday of last week, and the water began to slowly fill up the great basin. Eager eyes watched it, and then they began to ask, "When can we go in?" Saturday was a holiday, and the fun began about 9:30. If you ever saw a bunch of boys in the "old swimmin' hole" you know how it was. It is now a permanent improvement on The Home grounds.

Brother H. C. Bryson writes from Culowhee: "Enclosed please find check for \$—, our collection for the Fifth Sunday. Wish this could have

been more, but on the third Sunday in September we intend to make a better collection for this work."

That is a move that will mean something to the work."

That is a move that will mean something to the work of The Home. In these "hard times," when money is scarce, about the first church enterprise that feels the "stringency" of the times is the orphanage. Of course no one intends that it shall suffer; they are "going to do" their best for it at the earliest possible time; but, in the meantime, expenses go on—the children must be fed and clothed, and the

(Continued on Page 15)

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MY DOG

I have no dog, but it must be
Somewhere there's one belongs to
me—

A little chap with wagging tail,
And dark brown eyes that never quail,
But look you through and through and
through,
With love unspeakable, but true

Somewhere it must be, I opine,
There is a little dog of mine
With cold black nose that sniffs around
In search of what things may be found
In pocket, or some nook hard by,
Where I have hid them from his eye.

Somewhere my doggie pulls and tugs
The fringes on rebellious rugs,
Or with the mischief of the pup
Chews all my shoes and slippers up,
And, when he's done it to the core,
With eyes all eager, pleads for more.

Somewhere, upon his hinder legs,
My little doggie sits and begs,
And in a wistful minor tone
Pleads for the pleasures of the bone—
I pray it be his owner's whim
To yield and grant the same to him!

Somewhere a little dog doth wait,
It may be by some garden gate,
With eyes alert, and tail attent—
You know the kind of tail that's
meant—

With stores of yelps of glad delight
To bid me welcome home at night.

Somewhere a little dog is seen,
His nose two shaggy paws between,
Flat on his stomach, one eye shut,
Held fast in dreamy slumber, but
The other opened ready for
His master coming through the door.
—Life.

THE REWARD FOR FAITHFUL SERVICE

(Mabel Ingold, age 12.)

Daisy May lived with her father in a lighthouse far out at sea. Her mother was dead, and she had no one except her father to love and care for her. But Daisy May was not lonesome. The great rocks were her friends, and the rippling waves of the sea sparkling in the sunlight appeared to the little girl like so many laughing faces, which were beckoning to her to come and join their merry frolics, and perhaps they were whispering to her where the fairies and water nymphs dwelt. Then when the storms were raging and the waves beat against the massive lighthouse walls as if trying to break it down, Daisy May would follow her father up the high flight of steps which led to the platform where the large fog bell hung and quietly watch him start the machinery which set the great bell to turning. This he told her would warn the ships of danger. When in the storm and fog the lights could be seen only a short distance.

Daisy May often wondered if she could not do what her father did, and she secretly longed to try.

One day her father was called away on business. As he was leaving he drew his little daughter to him. "Father will come again soon," he assured her. "So don't be frightened, but remember that he will be here as he always is to light the lamp." With this he was gone. Daisy May spent the day upon the rocks as was her custom, but as night drew near and the sun began to sink from sight across the water, she hastened back to the lighthouse, and perched herself on a high stool before the window to await the coming of her father.

But night drew near and he did not return. Daisy May began to grow lonesome, for she was only a little girl, and the lighthouse was so big and

very desolate looking in the dim light of her one wee candle.

Suddenly she sprang to her feet as a bright idea flashed into her active little brain. She hastened to their tiny kitchen and set out her father's supper preparatory for his coming.

Then she hastened back to watch for him. As she reseated herself the clock struck. It was time to light the lamps and her father had not returned. What could be the matter?

She peered anxiously out into the darkness, but she could hear nothing save the gentle lap of the water against the rocks. Suddenly she felt a drop of rain against her face, which was pressed close to the tiny opening. Then she noticed that the moon was hidden. "Oh! there is going to be a storm, maybe a fog," she gasped. "Oh, what shall I do with father gone?"

She drew quickly away from the opening as a sudden gust of wind blew her candle out, leaving her in the dark. The wind was rising; that was another sign. How she wished her father would come. The lamps must be lighted and the fog bell set going. Some ship might be wrecked if there was no warning or signal to guide them off dangerous rocks.

"Oh! paddy, daddy," she moaned, "come and light the lamps."

Suddenly she sat grimly erect. She would light the beacon that night instead of her father. Hastily she relit her candle, and determinedly climbed to where the lamps were erected. But they would be of no use, she remembered, in the storm. She must start the fog bell, and bending carefully over the little engine or machine, she tried to set it going. But alas! it remained immovable. Again and again she tried only to be met with failure at every attempt. She must start it and warn the ships, but it would not answer to her continued trials, and at last she gave up in despair.

The storm was raging and the wind and rain beat unmercifully in upon her. The clock announced the hour of ten. Hark! what was that? It came once more.

Daisy May leaned over the banisters and listened. It sounded like the whistles of an approaching steamer. Yes, that was what it was. The ship was nearing danger. She must set the bell to going, and climbing upon an upturned box she caught the large lever adjoined to the bell. She threw her whole weight against it. It swung backward and forward, filling the air with its deep, rich melody. Oh! how welcome was that sound. It was only fun at first to swing the great lever so as to ring the bell, but as time wore on it became very tiresome.

But Daisy May clung desperately on. Her arms were aching, and she was cold and wet. But she would not give up. Her only thought was of her father who had not returned, and of the ship which perhaps her bell would guide safely off dangerous rocks.

So as the night wore on the great bell continued to ring. Little did Daisy May know that the ship which she had heard and warned was her father's.

As the morning dawned the sun rose bright in the east. The storm was over. A man entered the lighthouse and made his way to the little balcony where the bell swung.

There he found his little daughter, where she had fallen unconscious to the floor some hours before. He lifted her gently into his arms, and as he did so, the lovely blue eyes unclosed and the sweet lips murmured, "I did it because I knew you would want me to."

The father drew her closer. "And this is your reward." "What, father?" Her eyes sought his questioningly.

"It was my ship you warned when I was lost in the storm." "I'm paid for my work then, daddy," she smiled.

A PROBLEM IN DIVISION

Far to the east there lived, in the

days of old, an Arab who was known in all the country round. Now this man had neither gold nor silver, houses nor lands; but of horses he had seven and ten.

Fleet as the wind, graceful as a deer, and gentle as a dove were each and all of these beautiful horses. Their owner loved them next to his own sons. Not one would he sell—no, not for the wealth of kings or princes.

Now it came to pass that the Arab suddenly became ill unto death. And he called his three sons together that he might divide his riches among them. To the oldest, he gave one-half of his horses, to the second son, one-third, and to his youngest, one-ninth.

"How can I take one-half of seventeen horses?" said the eldest son. "A living horse cannot be cut in twain."

"And how can I," said the second son, "possess one-third of seventeen horses? But such was my father's command."

"My father's words I fain would keep," said the youngest son, "but one-ninth of seventeen horses will give a merciful man but one."

"I see a holy man riding by," said the eldest son. Let us make him our judge."

Now when the case was laid before

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Next session opens September 21, 1921.

MISS KATE C. SHIPP Principal

HENDERSONVILLE, N. C.

EMORY UNIVERSITY ACADEMY

Fall Term Will Open Sept. 14, 1921

Board has been reduced to \$22.50 per month. Full faculty of thirteen men. It is on Southern Accredited list. Reservations are being rapidly made in dormitory for next year. R. O. T. C. furnishes uniforms and equipment free. For catalog address

J. A. SHARP, President
OXFORD, GA.

EMORY UNIVERSITY ATLANTA GEORGIA

SHOP WARREN A. CANDLER, Chancellor
HARVEY W. COX, Ph. D., President

THE UNIVERSITY INCLUDES THE FOLLOWING DIVISIONS:

- 1 The College of Liberal Arts (Emory College), founded in 1836 and offering the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Science in Medicine, Bachelor of Philosophy. Theodore H. Jack, Ph.D., Dean.
- 2 The School of Medicine (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine. William S. Elkin, M. D., Dean.
- 3 The School of Theology (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D. D., Dean.
- 4 School of Law (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws. Samuel C. Williams, L.L.D., Dean.
- 5 The Graduate School, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph. D., Dean.
- 6 The School of Business Administration, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Science in Business Administration. Edgar H. Johnson, Ph. D., Dean.
- 7 The Emory Summer School, organized in 1919 and offering regular courses for college and university degrees and special teacher-training courses for professional school work.
- 8 The Emory University Academy (the old Emory College plant), situated at Oxford, forty-one miles east of Atlanta, and offering full secondary instruction for college entrance requirements and for training in citizenship. Joseph A. Sharp, D. D., Principal.

The University year is divided into quarters, beginning September, January, March, and June. Summer quarter opens June 21.

Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

For general University Catalog and other information write the REGISTRAR, PROF. J. G. STIPE, Emory University, Ga.

the monk, he thought long and carefully. And then he spoke:

"Accept, I pray thee, my poor steed, and let him be added to the seventeen." This was done, and the eighteen horses were brought before the judge.

"The eldest son may now take one-half of the horses," directed the monk. And the eldest led forth nine.

"Let the second son take one-third as his own," continued the wise man.

The second called his favorite horses, and six noble horses came running to his side.

"One-ninth is the share of the youngest son, and therefore two are his lot, for so I judge," again said the wise monk.

"Well has thou judged," said all the sons. "And now, O holy man, name thy reward."

"I will take all the horses that are left," said the monk, with a smile. And he rode away with neither more nor less than his own.—The Uplift.

ROANOKE

National

BUSINESS COLLEGE

ROANOKE, VA.

The Roanoke College with a national reputation. For both men and women. Write for handsome new Catalog B and full information.

KEELEY INSTITUTE

There are many homes in North Carolina where, today, there is sorrow because of the terrible ruin that whiskey and drugs have wrought on some loved one. If this weakness could be cured, this appetite removed, how different the home would be.

Keeley Institute has brought happiness into thousands of homes, whose loved ones have been returned to them well. If you have any one in whom you are interested and want to see him or her once more free, write a confidential letter to the manager and he will reply in full confidence to you.

N. O. SMOAK, Mgr., Greensboro, N. C.

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Winnsboro Blue Granite

"The Silk of the Trade"

In buying a monument for your lot in the Cemetery, remember this one thing; you cannot get a good monument out of poor material. You cannot get a silk dress out of cotton cloth. Positively, WINNSBORO GRANITE is the best. If you demand it of your dealer, he can get it. Don't let him put you off. He cannot offer you anything better for there is nothing better. He may try to offer you something "just as good." There is nothing just as good. If he says he cannot get it go to some other who can get it. Of course it costs more money, so does silk over cotton, and your silk dress is well worth the cost over cotton, so will your WINNSBORO MEMORIAL be over any other stone offered you. Insist on WINNSBORO.

Government tests show that this Granite has no superior. WINNSBORO GRANITE can always be gotten from the Quarries by your dealer.

Winnsboro Granite Corporation

Rion, - S. C.

Winnsboro Blue Granite, "The Silk of the Trade"

HOMES OF POPULAR PLANTS

The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. Oats originated in North America. The poppy originated in the East. Rye came originally from Siberia. Parsley was first known in Sardinia. The pear and apple are from Europe. Spinach was first cultivated in Arabia.

The sunflower was brought from Peru.

The mulberry originated in Persia. The fount is an Eastern plant.

The walnut and peach came from Persia.

The horse-chestnut is a native of Thibet.

The cucumber came from East Indies.

The quince came from Crete. Horse-radish is from Southern Europe.

The radish is a native of China and Japan.

Pears are of Egyptian origin. — American Primary Teacher.

CORRECTIVE POWER OF EVANGELISM

J. C. Wilkinson.

There is no one activity of an individual or church that has a more direct and immediate effect upon the individual and church than evangelism. When an individual addresses himself to the task of leading a soul to Christ, he at once feels his inefficiency and leans on God in prayer. This inevitably trues up his own life. The spots of sin will burn until they are repented of and are forgiven. The soul girds itself with renewed strength to make the supreme effort. The value of the soul to be reached looms large and the value of things seen immediately and proportionately shrinks. The soul becomes more spiritual for it is working with God for the lost. Any hindrance becomes abhorrent. The interest we have in the lost becomes a consuming passion and we enter into the feeling and sympathy of Christ. We grow in grace.

But if evangelism trues up the individual life perhaps the difference is even more marked in the church. That is the reason why a church is never so happy as it is when the lost are being reached. Never does enthusiasm run higher, for, enthusiasm comes from our own efforts for some high, unselfish end. We enter as a church into the motives of God when we are after the lost. The church gets on its knees and the bickerings pass at once as the mist before the morning sun. The purifying presence of God cleanses the life of the church and there is general repentance and correcting of the ways of living. The membership may not be able to understand the logic of the theology but we all understand the glorying of the heart when poor lost men and women become saved and begin to experience the joys of Christian living. There is little danger from a church that is intensely in earnest to evangelize the world.

Even more marked is the result upon the denomination than in the local church. Here the magnitude makes such a display that a wayfarer though a fool can understand. We were pleased when Southern Baptists subscribed the 75 Million Campaign, but we rejoice with exceeding great joy when we are told that 173,000 came into the kingdom in the Southern white Baptist territory last year. It is a new convention nearly as numerous as the great state of South Carolina. Our Southern Baptists shall not go far wrong in any line as long as they preserve the spirit of seeking the lost. What a world interpretation of the love of God for a lost world! What a commentary on John 3:16 if we shall enter into the spirit of the loving Father in seeking the lost!—Christian Index.

1802

Louisburg College

1921

Offers literary courses extending over six years. Ordinarily students prepared for entering the eighth grade in the public high schools are admitted, and our graduates are prepared to enter the junior class of A-grade colleges. In addition to the literary work, we offer courses in the

School of Music

School of Expression

School of Home Economics

School of Business

School of Art

Next session opens September 8th, 1921. For catalogue and full particulars, address

L. S. MASSEY, President,

Louisburg, N. C.

SATISFIED POLICY HOLDERS

Gastonia, N. C., May 16, 1921.

Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly,

(Signed) H. H. JORDAN.

Greensboro College

The A-Grade Woman's College of the Two Methodist Conferences of NORTH CAROLINA

Classed in Group A, by State Board of Examiners

Chartered 1838. Confers the degrees of A. B. and B. S., in the literary department and B. M., in the music department.

In addition to our regular classical course, special attention is called to the departments of Home Economics, Expression, Art, Education, Sunday School Teacher Training, Piano Pedagogy, and to our complete School of Music.

Modern New \$50,000.00 Dormitory completed 1918. Conservatory of Music to cost \$100,000 to be erected.

Second Semester begins Jan. 24, 1921 For further information apply to DR. S. B. TURRENTINE, President, Greensboro, N. C.



FOUNDED 1838

CHARTERED IN 1859

TRINITY COLLEGE

DURHAM, N. C.

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

Classical and scientific courses leading to the bachelor's degree. Graduate courses in all departments. Schools of Engineering, Education, and Law.

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IN MEMORIAM

NORTH CAROLINA CHRISTIAN
ADVOCATE

Official Organ of the North Carolina and
Western North Carolina Conferences,
Methodist Episcopal Church, South,
Established 1855.

Entered at the Post Office at Greensboro,
N. C., as mail matter of the second
class, acceptance for mailing at special
rate of postage provided in section
1103, act of October 3, 1917, authorized
September 9, 1918.

Obituaries and Resolutions of one hun-
dred words published free. All words
above this number charged for at rate
of 1 cent per word.

G. T. ROWE, Editor and Gen. Mgr.
T. A. SIKES, Asst. Editor and Bus. Mgr.

SUBSCRIPTION RATES

One Year\$2.00
Six Months 1.00
To all preachers of the Gospel, year 1.00

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly
Father to take from our midst our be-
loved brother, Thomas Cherry Gorham,
who for so many years has labored faith-
fully for his church and community,
maintaining under all circumstances a
character untarnished, and a reputation
above reproach; therefore be it resolved:

First, That South Rocky Mount Metho-
dist church has, in the going of Brother
Gorham, lost one of its most loyal offi-
cial members, and wishes to place on re-
cord its appreciation of his life and char-
acter.

Second, That his loyalty to his church
and community, both of which he fathered
in a very tender way, will always be
a monument to him.

Third, That we extend our sympathy to
his bereaved family, and bear them in
our prayers to Him who alone can bind
up our broken hearts.

Fourth, That a copy of these resolu-
tions be sent to the family, and copies
mailed to the North Carolina Christian
Advocate and the Evening Telegram for
publication.

R. J. Loyd,
Geo. E. Wood,
R. M. Saunders,
Committee.

HARRIS—Hoyt Harris died on Thurs-
day morning, July 28, 1921. He had been
complaining for several days, was out
visiting the night before and ate a hearty
breakfast. His brother called him for
dinner and found him dead. No recent
occurrence has been such a shock to the
community. He was 27 years old, a sol-
dier boy, a faithful member of Macedonia
M. E. church, a genial young man. The
deepest sympathy of the entire communi-
ty goes out for the bereaved brother and
relatives. He was laid to rest in the
cemetery at Macedonia, Rev. L. W. Har-
ris conducting the services. Peace to the
ashes of this brave soldier of the cross,
devoted brother and obliging neighbor.

N. M. Thayer.

SEWELL—Juanita Sewell, daughter
and fourth child of Mr. and Mrs. J. T.
Johnson, was born December 13, 1885.
Was married to George L. Sewell Sep-
tember 9, 1908, and to them eight chil-
dren were born. Three of these, Juanita,
Ruby Mae and Ernest Lee, survive the
mother. Sister Sewell was converted,
joining the Methodist church at Duke,
July 22, 1907. She died July 23, 1921, and
after a church funeral her body was laid
to rest in a flower-covered grave in the
Duke cemetery. She lived and died a
Christian. Her mother, two brothers and
four sisters survive also. God's blessings
be upon all. N. M. McDonald, P. C.

NEWSOM—Marion Eaton Newsom was
the son of John B. and Elizabeth Nichol-
son Newsom. He was born June 24,
1843, and died June 25, 1921, having just
passed his seventy-third birthday. He
married Annie Soule Heptinstall, daugh-
ter of Rev. J. W. Heptinstall, November
16, 1871, who died six years ago. To this
union were born eight children: D. W.
Newsom and M. E. Newsom, Jr., of Dur-
ham, N. C.; A. H. Newsom, Mrs. E. L.
Whitaker and Mrs. J. I. Allen, of Little-
ton, N. C.; and Mrs. J. C. Williams, of
Franklin, Va. Annie E. Newsom died in
infancy and Ernest E. Newsom died Janu-
ary 6, 1910. One sister, Mrs. Douglass
Williams, residing in Newport News,
Va., survives him.

He was one of the oldest members of
the M. E. church at Littleton, and super-
intendent of the first Sunday school.
He was likewise one of the earliest set-
tlers of the town, engaging in the mer-
cantile business and operating the post-
office when Littleton was nothing more
than two or three stores and a railroad
water tank. In those early days he op-
erated several saw mills, and today scores
of houses throughout the town stand as
memorials to his progressiveness and
civic pride. He served as sheriff of his
county, and for many years as a justice
of the peace, and his inborn spirit of jus-
tice and fairness, together with a wide
knowledge of the common law, brought
him in touch with and endeared him to
thousands of people throughout Warren
and Halifax counties.

For years he took an active and enthu-
siastic interest in the development and
growth of his town, his church and the
schools. For some time he conducted an
afternoon Sunday school at Epworth
church, some miles from Littleton, and
his interest in the work and the sacri-
fices he made for it will be pleasantly
remembered by the people of that sec-
tion. He served on various church and
school boards, as well as the board of
county commissioners.

He was a man of genial, happy dis-
position, and his death removes from his
section of the country one of its oldest
and most widely known citizens.

His Children.

POWELL—Lora Powell joined the

August 22

to

September 3

Mammoth Introduction Sale

OF

The Famous "Charactercloth" Shirtings

Prepaid by Parcel Post Direct from Mill to Home in any Amount
However Small—At Prices Little Above the Cost of Manufacture



THEY MAKE "CHARACTERCLOTH"
And Will Help Make a Christian
Industrial Civilization



ONE OF THE SCHOOL BUILDINGS
In Which They Live While Earning
Their Way Through School



VIEW OF MODEL MILL
In Which "Charactercloth" is Made
By Experts

"Incomparable" Shirtings

So pronounced by disinterested ex-
perts after scientific analysis. Look
and feel like silk, but wear like
leather.

Famous Pima Cotton

The longest, strongest, silkiest cot-
ton in the world, hitherto used main-
ly for making airplane cloth and au-
tomobile tire cord, is now successfully
fabricated by us into goods rivaling
in beauty the best imported creations
and far surpassing them in texture
and durability.

Also makes marvelous children's
rompers, pajamas, house dresses, bun-
galow aprons, etc.

GUARANTEED

Fadeless and Shrinkless

With the honor of a great religious
educational institution back of the
guarantee—an institution that pro-
duces character first; then—

"Charactercloth"

Being owned and operated by the
Methodist Episcopal Church, South,
for the common good, with all de-
nominations represented in its don-
ors and its student body.

Therefore, "Your money back if
it fades or shrinks," means just what
it says.

No Sentiment Here

If you want to buy from sentiment-
tal interest in this great mission
work, we shall be glad to have you do
so—once. After that you will buy
as a business proposition—because
you get a superior article at a fair
price.

Governors, members of Congress,
bankers, cotton mill presidents, tex-
tile machinery manufacturers, pro-
fessional and business men of all
kinds, carpenters, mail carriers, hotel
clerks, farmers, traveling sales-
men, their wives and children, in
every state in the union are wearing
"Character" cloth and praising it as
artistic, satisfactory and economical
in the long run.

Sale Begins
August 22

Drop us that card today, saying
"Send Sale Particulars." You
will get samples, prices, etc.

Sale Ends
September 3

If interested in our fall sam-
ples of checks and plaids,
please mention that also in
your card.

PRICE GOES UP AGAIN TO
FORMER LEVEL MONDAY,
SEPTEMBER 5.

If you want us to do so—we
will have shirts made for
you. Full information with-
out special request.

TEXTILE INDUSTRIAL INSTITUTE

Makers of Character and "Charactercloth"

Rev. D. E. Camak, D. D., President

Spartanburg, S. C.

The following are "Character Cloth" stores in North Carolina. Parties in reach of one of these stores, are respectfully referred to them for same goods and prices at same time.

Little-Long Company, Charlotte H. Patterson's Hendersonville Lozano Brothers, Morganton, N. C.

church at the age of twelve and lived a
consistent Christian life until death. She
was a great sufferer for many years. Her
life was a constant benediction to those
in the home and to the neighbors for
miles around. She leaves to mourn her
loss a father, mother and one brother.

W. L. Loy.

REVIVAL AT ERLANGER

We have had one of the greatest
revivals here we have ever had in all
the history of Erlanger. We had from
75 to 80 conversions. Twenty-six
members were added to the Baptist
church from results of the meeting;
twenty-five were added to our church.
Several were added to other churches.
One of the leaders in the Baptist
church said to me they didn't get any

new members only when Methodists
converted them. I told him that was
a sign that they were dead.

Rev. T. E. Pierce did the preaching.
He is our pastor in charge. He took
Rev. C. C. Williams' place after Bro.
Williams died last fall. Rev. Pierce
sure did preach the Bible and made
the devil howl during the revival. He
will begin his revival at Midway next
Sunday, August 7, one of his churches
in the charge. He had just closed a
meeting at Center church, on his
charge, before he started his meeting
here. He had a good meeting; nine
were added to the church there.

Cuticura Talcum
is Fragrant and
Very Healthful
Sample free of Cuticura Laboratories, De-
v. Malden, Mass. 25c. everywhere.

The HOWARD-HICKORY Co.
Landscape Gardeners-Nurserymen
HICKORY, NORTH CAROLINA. Send for "The
Dwarf Planters" Free.
Trustworthy
Trees & Plants
AMERICAN ASSOCIATION
OF NURSERYMEN

W. N. C. ORPHANAGE

(Continued from page 11.)

current running expense must be met, for merchants do not care to wait in these days that try their bank accounts. Then there is the preparation for the winter supplies. Like the squirrels we must store up something for the months that are bare—coal to keep the "kiddies warm," many cases of "canned goods" to feed them, warm clothing to cover them, and—"oh, just lots of things" to provide, and nothing but money will buy it.

Will the good Methodists of the conference give their institution an extra "Fifth Sunday" and help us to meet our obligations and provide the necessities without going in debt? How many will volunteer the third Sunday in September?

* * * *

KNOWN BY HIS WORK

"How is Mr. Walter Thompson, superintendent of the Children's Home?" asked a visitor to the city yesterday. She stated that she did not know Mr. Thompson and had never seen him, but that she had come in contact with several children from the Home and she knew from their training that the superintendent of the Home must be a remarkable man. "I have never seen better mannered or more capable children, and I feel that the Methodist church, the institution and the community are to be congratulated upon the work the Home is doing," continued the visitor quoted above.—Twin-City Sentinel.

FREE LITERATURE ON CHRISTIAN EDUCATION

Free literature on Christian education will be furnished to pastors, teachers and others who wish it for use in connection with the observance of the day of prayer for public schools, Sabbath, September 11th, or other convenient day. This literature includes the September educational number of The Christian Statesman, the report of a World Commission on public education, and pamphlets on the Bible in the public schools and on kindred subjects. Send request by card or letter to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa., mentioning this journal.

WORLD'S END IN 1923

Mr. Voliva, of Zion City, Ill.,—he of the post-Dowie dynasty—has announced a new date for the world's ending. "I see the great world crisis coming about 1923. It might come before," he says. There is a shrewd psychology displayed by these world destroyers. If they set the date too far in the future, the announcement will refuse to carry the needed alarm and consequently fail of immediate results in added adherents. They therefore set a date sufficiently removed to permit of a vigorous campaign from the very moment of the announcement. When 1923 has passed with the earth still performing its daily task of saluting the sun, it will then be an easy matter to push the date up a couple of years and begin over again with a new set of impressionables. In the meantime it might interest these people to realize that each day a bit of their world comes to an end; that life is filled with crises that should command their consideration far more zealously than the ecstatic awaiting for the supreme cataclysm.—North-western Christian Advocate.

District Appointments

ASHEVILLE DISTRICT

W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND
August
Henderson, Moore's Grove 13-14
Flat Rock, 11 a. m. 14
Hominy, Pleasant Hill 20-21
West Asheville 21
Fairview, Tweeds 27-28
Tryon 28
Sept.
Mills River Chapel 3-4

Central 4
Asheville, Ct. Riverview 10-11
Chestnut Street 11
Mars Hill, Bright Hope 17-18
Weaverville 18
Wainut, Stackhouse 24-25
Marshall 25
October
Rosman Ct. 1-2
Brevard 2
Spring Creek, Roaring Fork 8-9
Leicester, Brick Ch. 15-16
Haywood Street 16

CHARLOTTE DISTRICT

H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND
August
Tryon Street, 11 a. m. 14
Spencer Memorial, night 14
Trinity, 11 a. m. 21
Dilworth, night 21
Pineville, Harrison, 11 a. m. 27
Pineville, Marvin, 11 a. m. 28
Hawthorne Lane, night 28
Sept.

Lilesville, Lilesville, 3 p. m. 3
Lilesville, Lilesville, 11 a. m. 4
Matthews, Matthews, night 4
Unionville, Hill Grove, 11 a. m. 10-11
North Monitor, night 11
Prospect Trinity, 11 a. m. 17-18
Monroe, Central, night 18
Marshville, Center, 11 a. m. 24-25
Polkton, Polkton, night 25
October
Ansonville, Salem, 11 a. m. 1
Seversville, Trinity, 11 a. m. 2
Thrift Moore's, Moores, night 2
Hickory Grove, 3 p. m. 5
Duncan Memorial, night 5
Waxhaw, Mineral Spring, 11 a. m. 7
Weddington, Wesley Chapel, 11 a. m. 8-9
Morven, () 11 a. m. 15-16
Wadesboro, night 16

GREENSBORO DISTRICT

A. W. Pyler, P. E.
508 Summit Ave., Greensboro, N. C.
FOURTH ROUND
August
W. Greensboro, Muirs Chapel 13-14
Glenwood, night 14
Uwharrie, Concord 20-21
Ashboro, night 21
Pleas. Garden, Bethlehem 28
Jamestown, Jamestown, night 28
Sept.

Randleman, St. Paul, Q.C. 4 p.m., 3, ngt. 4
Deep River, Central Falls 4
Centenary 11
E. Greensboro, Mt. Pleasant 10-11
Main St., High Point, night 11
Coleridge, Mt. Olive 17-18
Ramseur-F'nk'ville, F'nk'ville, night 18
West Market 25
Gibsonville, night 25
October
Randolph, Mt. Vernon 1-2
Wesley Memorial, 11 a. m. 2
East End, night 2
Wentworth, Bethlehem 8-9
Reidsville, 11 a. m. 9
Bethel, night 9
Ruffin, Ruffin 16
Spring Garden, night 16

MARION DISTRICT

D. M. Litaker, P. E., Marion, N. C.
THIRD ROUND
August
Mill Spring, New Hope, 11 a. & 2 p. 7
FOURTH ROUND
August
Cliffside, Avondale, 11 a. m. 21
Henrietta, Caloan, 8 p. m. 21
Old Fort, O. F., Sat. 11 & Sun. 11 28
N. McDowell, N. Catawba, 3 p. m. 28
Sept.

Morgan-on-Ct., Mt. Pleasant, 11 a. 3-4
Enola, Dentons, Sun. 3 p. m. 4
Glen Alpine, 8 p. m. 10-11
Bostic, Hopewell, 11 10-11
Broad Riv., Wesley, Sat. 3 & Sun. 3:30-11
Forest City, F. C., 8 p. m. 11
Connelly Spgs., R. Col., Sat. 3 & 8 17
Table Rock, O. H., Sat. 11 & Sun. 3:17-18
Morganton Sta., 11 a. m. & 8 p. m. 18
Thermal City, Trinity, Sat. 11 24
McDowell, Nebo, Sat. 3 p. m. 24
Marion Ct., 11 a. m. 25
Marion Ct., Providence, 3 p. m. 25
E. Marion Marion Mills, 8 25
October

MOUNT AIRY DISTRICT

W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND
August
Draper, Draper, 11 a. m. 14
Spray, night 14
Mt. Airy Ct., Epworth 20-21
Jonesville, Grassy Creek 27-28
Elkin 28
September
Dobson, Dobson 3-4
Rural Hall, Mt. Pleasant 10-11
Sept.

Madison, Madison, 11 a. m. 18
Mayodan, Mayodan, 3 p.m. & night 18
Summerfield, Lee's Chapel 24-25
October
Danbury, Delta 1-2
Walnut Cove, Palmyra 8-9
Yadkinville, Center 15-16

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E.
FOURTH ROUND
August
Warrenville Ct., Mill Creek 13-14
Creston Ct., Mt. View 20-21
Helton Ct., Greenwood 27-28
September
Watauga Ct., Henson Chapel 3-4

Boone Ct., Boone 4-5
Avery Ct., Jonas Ridge 10-11
Elk Park Ct., Montezuma 11-12
Laurel Springs Ct., Mt. Zion 17-18
Sparta Ct., Union 24-25
October
North Wilkes Ct., Union 1-2
N. Wilkesboro Sta., N. Wilkesboro. 2-3
Wilkes Ct., Beulah 8-9
Wilkesboro, Roaring River, night 9-10

SALISBURY DISTRICT

J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND
August
Kannapolis Ct., Shiloh, 11 a. m. 13-14
Kannapolis Sta., 8 p. m. 14
Harmony, 8 p. m. 17
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21
FOURTH ROUND
August
Albemarle Ct., Cottonville, 11 a. m. 27
South Main, 11 a. m. 28
North Main, 7:30 p. m. 28
September

Salisbury Ct., Bethel, 11 a. m. 2
Gold Hill, Liberty, 11 a. m. 3
Salisbury, First Church, 11 a. m. 4
Park Avenue, 7:30 p. m. 4
Salem Ct., Salem, 11 a. m. 10
Albemarle, Central, 11 a. m. 11
Albemarle, First Street, 7:30 p. m. 11
Concord Ct., Rocky Ridge, 11 a. m. 17
Forest Hill, 11 a. m. 18
Concord Central, 7:30 p. m. 18
Kannapolis Ct., Unity, 11 a. m. 24
Kannapolis Station, 11 a. m. 25
China Grove, China Grove, 7:30 p. m. 25
October

Woodleaf, South River, 11 a. m. 2
Spencer Central, 11 a. m. 2
East Spencer, 7:30 p. m. 2
Harmony, 7:30 p. m. 3
Kerr Street, 7:30 p. m. 3
Salem Ct., Salem, 11 a. m. 5
Badin, 7:30 p. m. 5
New London, Bethany, 10 a. m. 6
Gold Hill, Gold Hill, 4 p. m. 6
Kannapolis Ct., Oak Grove, 10 a. m. 7
Salisbury Ct., Granite Quarry, 4 p.m. 7
Bethel, Bethel, 11 a. m. 8
Albemarle Ct., Bethesda, 11 a. m. 9
Norwood, Norwood, 7:30 p. m. 9
Mt. Pleasant, Friendship, 11 a. m. 15
Epworth, 11 a. m. 16
Westford, 7:30 p. m. 16

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND
August
Rock Springs 11 a. m. 13-14
Cherryville, Bethlehem, 11 a. m. 20-21
East End, 8 p. m. 21
Crouse, Antioch, 11 a. m. 27-28
Ranol, 8 p. m. 28
Sept.

Shelby Ct., Pine Grove, 11 a. m. 3-4
Kings Mt., 8 p. m. 4
Lowesville, Snow Hill, 11 a. m. 10-11
Mt. Holly, 8 p. m. 11
Lincoln Ct., Ivey, 11 a. m. 17-18
Franklin Ave., 8 p. m. 18
Dowell, 11 a. m. 24
Dallas, High Shoals, 11 a. m. 25
McAdenville, 8 p. m. 25
October

Stanly, 11 a. m. 2
South Gastonia, 8 p. m. 2
Bessemer, Concord, 11 a. m. 9
Belmont, 8 p. m. 9
Main St., 8 p. m. 11
Maywood, 11 a. m. 16
East Belmont, Ebenezer, 3 p. m. 16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

STATESVILLE DISTRICT

W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND
August
Westview, Fairgrove, 11 a. m. 13-14
Maiden, Mays ch., 3 p. m. 13-14
Newton, Newton, night 13-14
Stony Point, Stony Point, 11 a. m. 20-21
Alexander, Carsons, 3 p. m. 20-21
Ball Creek, Camp Ground, 11 a. m. 27-28
Catawba, Camp Ground, 11 a. m. 27-28
Broad St., Statesville, night 27-28
October

WAYNESVILLE DISTRICT

J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND
August
Franklin Ct., Clarks Chapel 13-14
Macon Mulberry 14-15
Franklin, night 15
Haywood, Finchers Chapel 20-21
Clyde, Elizabeth, p. m. 21
Murphy Ct., Tomotla 27-28
Hayesville, Tusculum Tues. 30
Sept.

WINSTON-SALEM DISTRICT

Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND
August
Welcome Ct., Erlanger 14-14
Thomasville Ct., Unity, 3 p. m. 14
Davidson Ct., Olivette 20-21
Salem gr. conf Oct 4, ngt. & night 21
Lewisville Ct., Douth's 27-28
South Side gr. conf. Oct. 12, ngt. & ngt. 28
Sept.

Hanes, Clemmons-Hanes, night 2
West Dav'e, Zion, 11 a. m. 3
Coolen-ee gr. conf. Sept 29, night; 11 a. m. 4
Advance, Mocks, 3 p. m. 4
South Side Ct., Vernon, 11 a. m. 5
Kerns' Oak Ridge, Oak Ridge, 11 a.m. 11
Linwood Ct., Wesley 17-18
Lexington, First Ch., 3 p. m. & night 18
Forsyth Ct., Mt. Taber 24-25
Walkertown, 3 p. m. & night 25
Mcsville, night 30
October

DAVIDSON DISTRICT

Davidson, Davidson, 3 p. & ngt. 2
Denton Ct., Denton 8-9
New Hope Ct., New Hope, 3 p.m. & ngt. 9
Thomasville, Main St. & S.Thom., ngt. 10

Centenary, night 13
Burkhead, night 14

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.
August
Person, Lea's Chapel 13-14

ELIZABETH CITY DISTRICT

R. H. Willis, P. E.
THIRD ROUND
August
Pantego & Belhaven, Pantego 14
Roper, Pleasant Grove 21-22
Columbia, Scuppernon 27-28
September
Tyrell, Gum Neck 3-4

FAYETTEVILLE DISTRICT

J. D. Bundy, P. E.
August
Hemp, Mt. Carmel 14-15
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern, N.C.
THIRD ROUND
August
Goldsboro Ct., Mt. Carmel, 11 a. m. 13-14
Goldsboro, St. John, night 14

RALEIGH DISTRICT

J. C. Wooten, P. E.
THIRD ROUND
August
Benson, 4 p. m. 12
Four Oaks, 11 a. m. 13-14
Smithfield, 8 p. m. 14
Kenley, Buckhorn, 11 p. m. 20-21

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND
August
Rockingham 14-15
Richmond, Zion, 3:30 p. m. 14
Ellerbe, Jones, S. Springs 26
Robberel, Robberel 27-28
Piedmont, Pec Dee 28
Sept.

Robeson, Olivet 2
Lumberton Ct., East Lumberton 3-4
Lumberton 4-5
Vass, Lemon Springs 9
Laurel Hill, Old Hundred 10-11
Hamlet 11-12
St. John-Gibson, St. John 17-18
Laurinburg 18-19
Montgomery, Troy 21
Troy 24-25
Biscoe, Biscoe 25-26
Caledonia, John, S 30
October

Rowland, Centenary 1-2
Elizabeth, Wesley, S. 10 a. m. 7
St. Paul, Barker, S. 8-9
Raeform, Raeform 15-16
Maxton 22-23
Red Springs 23-24
Aberdeen, Aberdeen 29-30
November

Mt. Gilead Ct., Hebron 5-6
Mt. Gilead 6-7

WASHINGTON DISTRICT

N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND
August
Bailey Ct. 14
Spring Hope Ct. 21
Rocky Mount Ct., Yorks 28
Nashville, night 28

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The next time you buy calomel ask for

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Irritated by Sun Wind Dust and Cinders
RECOMMENDED BY DRUGGISTS AND OPTICIANS
WRITE FOR FREE EYE BOOK. MURINE CO. CHICAGO

MORVEN CIRCUIT

(Continued from page 9.)

est will continue to grow and that we may continue to help the work along. We are having some stiff problems to face, but we propose to go on and keep up our meetings."

Just those who are doing the job know how to understand the value of what Mrs. Lowery says. It is no easy job to run worth-while circuit Sunday school meetings, but thank the Lord, we have some folks who do not look for easy jobs. The number of hard workers is growing.

DISTRICT INSTITUTES

A series of district set-up meetings for district Sunday school organized effort is being planned to begin Monday, September 12, and close Tuesday, September 22. The places have been selected and the pastors consulted. All that is yet needed to be done before publication is to consult the presiding elders. We will have with us for the district meetings Rev. W. C. Owen, Nashville, head of the Young People-Adult Department of Southern Methodist Sunday school work.

BUILD THAT CHURCH

Dear Old Ugly Name:

Our Sunday school is boiling over this summer. Enrollment beyond 500, attendance around 350. Men's Bible class began with 12 in November, outgrew quarters, went to basement and fitted up room 25x60 and now that is running over—103 present last Sunday. I'm compelled to either provide a larger pot or sit on the lid. In the latter event I'm afraid I'd lose a lot of the broth and probaly put out the fire. Tell me what to do quick! Poovey.

Shelby, N. C., Aug. 4, 1921.

STATEMENT OF THE PASTORS OF TULSA

The fair name of the city of Tulsa has been tarnished and blackened by a crime that ranks with the dastardly deeds of the Germans during the Great War. It was provoked by the bad element of the negroes arming themselves and marching through the streets. Block after block of our city has been swept away by fire applied by the frenzied hand of the mob. Many of our people are dead, while thousands of innocent, peaceable, and law-abiding citizens have not only been rendered homeless, but have been robbed and despoiled of all their earthly possessions. The pastors of Tulsa blush for shame at this outrage which renders our city odious and condemned before the world.

We believe that the only bulwark of American safety for our liberties, our homes, the peaceful pursuits of happiness, of law, order, and common decency is found in the teaching and living of the high ideals of Jesus Christ; that without Christ modern civilization cannot bear the weight that is being placed upon it, and the crash is inevitable.

We, the pastors of this city, hold that there cannot be peace, security, happiness, moral conscience, to say nothing of religious development, so long as the following obtain:

1. The Bible, God, Jesus Christ, and the Christian religion outlawed in the public schools. It is only where Christianity has influence and power that the Jew and the infidel are protected. We insist that they have no right to tear down in America that which not only protects them, but protects us. The little sop thrown to the Christian forces at commencement by prayer and a sermon is little more than an insult to Christianity. While the Bible has been outlawed, the dance has been put in the public schools over the protest of hundreds of fathers and mothers who have a conscience on the subject. Certainly it is an established fact that the dance weakens moral fiber. We therefore demand consideration.

2. A wide-open Sunday. The amusement houses, parks, and anything else that desires are free to run wide open on the Lord's day. It was respect for the Lord's day and the Lord's house that built that sturdy New England civilization which gave the world the Declaration of Independence, the Constitution of the United States, the great educational institutions of the eastern part of the United States, as well as the great statesmen, poets, philosophers and philanthropists.

3. Motion picture houses constantly showing films that are suggestive in title, poster, advertisement, and in actual production on the screen where there is drinking, the use of weapons, the portrayal of lust, the portrayal of the eternal triangle, the breaking of homes, the caricature of the Christian ministry, until the young and the ignorant get the idea that such is the common order of society. That in 1919 Tulsa County gave the startling total of 56.8 divorces, an increase of 18.9 per cent over 1917, two years, is food for solid thought.

4. Officials who can see a car parked a foot out of line, but who are blind to choc joints, bootlegging, and the like, said to flourish in and about Tulsa.

5. Officials who have already winked at two lynchings and who had every opportunity of knowing that a third was contemplated hours before the trouble actually began.

6. Criminals who are given their freedom almost immediately after arrest either on worthless bonds or through some powerful "friend" at court or through some other unlawful manner.

7. A certain type of citizenship which openly boasts of violating the law with respect to the Eighteenth Amendment.

These and other things have created in the minds of some, especially the younger ones, the impression that the law is nothing and may be violated with impunity and that punishment is a farce.

We, the pastors of the city of Tulsa, urge that a thorough and complete investigation of this outrage be made immediately, and that wherever the guilty ones may be found and whoever they are, white or black, a full punishment be meted out. Good citizenship cannot condone and tolerate vandalism, looting, and such other lawless acts as both black and white were guilty of May 31 and June 1. We believe that the possession of firearms and ammunition, especially rifles, revolvers, and such, should be made a felony.

We call upon the officials, both county and municipal, for a full enforcement of the law. We call for a readjustment of our moral and civic life, placing it on the plane of decency, righteousness and justice.

We appeal to the Christians of Tulsa to be more faithful in exemplifying the true meaning of Christianity in word and deed, to refrain from all questionable practices, and to give themselves over to the practice of Christian virtues and general Christian living.

We appeal to the unaffiliated church members to take membership at once with their respective churches, for in so doing they will strengthen the moral fiber of the community. This is no time to hold aloof.

We also deem it the part of wisdom that there should be a closer co-operation between the religious and business forces of the two races in Tulsa, so that at all times there shall be a better mutual understanding, making it possible for both races to work together to achieve the highest ideals. As an example of what we have in mind, we have invited the pastors of the colored churches to associate themselves with the Ministerial Alliance in this city.

We believe most emphatically that the Church is the only hope for the

City of Tulsa, and without her moral influence there can be no security, no matter how many or what laws are enacted or how well policed the city may be. The observance of all law depends upon the moral consciousness, and the Church is the only institution in our society whose sole and only business is the creating of that moral consciousness.

The Church stands between society and destruction. What are you doing for the Church?

Tulsa Ministerial Alliance.

OUR SUMMER REVIVALS

When I left Nashville letters by the scores and hundreds were pouring into my office from circuit preachers concerning the revival campaigns this summer. I am quite sure that hundreds and even thousands of meetings will be held during the summer according to the Centenary plan. Both at Conway, Arkansas, and at Junaluska, North Carolina, the circuit preachers showed intense interest in the official plans of the church for revivals. At Junaluska one brother asked, "Has this plan been tried in the country?" Whereupon more than twenty circuit preachers announced that they had tried it out and found it workable. My native modesty prevents my repeating what these men who have worked it in the country said about the plan. Suffice it to say that hundreds of circuit preachers have tested it out and found it suited to country work. Several thousands will use the plan this summer. We ought to have the greatest revivals in the rural district this year that we ever had in our history. The time is ripe for it. The pastors want it. God is willing, yea, anxious to bless us with victories.

I am now in mid-ocean having a quiet, uneventful voyage. I am looking forward with great hopes to the work in Czecho-Slovakia. But as absorbing and fascinating as that may

be, daily my mind and heart turn back to the Southland in my own country, and a prayer goes up to the Father for such a Pentecostal power to come down upon our pastors and people as will enable them to do wonders in saving lost humanity. My daily prayer is that more people may be brought to Christ this summer than ever were during any other summer in our history. My office is rendering every possible help to the circuit preachers. Whatever we have that will be helpful to them is, at their command. Never before was the office so overwhelmed with letters and requests from the rural men for helps, literature, etc., in their work. It is a joy to us to respond to these requests to the best of our ability. By the time this is published our brethren will be right in the midst of their summer campaign, and I will be (Providence permitting) in the midst of our revival campaign in Czecho-Slovakia. While I am praying for my brethren at home I sincerely hope they will be praying for me that I may preach as I ought to preach in Czecho-Slovakia.

These are wonderful times and these unparalleled and fleeting opportunities must not be neglected. My only trouble on the ship is that I am sitting idly here waiting for the ship to reach the other side. What a pity that I could not transfer myself to the field at once. Let all Southern Methodists pray and work for the greatest religious awakening and the greatest ingathering of souls we have known in our history. Blessings upon the rural pastors and their helpers in their summer campaigns.

O. E. Gaddard.

S. S. Berengaria, July 10, 1921.

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Derby (new sweatband)	1.50	
Panama (new sweatband)	1.50	
Ladies		
Felt	1.50 up	2.00 up
Silk	1.25 up	2.00 up
Panama	1.00 up	
New outside bands	50c extra	
New edges	50c extra	

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Charlotte, - - North Carolina

The Advocate Press---Printing

NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, AUGUST 18, 1921

Number 33

A LAST WORD BEFORE LEAVING

The train from Washington to New York speeds along through a section of country, much of which consists of wooded and uncultivated land. The statement is often made that the soil of the United States is capable of sustaining a population five times as large as the number of people now in the country, and the mind is accustomed to think of vast stretches of the west as being as yet unoccupied, but it is a fact that no section has been subjected to thorough, intensive cultivation. In every part of the country there are many acres of wooded and untilled land, and in New England large numbers of farms have been abandoned for more remunerative employment in manufacturing centers. As the population increases, these abandoned farms will be reclaimed and all of the land at present lying idle will be cultivated.

The approach to New York is through thirty miles of contiguous manufacturing plants, and it is in that stretch and others like it that the wealth is produced. Much of it is ugly, and all of the unattractive features of any city in the south are seen along this line of factories leading into the largest city in the world, but these seem at present to be the unavoidable accompaniments of industry. Smoke, dust, noise and dirt will be found wherever the ingenuity of man is creating new means of comfort and luxury. St. Petersburg, Fla., perhaps at first attracts the tourist, as no other city in the country does. Not a single smokestack lifts its sooty head toward the sky; no group of uniformly monotonous factory houses spread over the landscape. Both nature and the skill of man have done their utmost to make St. Petersburg a thing of beauty. But after spending a few days there, the tourist begins to desire to get away to a place where there are signs of work.

But if smoke and dust accompany the traveler all along the way, the entrance into the city through the tunnel under the river is as clean as a parlor floor. No engine ever goes through that tunnel with fire under the boiler. Every train stops on the Jersey side, disconnects from the engine, and goes into the great Pennsylvania station under electric power. This is the tunnel that came through the skill of that versatile, eagle-eyed, lantern-jawed William G. McAdoo. The idea of going under the sea into New York appeared absurd, and many said that it could not be done, but the organizing genius of this splendid American financier did the work. This same William G. has accomplished successfully every enormous task that has been placed in his hands. Who can say but that the United States may some day decide that it needs a business man for president, and when it does, if it does it soon enough, it could do not better than take the man that put that tunnel under the sea.

Why go abroad, when everything can be seen in "little old New York?" People from every part of the world are here with their languages, customs and looks. The Holley hotel faces Washington Square, and its accommodations are all that could be desired. But in every direction from it for several blocks the Italian language is the only one that can be heard. Further up town the speech heard on the street is quite similar to English, but around the Holley hotel the whole population is Italian. And yet there is a difference between the Italian or the Russian or the Pole here and in his own country. The air of liberty is breathed in New York by them all. A group of Italians gathered in the park yesterday afternoon, and from their voices and gesticulations one might have inferred that a group of anarchists were discussing ways and means for overthrowing the government. But presently one began to drown the voice of his opponent by yodling, and then one of them laughed in English. It was a pure, wholesome American chuckle, and then it appeared that the country was

safe. One of them unfolded a paper in Italian and another a paper in English. On both of them were pictures of Caruso, and then it became evident that the argument had been about the great singer who had just died in Naples.

New York is safe and decent. The representative of the hotel remarked on the way from the station in reply to a jest about the privileges of access to alcohol beyond the three-mile limit that anything a man might want to drink could be gotten anywhere in the city. But after two days no single man under the influence of liquor has been seen, and only one little whiff of it has been caught. One of the men in the British office, where the party had to go to get the final touches put on the passports, gave out a faint odor, indicating that he had had an "eye-opener" that morning. But he was as sober as a judge and acted like one, and all of the people on the streets are sober. Prohibition has come to stay, at least for a long, long while.



REV. GILBERT T. ROWE, D. D.
Editor the North Carolina Christian Advocate, and
Book Editor-elect of the Methodist Episcopal
Church, South.

In other respects the city has improved wonderfully during the last ten years. The standard of morals has been elevated, and if there is vice it hides its face so carefully that one would have to go out of his way in order to find it. The girls, of course, dress very much as they do in the south. Some of the necks are low, and some of the skirts are high, but the demeanor is beyond criticism, and Mrs. Vanderbilt's requirements are met in her comparison between a speech and a woman's dress. "A speech," she said, "should be like a woman's skirts—long enough to cover the subject and short enough to be attractive." At first blush it looks like boys and girls in a great city would be subjected to many and great temptations, and this is no doubt true to an extent. But each one belongs to a social group with its customs and restraints, and the same social ties that steady young life in smaller towns are present for the same ends in a great city.

George Arliss is the leading character in a play at the Booth Theatre, called "The Green Goddess."

Mr. Charles H. Ireland says it is a wonderful play, in which the civilization of orient and occident are contrasted, sometimes to the disadvantage of the former and sometimes of the latter, but in the end the Raja of Rukh acknowledges that the west with its superior knowledge of fact must win. This oriental sultan talks like the author of the Rubaiyat, purring like a cat and retaining an agreeable manner even while preparing to sacrifice three English people to "the green goddess," all the while asseverating that his ostensibly absolute power is really limited by the customs of his people, whose primitive religion makes it impossible for him to save the lives of the foreigners, who have accidentally fallen into his hands. It was a great play, and Brother Ireland says that he is not ashamed to admit to his Bible class that he went to see it. On the evening of the same day he went to the Capitol theatre, the world's largest moving picture house, to see a varied program including a play by Chinese characters, called "Where Lights are Low." The clash between the grip of ancient custom and the tug of progress on the Chinese people was illustrated in an illuminating way.

One is impressed with the fact that the moving picture is being used to far greater advantage here in New York than in Greensboro and other cities in the South. In the Gate City knives, pistols and wild rough stuff are handed out to the audiences, and the sex emphasis is exaggerated to the point of nausea. Decent New York would not stand for what is served out to Greensboro almost every day. Either the standard of taste is low in the South, or the producers think it is, and it is that sort of taste that is being catered to. It is time for the southern people to make their voices heard in no uncertain language as to the ideals that they desire to have upheld. The people are going to the movies by the thousands. A few see the baneful effect and never attend, but the movie is second only to the church in influence, and unless something is done about it, demoralization will be the result. And something will be done, when the people make a concerted demand for it.

As these lines are being written the baggage is being carried to the Canada, a French vessel owned by the Fabre line, and the sun of August fourth will set for a lonesome group of Carolina tourists, who will not see land again until a week later, when the Azores will come into view. From these islands the boat will pass through the strait of Gibraltar and on to Naples, touching at Palermo. All are in excellent health and splendid spirits, but Rev. J. Homer Barnhardt solemnly declares that he would rather be on the Rochambeau coming in than on the Canada going out, although he is the only one in the party that has a drug store in his traveling bag.

G. T. R.

A WORLD PROGRAM

The Centenary Bulletin for July says: "First Church, Birmingham, is carrying a Centenary special of \$100,000, the largest single assignment of the Bureau of Specials during the first quarter of 1921 and the largest church assignment to date. It includes work in every mission field of our Methodism, thus giving First Church a world program.

"As is generally known, this is one of the big churches of Southern Methodism. It has in its membership some men and women of wealth, but by far the larger number are people of moderate means. It carries a regular financial budget that is in keeping with its numerical and financial strength, total contribution last year being \$152,500. With a big program of world service, and in the face of "hard times" this church pledged its quota of more than \$200,000 to the Christian Education Movement.

"First Church, Birmingham, has its face to the front."

SPECIALS BY CONFERENCES

In amount of missionary specials carried by churches, Sunday schools, Epworth Leagues and individuals, the South Georgia Conference leads all the conferences of the church with a total of \$1,290,694. Central Texas Conference carries in specials \$898,276; Western North Carolina, \$640,514; Virginia, \$588,325; Little Rock, \$370,747; North Texas, \$329,905; North Carolina, \$298,475; North Alabama, \$241,613; Louisville, \$228,230; West Texas, \$226,435; Holston, \$218,291. These are the first ten conferences, in order named. The Centenary is due the credit for the larger number of specials carried, for at the beginning of 1919 the total amount in specials was \$1,355,582, as against a total of \$8,407,796 on May 1, 1921.

JUNALUSKA AND THE GENERAL CONFERENCE

The Charlotte Observer in last Sunday morning's issue said editorially:

The Junaluska Assembly grounds at Waynesville are to be presented to the Methodist Episcopal Church, South, at the next General Conference. These grounds and buildings constitute a royal gift and there can be no doubt that the conference will take full advantage of the opportunities that will be presented through directing the property into a still greater usefulness. What the Methodists who have promoted the assembly grounds have done in that direction only goes to show the vastly greater development that can be wrought by the great Methodist Church of the South. The fame of Junaluska has but begun.

PROFESSOR N. C. ENGLISH

The subject of this article is a name familiar to the citizens of Randolph and Guilford counties and to all Trinity College men who attended "Old Trinity" in the last of the eighties and the early nineties, when he was one of the professors and very popular with the students. Professor English was a genial spirit. His death that occurred August 13 at his home near old Trinity is mourned by a very large company of friends and admirers.

Born on a farm near Thomasville in 1849, he moved with his parents in 1857 to a farm near Trinity College in Randolph, where he remained till his death, except when business called him elsewhere. Professor English graduated at Trinity College with the class of 1844, served three terms as a member of the House in the General Assembly of North Carolina and was at one time superintendent of the Greensboro graded schools. After his retirement from the faculty of Trinity College in 1893, business interests in High Point and the farm upon which he lived and the quiet of which appealed to his nature, commanded the greater portion of his time.

N. C. English was a member of the Friends church and a very fine product of those peace loving Christians whose history makes one of the most thrilling chapters in the annals of our faith, but the kind and friendly nature of this man as expressed toward every man, woman and child with whom he came in contact excelled the best traditions of his church.

CONFERENCE SEASON NEAR

It seems almost impossible, but it is only nine weeks from yesterday till the Western North Carolina Conference meets in its annual session at High Point, and just thirteen weeks until the North Carolina Conference gathers in the city of New Bern. The year has passed rapidly, and the remaining weeks will find all the charges with a large amount of work to do. Unless the preachers and official members begin now to clear away the remaining work of the year, and press church matters from now until conference, they will find the tasks incomplete when the books are closed.

This has been an unusually hard year on every one throughout this section, and the Advocate appreciates the struggles through which the most of our people have passed, and there is nothing short of a sacrifice that will enable most of the charges to meet their obligations to the church, but we have an abiding faith in the loyalty of the Methodist people of North Carolina and we confidently expect nothing short of the usually good reports at conference. We are expecting all the members to rally to the help of the official boards, and, if they do so the task will be completed with comparative ease.

The one thing that should be done is to begin

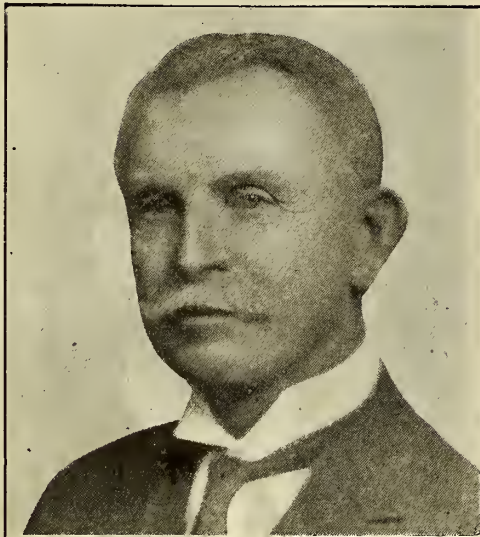
now. The every member canvass would prove very effective at this time, and strongly emphasize the importance of every member, young and old, making a contribution even though it is small. We realize that it is not going to be an easy matter, but after the hard job is complete there is a joy that comes to the soul that does not come if it had been easy. So let's make our motto, "Every charge in full."

SOME KNOTTY QUESTIONS

Bro. F. F. Eure, a faithful preacher in the local ranks down at Ayden, has been puzzling over some difficult questions, which he submits to the Advocate. That he does not expect too much is evidenced by the fact that the queries are prefaced by the remark: "It is said a fool can ask questions that a wise man can't answer; so here goes."

"Why do people write and speak of the apostles as the first Christians? If Abraham, Joseph, Moses, Joshua, Samuel, David, Daniel and the other prophets were not Christians, what were they?"

This question is sometimes answered in the affirmative, and sometimes in the negative. In one sense, they were, and in another, they were not. Jesus Christ is the foundation and also the founder of Christianity, but He did not reverse or supplant those that had come before; He fulfilled them. These holy men were just such as would have welcomed the Saviour at His coming; they looked forward to His coming, as Abraham rejoiced to see His day and was glad. But a full realization of Christian privilege was impossible, before Jesus



MR. CHARLES H. IRELAND

Christ lived, worked, died and rose again, thus opening the way to full participation in the kingdom of God.

There never was a citizen of America before the 9th of July, 1776. There were many before that time of democratic mind, many that would have loved to claim citizenship in such a country, many that were striving to make this the land of the free; but there were as yet no American citizens, because America did not exist. The prophets, the last of whom was John the Baptist, helped to prepare the way, they longed to see the day of Messiah's coming, but they could not be full-fledged citizens of the kingdom before it was established. They were Christians like the brook is the river into which it will flow.

"Paul said, if a brother be overtaken in a fault, the spiritual should restore such a one. Now in some churches the members swear, cheat, lie, drink, etc., and the preacher turns a deaf ear. Is that the way Paul meant to restore them?"

No; the apostle does not say to ignore, but to restore, and he does not mean that the reputation should be restored by smoothing over the fault, but that the character should be restored through repentance and reformation, brought about by the admonitions of the spiritually minded members of the congregation.

"Preachers are human; sometimes one makes a mistake—says something or does something he should not; then he is ordered to trial, and seeing that the only way out of being exposed is to give up his credentials, he surrenders them to the elder and the question is settled. Is that what Paul meant?"

It is an awful thing for a man to make ship-

wreck of his ministry by an act of immorality, but even a minister may be caught off his guard and fall. In such a case, there is nothing for the church to do but to call him to trial, for the ministry must be kept pure. If the charges are not true, the accused should defend himself to the last, but if they are, it is best for him to withdraw quietly under charges and save the church from the scandal that would result from a trial. Methodists believe that it is possible for a good man to fall, and when one does, they take it for granted that he was sincere in his work before he fell. To scatter broadcast the news of his lapse would tend to undermine the faith of every soul that had been converted under his ministry and to bring reproach upon the church. A surrender of credentials satisfies all of the demands of the church and avoids much pain and sorrow.

And even then—

"Think gently of the erring one;

O let us not forget,

However darkly stained by sin,

He is our brother yet!"

"THE MIRACLE MAN"

At the risk of being excluded from the platform at Camp Free, the editor acknowledges that he was enticed one day last year into a moving picture theatre to see "The Miracle Man." It was a wonderful production. The leading character portrayed with consummate art the transformation of a wild and savage man into a peaceful child of God, and the whole effect was good.

There was in it a physical miracle, through the power of which crutches were instantaneously discarded, and other film producers, thinking that the popularity of this play lay in the physical miracle, have attempted to serve the public with a great deal of the same thing. However, in no case have they been able to come up to "The Miracle Man," and the public has shown no disposition to respond with enthusiasm to this element which contradicts the experiences of everyday life.

Other producers simply mistook the points of strength in the play. The physical miracle was the weakest spot in it—a weakness which the public was willing to overlook for the sake of the moral and spiritual transformations which were presented as taking place under the power of divine truth. These are things with which people are familiar. Changes in character are being effected every day, and since it is within the range of the probable, people love to see such changes presented in an ideal way.

But after two generations of Mrs. Eddy, faith cure and psycho-therapy the public generally is no nearer to discarding medicine and surgery than it was before. The reason for this is plain. The facts will not support the contention of those who claim that all desired changes in the physical organism can be produced by action in the mental and spiritual realm. From the human point of view diseases are defects in nature, for each of which a remedy must be found.

Now and then somebody asks: "Why does not the church now heal the bodies of people by miracle as it once did?" Sometimes the answer is given, that it is because of a lack of faith. "If people only had the faith," say some, "the lame could be made to walk, the blind to see, the deaf to hear, by a word." People, who speak thus, talk out of the abundance of their ignorance, unembarrassed by that vast accumulation of fact that has compelled the informed mind to see that there is a scientific element that cannot be ignored.

It is not on account of a lack of faith. At first blush, the New Testament seems to justify the belief that all needed physical benefits may be had for the asking, and every young preacher approaches the problem of physical affliction with his mind predisposed to the expectation of seeing diseases vanish before the rebuke of prayer. As he grows older he modifies his view, because he realizes that there are other elements that must be taken into consideration.

And yet God does respond to prayer. There is nothing more certain than that the channel of communication between the human and the divine is always open or that the direct power of God begins to take effect at the request of His child. Therefore the first step toward recovery always is to acknowledge God's total ownership of the whole person, spirit, mind and body, and ask Him to do what He sees best with His own

PEOPLE AND THINGS

Rev. R. G. Tuttle and family have been on a visit to relatives and friends at Lenoir.

Raymond Frank is the name of the new visitor at the home of Brother and Sister Witten, of the Mattamuskeet charge. Our congratulations.

Rev. E. M. Snipes, presiding elder of the Warrenton district, has been spending several days at Ocracoke. He was accompanied by Sister Snipes.

Rev. J. T. Gibbs, D. D., the wide-awake pastor of the Warrenton charge, is engaged this week in a series of meetings at Warrenton. He is being assisted by Rev. J. H. McCracken, of Washington.

Rev. W. G. Farrar, of the Princeton charge, has closed a week's meeting at Fellowship church, doing the preaching himself, which resulted in fifteen additions to the church, twelve by vow and three by letter.

Rev. and Mrs. R. S. Howie and daughter, of Albemarle, spent several days last week at Rocky River Springs. We hope that this little outing was good for Brother Howie's health and that he will be in good shape for the last days of the conference year.

Rev. G. F. Smith, the robust, genial and companionable pastor of the Louisburg church, was a visitor to our office Monday. One would have to go a long way to find a man that could bring more sunshine than Brother Smith.

Rev. D. A. Oakley closed a very successful meeting at Pisgah church last Sunday night. It is said he did some fine preaching and the entire church was greatly revived. There were fifteen conversions and reclamations. Mr. George Hawks, of Cornelius, led the singing.

We are running an advertisement this week for the Textile Industrial School of Spartanburg, S. C. This is an institution owned by the Methodist Episcopal Church, South. This institution manufactures "Character Cloth." They will be glad to send you samples of the cloth upon application.

Rev. W. F. Womble, presiding elder of the Mt. Airy district, has this year dedicated two new churches in his district. One of these was Vade Mecum on the Danbury circuit, Rev. J. J. Eads, pastor, and the other was Centenary church on the Mayodan charge, of which Rev. J. M. Green is pastor.

Dr. Charles Lee Raper, who was for a number of years at the head of the department of Economics at the University of North Carolina, has been elected dean of the School of Finance and Commerce in the University of Syracuse. Dr. Raper is a strong layman in our church and his many friends will be glad to learn of his promotion.

Rev. D. A. Petty, of the Burlington circuit, was assisted in two meetings in his charge recently by Rev. H. C. Ewing, of the South Georgia Conference, who is spending the summer at his old home at Troy. The meetings were successful from the beginning. A large number professed conversion, and joined the church. Brother Ewing will be glad to assist any brother who may need his services in either conference if suitable dates can be arranged. His address is Troy, N. C.

The Baraca class of the Methodist church at Selma has recently assumed the support of a child in the orphanage at Raleigh, and the superintendent declares that his school has taken on new life since this was done. The spiritual life of the Selma school has been deepened, and every interest of church work is looking up. The one thing that pleases us in the way the people down there speak of their pastor, Rev. G. B. Perry. It seems that Brother Perry is in the midst of a great pastorate in Selma. They say he is a fine preacher and a delightful personality.

Mrs. J. T. Starling, one of the mothers in Israel, who had been a life-long resident of Wayne county, died at her home near Goldsboro on August 12th, and was buried in the old family cemetery near where she lived on the 13th. There was a large gathering of relatives and friends there to pay the last rites of love and respect to one who had lived as she wanted to die. Mrs. Starling was the mother of Rev. G. B. Starling, pastor at Mt. Olive, and of Mrs. G. W. Starling, wife of our pastor at St. Pauls. These together with the husband and five other children and a number of grandchildren survive. The Lord richly bless these friends in the hour of their grief.

We regret to learn that the genial pastor of the Siler City charge, Rev. H. B. Porter, is confined to his home with a case of the "flu."

Rev. A. C. Gibbs, pastor of the Ashboro church, will assist Rev. W. B. Thompson, in a series of meetings at Concord church, on the Uwharrie circuit, next week.

The "Woodland Echo," a charge paper edited by Rev. J. C. Umberger, pastor, in the interest of the Woodleaf circuit, is before us and is full of interesting matter.

Rev. W. F. Craven was engaged last week in a series of meetings at Falling Creek church, being assisted by Rev. G. B. Starling of the Mt. Olive station.

The joint Sunday schools of Whitsett Methodist church and Springwood Presbyterian church united in a basket picnic at Whitsett on last Saturday. The day was one of pleasure to the large crowd which was in attendance.

Rev. C. M. Short, of Mt. Holly, last week assisted Rev. E. J. Poe in a meeting on the Crabtree circuit. At the close of the meeting Brother Short expected to remain in the mountains and spend the greater part of his vacation at Lake Junaluska.

We had a very delightful hour with that choice spirit, Rev. A. D. Wilcox, pastor of Trinity church, Durham, last week. He is in the midst of a great pastorate in that fine charge. Large congregations attend upon the preached word in that church. Wilcox always feeds his flock on the pure gospel and gets a large hearing.

We clip the following from the Monroe Enquirer: "Dr. C. C. Weaver preached yesterday morning on the subject, 'Why my daughter shall not dance.' In ordinary every day language, Dr. Weaver made 'em sit up and take notice. He said what he thought and those who heard him say that he had evidently thought about what he said."

Rev. M. T. Plyler, presiding elder of the Durham district, and one of the delegates to the Ecumenical Missionary Conference which meets in London September 6-14, left his home in Durham last night for New York, from which place he will sail for London on Saturday afternoon. Brother Plyler will deliver an address before the conference on the third day of its session.

Mr. W. K. Gibbs, of Reidsville, was a pleasant caller at the Advocate office last week. He was returning home from the Masonic picnic at Mocksville. Brother Gibbs is the oldest living graduate of Trinity College. His diploma bears the date of 1869. He is in fine health and as vigorous as a man of fifty years of age. We are always glad to have Brother Gibbs as a visitor.

Rev. G. W. Perry, of the Carthage charge, is wrestling with a case of "influenza" at his home in Carthage. He was assisting Rev. H. B. Porter in a series of meetings at his old home church, Mount Vernon, on the Siler City circuit, when he was stricken. We hope that it will prove to be a mild attack and that Brother Perry will soon be able to resume his work.

Judge Cranmer, who is one of the state's most painstaking and popular superior court judges, delivered an address at Hickory Mountain church on the Siler City circuit a few Sundays ago. The Pittsboro Record speaks of the address as one of interest and helpfulness. We are glad that men in a position like Judge Cranmer can pause a little while and admonish men to seek the higher things of life.

Do you know Rev. M. W. Heckard, of the Spindale charge? He is one of these quiet, unassuming, modest fellows that just works all the time and gets things done, but never writes anything about it. Listen: During the year that is coming to a close a Sunday school has been organized at Alexander with W. A. Johnson superintendent. There is an average attendance at this school of 125 per cent of the membership of the church, and it is supporting a native worker in China. A church at Spindale has been secured and dedicated at a cost of about \$5,000. In the Advocate canvass Brother Heckard made the record of securing 104 per cent of the membership of his church. In the educational campaign that charge raised \$800 over its quota. Two revival meetings have been held on the charge and 83 were added to the membership. Forty babies have been baptized. Sunday School Day has been observed at both churches. All finances are full up to date. Look out, Brother Litaker, there are ten other elders in the conference looking for a man like Heckard.

Rev. W. G. Farrar, the popular pastor at Princeton, and his good wife, have been visiting Mrs. Farrar's uncle, Mr. A. Cameron at Vass.

Rev. P. R. Rayle, a ministerial student of Ruth-erford College, is this week engaged in a meeting with Rev. Albert Sherrill, of the Stanley Creek circuit.

Rev. O. I. Hinson and family, of Red Springs, have recently visited Brother Hinson's old home in Union county. He preached at his mother church, Center, while on the trip.

Mrs. G. W. Perry, wife of the pastor of the Carthage circuit, was called to Raleigh last week because of the illness of her father, Mr. Siler. He was taken to a Richmond hospital for treatment.

Rev. T. V. Crouse, pastor of the Stokesdale charge, is in a meeting at Mt. Carmel. He is doing his own preaching. This means that the Mt. Carmel people are being provided for in a most satisfactory manner by their pastor.

Rev. Jesse H. Lanning, a member of the Western North Carolina Conference, who has for the past year been a student in the Divinity School at Yale University, was in to see us Tuesday. Brother Lanning has been serving the Methodist church in Cheshier, Conn., during the summer, but will return to Yale to prosecute his studies next year. . .

Rev. A. N. Lewis, of the Virginia Conference, and pastor at Waverly, Va., was a visitor to this place Monday. Brother Lewis joined the Western North Carolina Conference at its session in Salisbury in 1908, and a year afterwards transferred to our sister conference on the north. He was accompanied by his father, Mr. A. M. Lewis, of Route 6, Greensboro.

Mr. F. M. Williamson, who has for the past two years been superintendent of schools in Anson county, has tendered his resignation to the school board and asked that he be relieved at once. Brother Williamson has been elected Sunday School Field Secretary of the Florida Conference and will enter upon his new duties as soon as he can make the transfer to his new home.

The management of the Advocate almost went beside themselves Tuesday morning when the following cheering note was received from a well known educator of the state: "It gives me great pleasure to tell you that the Christian Advocate is the best all-round church paper that I have ever read. Each week I wait with eagerness its coming. I have it sent to my mother, and she and I agree as to the worth of the paper." Our hats are off to you, professor.

Rev. W. T. Phipps, pastor of the Fremont charge, and family have been on a visit to relatives in Maryland and Pennsylvania. They have returned home and Brother Phipps will begin a meeting at Eureka in a short while. He will be assisted by Rev. E. C. Few, of Nashville. Brother and Sister Phipps made the trip north in their car.

Mr. M. M. Courtney, for many years a leader in the business and church affairs of his native county, Caldwell, died at his home in Lenoir, North Carolina, July 21, after an illness that confined him to his home for several months previous to his death. He was in his 69th year and had been in the mercantile business continuously for almost half a century. A life long Methodist, he had stood for fifty years a tower of strength in his church at Lenoir. A man of high character, who was successful in business and one who served well his day and generation, has been called to that eternal reward which awaits the righteous.

The Advocate management has tried not to worry its patrons with hard luck stories. The people have been kind and loyal to us, and we have appreciated these more than we can tell, but we have some 5000 subscribers who are behind with their subscription, and we are passing through the lean part of the year and are very much in need of every dollar due us. Two dollars is not so much in itself, but add 5000 of them together and you can see what it will mean to the Advocate. We are doing our best to give Methodism a paper that they will not be ashamed to own, but will be proud of, and if the church will rally to us now it will wonderfully help to make the Advocate what it should be. We are sending out statements to all who are behind—these are not "duns" but appeals for help. If you have not received yours look at the label on your paper and if you are not paid up to date, please send us your check for \$2.00. It will help us very much at the present time. Thank you.

A FEW OBSERVATIONS IN AUGUST

In response to a call to attend a meeting of the presiding elders at Lake Junaluska, I left Greensboro on an evening train of August 8 for that Methodist rendezvous, training camp, and recreation center in the heart of the mountains of North Carolina. When I awoke the next morning our Pullman was standing on the yard near the Asheville depot.

To one interested in the study of types of the genus homo, or in watching the movements of people on a summer outing, that Asheville depot furnishes a good opportunity for such indulgence; particularly in August when tourist travel is at high tide.

In the early morning hours the crowds that hurry from the incoming trains, or that impatiently await the opening of the gates for their departure, are not so large as are the throngs in the afternoon; but the morning travelers and tourists present a greater variety of moods and tempers. For some could not sleep on the road and in consequence reach their destination tired and haggard, others have been aroused from a morning nap, or have missed the accustomed cup of coffee, and are in temper like a day in March, while still others are out in the joys of a new day full of promise.

Girls to Camp.

The group among these morning travelers at the time of which I write that commanded greatest interest was a bunch of girls in their middle teens off on a camping trip.

The girls were clad in heavy shoes and stockings, blue bloomers, red sweaters, and white canvass hats. Ten cent, tin drinking cups and ten dollar kodaks hung to the same belt, while big army blankets, such as our boys might have carried to the Argonne forests, were rolled in true army style, and swung across their shoulders.

This group of twenty or more romping American girls leaped aboard one of the outgoing trains and were off for a way station in the mountains, where they expected to leave the railroad and hike to some of the tall peaks and there amid the solitude of the mountains pitch their tents and live the wild, free life near the heart of nature. The sight made one, burdened with a multitude of duties, desire to join some camping party in the mountains.

Everywhere one goes these days in the mountains he runs across the boy scouts in camp, on hikes, or by some other method getting the benefits of outdoor life and proving themselves good scouts. And the numerous camps for girls prove that the girls are not allowing their brothers to outdo them in this respect.

Presiding Elders in Session.

Lake Junaluska! A solemn conclave of the elders! The first sounds joyous as a marriage bell; the second has a funeral tone. But the two have met. For hard by the lake, beautiful Lake Junaluska, the elders, the presiding elders, met in solemn conclave.

These elders had been called together by the central office of the Centenary and all had responded to the call except Rev. J. F. Kirk of the Salisbury district, who was at home sick. His absence was much regretted by the brethren. Rev. R. M. Courtney, our capable secretary, was present and with him Revs. W. B. Ricks, J. J. Stowe, and Col. Egerton, the Centenary treasurer.

Drs. Egerton, Ricks and Stowe gave the elders by hyperdermic injection repeated allopathic doses of Centenary stimulant and then awaited the reactions. The results obtained were in the main highly satisfactory. Especially fine were the effects upon the vigorous and aggressive elder of Statesville district. The elder of the Asheville district, although poet laureate in his college days, now revels in figures more than in poetic illusions. He was not fully persuaded that every dollar of the subscriptions would be eventually collected. Yet Willis is the most dauntless knight that every broke a lance upon the field.

To speak with the utmost seriousness the meeting did good, the Centenary collections in view of present financial conditions are coming along finely and the outlook is full of promise.

Laymen's Week.

From August 8 to 13 was laymen's week at Lake Junaluska. With one or two exceptions all the addresses were by laymen, and church leaders among the laity were present from all parts of the South. Hamilton Holt, editor of The Independent, Secre-

tary Daniels, Dr. Wm. E. Dodd, professor of American History in the University of Chicago, and other men of eminence occupied places on the program.

Professor Dodd.

Dr. Dodd delivered an address each evening of the week upon the subject: "The Trend of American History." I heard him in one of these addresses. The speaker of the evening who preceded him made a good address, but it was entirely too long, especially when another speaker was to follow. At a late hour the chairman introduced the second speaker of the evening to an audience that felt the need of upholstered seats, of which none were in sight. The prospect was not inviting for an oratorical triumph. Dr. Dodd approached his task with manifest hesitancy, as he leaned one elbow on the speaker's stand and began something after the style of a university professor in the class room. But without a change of position he talked right on in such a fashion for almost an hour that whenever he intimated that it was time to stop a score and more of voices would cry, "Go on, go on," and when he attempted to look at his watch, some enthusiastic auditor insisted that he put the watch into his pocket.

Dr. Dodd is one great North Carolinian that his home people seem to have overlooked. Twelve years ago when I was at the University of Chicago, this young professor of history was one of the outstanding members of the teaching force of that great university, and he continues to grow with each passing year.

The reader may recall that Mr. Dodd is a native of Johnson county, N. C. After completing his course at the Virginia Polytechnic, he became a disciple of Prof. Lamprecht, the great German historian, Leipsic. Upon his return from Germany he taught eight years in Randolph Macon College, and while there wrote a "Life of Nathaniel Macon" and also the life of Jefferson Davis. In 1909 Dr. Dodd was offered about the same time a position in the University of California and in the University of Chicago. He accepted the latter. And is one of the limited number of men in that university who were given a full professorship from the beginning.

Preachers at the Lake.

I said to a man on the train, "Why don't you go over to Lake Junaluska?" He replied by saying, "You don't expect me to get over there among all those preachers, do you?" The answer betrayed this particular gentleman's ignorance of the place. The preachers were comparatively few. Revs. Z. Paris of Concord, W. A. Jenkins of Charlotte, E. K. McLarty of Asheville, H. G. Allen of Granite Falls, W. A. Lambeth of High Point and Mike Bradshaw of Durham completed the list during laymen's week. At Asheville I met Drs. J. C. Wooten and W. W. Peele of Raleigh and W. R. Shelton of Charlotte on their way to that summer Mecca. But all these together make "gentlemen of the cloth" quite few among the hundreds about the lake. A. W. P.

A PROPAGANDA TO COMMERCIALIZE THE CHRISTIAN SABBATH

There is a carefully organized and powerful propaganda in this country to destroy the sanctity of the Christian Sabbath, commercialize it and make it a gala day of sports.

This propaganda is chiefly supported by three great agencies: The liquor forces, the motion picture industry and the commercialized sports and amusements interests.

They are functioning through what is known as the "Anti-Blue Law League of America," which contemplates the organization of every state. Of the three of its seven members of the National Council, one is a manufacturer of merry-go-rounds, in Leavenworth, Kansas, and has several carnivals on the road. Naturally he would like to have his carnivals running all day Sunday. Another is a Jew who has been in the newspaper business, and it is no secret that the Jews and newspapers agree on the subject of an open Sunday; the third is a lawyer who is president of the Pittsburgh Rationalistic Association, holding to the crude and blatant Ingersollism of other days. Naturally, he and his free thinkers would like to get rid of anything that is suggestive of God. One of the biggest backers of this league is the president of an amusement park, and we understand is the head of the National Association of Amusement Parks. The reason for his support is apparent.

The real purpose of the league is concealed beneath its plausible averments, for its leaders are

shrewd enough to know that a showing of their hand would greatly handicap their operations.

The president of this league, Mr. Crawford H. Ellis, a banker of New Orleans, says in a statement he issues, occasioned by the visit to Washington of Mr. Noah Cooper and others in the interests of a new national Sabbath law:

"The American public that desires clean recreation on Sunday is not seeking a wide-open Sunday, as the Craft organization would indicate. Neither is it seeking a Craftian Blue Puritanic Sunday. We want an American Sunday in which we can worship God according to the dictates of our consciences and participate in God's open air and sunshine on the same day."

That wily statement in regard to the Sunday the "American public" wants may be heartily endorsed by all churches, but Mr. Ellis guardedly refrains from hinting at his program for commercializing the Sabbath and destroying its sanctity, which his avaricious and pleasure-mad constituency demands. These people, who are influenced by greed and sporting instincts, would destroy our Sabbath.

Blackstone, the great authority on law, has solemnly warned us in these words: "The profanation of the Sabbath is usually followed by a flood of immorality." Countries where the liberalized Sabbath exists stand high in the percentage of crime and immorality. The open Sunday is the curse of Continental Europe.

We quote, in conclusion from a Presbyterian journal:

"Now are the people of the United States going to be hoodwinked in this fashion into permitting sports, shows and amusements on Sunday for the sake of fattening the pocketbook of those whose chief interest is their own profits? We predict that they are not. If they should be hoodwinked then the day is not far off when other working groups will be compelled to lose their day of rest for the sake of the profits of some other kind of exploiters. In the interest of the common good we should oppose with vigor the commercialized Sunday."

Both the economic and moral welfare of the people demands our stoutest resistance to this dangerous propaganda.—Baltimore Southern Methodist.

CAN WE REACH JAPAN'S STANDARD?

In the homeland the average Centenary pledge per member is approximately \$16.00. The average per member in the Japan Methodist Church is \$16.50. And as one of our missionaries in Japan says: "Southern Methodism subscribed her fund while the greatest prosperity of history aided the liberality of our people. Japanese Methodism made her pledge after the economic crash had brought financial ability to its lowest ebb. She subscribed every dollar of her objective, with a ten per cent surplus, at a time when thousands of people were out of work, many of whom were her own members." And Japan Methodists, according to the latest report from that field, have paid up to date their pledges. Methodists in the home land—well, it is not in good taste to continue to comment on this.

MISSIONS AND SELF-SUPPORT

Rev. S. A. Neblett, of our Cuba Mission, says in their Cuba Bulletin: "Camaguey and Matanzas congregations have taken their stand along with Havana and are now self-supporting. We congratulate a church on the enthusiasm over self-support in other congregations and hope that they may continue towards the goal until they reach it. We exhort the Sunday schools to continue to cultivate the missionary spirit and that the pastors announce here the missionary pledge of their Sunday schools for the year, making monthly remittances to the treasurer. The following assessments are proposed for the year: Foreign Missions, our European Special, \$1,200; Conference Missions, \$1,044; Self-support, \$7,800; Benevolences, \$1,698; total \$11,742.

ARE WE OVERLOADED?

The total pledged to the Missionary Centenary, not including pledges by Sunday schools and Epworth Leagues, was \$17.00 per member, or slightly less than \$3.50 per member a year for five years. To date there has been paid on individual pledges \$4.80 per member. When we take into account that three payments are now due, it does not appear that the church has been greatly burdened by Centenary giving.

MOBILIZE THE LAYMEN

W. W. Pinson.

"Your people have put it over the rest of us. You have kept the Laymen's Missionary Movement alive and going." This from a prominent representative of another denomination. Since that first meeting in Chattanooga the same year we have had no break in the work. Quietly, steadily and loyally this movement has kept at it. It has blown no trumpets, flown no banners, but only asked a place to work. It has been contemporary and partner in the most constructive and progressive period of the church.

The Board of Missions has wisely reckoned this movement as one of its strongest allies, and gave it all necessary support. Notwithstanding every department of the church has felt its influence and shared in its work. The Centenary found it a ready and powerful ally and the Educational Movement felt the lift of its loyal service.

The General Conference has made provision for it in a Board of Lay Activities in the Annual Conference "To consider plans for a better support of the ministry, the larger activity of the laymen in evangelistic work and co-operation with other boards in executing their plans for large service in all church work. (See Paragraph 69.)

A similar district committee, and the business outline of a quarterly conference give it place in these bodies. It is made the duty of the church conference to elect a lay leader, a missionary committee, and evangelistic committee and a social service committee. This sets out a broad and sufficient program unhampered by bewildering details.

Thus the laymen of the church have been set in line of battle for the kingdom. The hub of their activity is the life of the local church. It is noteworthy that these committees include in their scope about all the church can be expected to do. Missionary, or ministry to the world at large; evangelistic, the winning and building up of the spiritual life of the people near by; social service, applying Christian ideals to the community and its problems. This is not only a comprehensive field for the laymen of the church, but it suggests a proper field for the church itself. Too many churches are self-contented and exhaust their energies in the struggle for self-preservation. When preachers and people realize the "church is not a field but a force," and that service to others is the criterion of health and the justification for being, a new and better day dawns.

It now remains for those in authority to utilize this arm of power. The General Conference has furnished a blue print which we may build and operate a great force for the kingdom.

It is significant that most if not all this legislation has been on the initiative of the laymen themselves. They have thus asked for themselves a harness that will adjust them to the burdens of the kingdom. Is not this in keeping with what has been demonstrated in the last few years? Could we have put over the Centenary without them? Who so rash as say we could? Were they not first and among the finest allies in the Educational Movement? Did they stop for a mere name or contend for a shibboleth? They followed the standard whence it moved and with word and deed cheered on the battle.

There are no good reasons why the three committees required by the Discipline should not be formed in every church. There are men and women enough for the purpose and there is work to do. There is no real reason why the entire membership of the church should not be enlisted under these three heads and not to work under these committees.

The recent meeting of the executive committee of the Laymen's Missionary Movement took some advance steps looking to the more thorough realization of this program. It was agreed by the committee that the chief need was the securing these organizations in the local churches. If we fail here we have failed everywhere. If the church is to win it must win where it is. It cannot win in Africa and fail in the work of the city or the country district where it is located. It cannot win without its laymen and they cannot win without a program and a purpose.

It remains for our pastors to organize these committees and enlist the churches in this comprehensive program of service outlined by the General Conference. Wherever the church organization of

the three committees into one large group or the organization of a larger group of men and women seem possible, as suggested by the executive committee, it should be done. The main thing is to mobilize the church for service. This must be done at any cost.

It is not new machinery we need. We need to set going the machinery we have. Let us cease to complain and to despair of our people and try setting them a worth while task and setting them at that task. Let us accept the challenge of our laymen. Let us "put it up to them." They will not fail us. Give them a trial.

The executive committee was enthusiastic. They felt the thrill of a better day, and set their rudder for deeper seas. The election of Judge W. Erskine Williams in place of Thos. S. Southgate, resigned, as president puts another lover and leader of men at the head of the movement. Pepper, Southgate, Williams, a noble succession. Judge Williams has been one of the most devoted, enthusiastic and successful lay leaders since the movement began. He has put his conference, the Central Texas, on the map and has stood by the movement in the field, on the executive committee, in the General Conference and is worthy and will prove an efficient leader. Now let the whole line advance.

Nashville, Tenn., July 20, 1921.

TWO MILLION CONVERTS IN A YEAR

The Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America has gathered figures from the various Protestant denominations in America which indicate that there have been two million additions to the evangelical churches of America during the past year. Practically all of the denominations are, through some form of special organized effort, pushing the work of evangelism; and the indications are that the ingathering will be much larger another year than it has been the past year.

To show something of the character of work being done and the results, we give a brief summary of the reports of a few of the denominations:

The Baptist church reports that eleven states have been organized with the definite purpose of reaching every church in the state with some evangelistic effort. In most of these states a superintendent of evangelism has been employed, and the plan is to secure a superintendent for each state. The emphasis everywhere is on pastoral and personal evangelism.

Southern Baptists have a membership of almost 3,500,000. The denomination is urging its pastors to become their own evangelists and to depend less upon outside help. It is estimated that they received not far from 200,000 additions last year.

The Christian denomination reports great interest in special evangelistic training classes for personal work. Fifty per cent more churches held pre-Easter services this year than ever before. Colleges have been visited in the interest of life service.

The annual report of the Congregational Commission on Evangelism states that their program of parish evangelism has been accepted by the majority of the churches. Hundreds of thousands of copies of helpful evangelistic literature have been sent out. More people joined the church than in any previous year of its history.

The Disciples of Christ report that this year has had the greatest evangelistic results in all the 112 years of the history of the church. Scores of personal workers have been organized and members trained for personal soul-winning, and many revivals have been held throughout the country. Simultaneous evangelistic campaigns by cities, counties and states are being stressed for the fall, and every church is to have a training class for personal workers.

The Methodist Episcopal Church reports that the Department of Evangelism has had the greatest success of any year since this work began. Special emphasis has been laid upon classes for the training of Christian workers and upon ministerial retreats, where methods and inspiration have both been presented. Special men have been sent to work among people of different occupations, such as harvesters, woodsmen, etc. The net increase in membership for the year ending November 1, 1920, was 182,338. A larger increase is expected this year.

The Methodist Episcopal Church, South, reports that there have been the greatest revivals ever

known in their conferences during the winter and spring. It is believed that 1921 will go far beyond 1920; the official statistics for that year show 279,000 members received into the church, of whom 129,000 were on profession of faith.

The African Methodist Episcopal Church has a regularly authorized Board of Evangelism, which is having such marked success that they are asking now of their constituents for an ingathering of 1,000,000 souls during the next four years.

The Commission of the Presbyterian Church in the United States of America reports that it found it necessary in carrying out its program to use a great many men. Seventeen hundred men, mostly pastors, gave from two to four weeks of their time to churches other than their own. The Presbyterians throughout the nation are thoroughly organized for evangelistic work. The church reported in June an increase of 124,000 in membership.

The report of the Presbyterian Church in the United States for the year ending April 1, 1921, shows 24,294 additions to the church, the largest number ever received in any year.

In the United Presbyterian Church special emphasis has been laid upon the family altar and prayer. Evangelism has been at the front, and all the pastors have been urged to do their own evangelistic work. The results have been exceedingly gratifying.

The Protestant Episcopal Church reports that the Presiding Council of this church has appointed a Commission on Evangelism, which is called "Commission on the Holding of Missions." A sub-committee has drawn up a book of suggestions concerning these meetings as to time, method, etc. It is especially urged that the ministers should hold the meetings themselves in their own churches.

The United Brethren Church at its General Conference in May made a separate Department of Evangelism and elected a secretary to give all his time to that work. There is a new zeal manifested throughout the church. It is estimated that since October more than 20,000 have been received into the church.—(Nashville) Christian Advocate.

THE TEXTILE INDUSTRIAL INSTITUTE

By M. B. Summer.

The Textile Industrial Institute of Spartanburg, S. C., is probably the only school of its kind in the world. It has for its purpose the training and education of cotton mill operatives, who otherwise would remain illiterate. The school is owned and controlled by the Methodist Episcopal Church, South, and is their only mission school for some three-quarters of a million Anglo-Saxon cotton mill operatives. There are no stockholders, and no person or persons share in any of the profits (should there be any.)

Cotton mill boys and girls are allowed to attend the Textile Industrial Institute and continue to perform the work with which they are familiar. They work a week in the Model Mill, a part of the school plant, and go to school a week. They receive the regular wages for their labors, which is more than sufficient to pay for their schooling and living expenses. The school offers a regular high school course, and its graduates may enter any of the colleges unconditionally. Many of the graduates go on through college.

The product of the Model Mill is known as "Character Cloth." It is made by the students from the choicest Pima cotton of Arizona and California. Experts who have examined and tested Character Cloth pronounce it "incomparable." The writer could quote from hundreds of testimonials from customers who have used it. Never has a customer been disappointed.

At present, Dr. D. E. Camak, the founder and president of the institution, is striving to put the school on a self-supporting basis. To this end he is putting on a large mail-order campaign to sell Character Cloth to as many people as possible. He realizes that a person once a customer will always be a customer.

Aside from the bargain of purchasing Character Cloth, it is the duty of every good Methodist to aid in this splendid work. The school is the property of the Methodist Church, and every Methodist should be vitally concerned as to its progress. Let everyone co-operate by ordering a few yards of Character Cloth. You will not only get your money's worth, but you will help pave the way for some boy or girl to obtain an education.

BURLINGTON CIRCUIT
Dear Advocate:
We have just closed two revival meetings in my charge. Some weeks ago my presiding elder, Rev. M. T. Plyler, informed me that it was possible to obtain Rev. H. C. Ewing, of the South Georgia Conference, to assist me in revival work, who is in this state on account of his wife's health. It was indeed providential, for he proved to be just the help that we needed

We began at Mt. Vernon Sunday, July 31st, and continued through Friday. The membership at this point is small, but we had a good meeting and the entire community was affected. On the following Sunday we began at Shiloh, where we have a large membership in a thickly settled community. The very first service was a victory. The people from Mt. Vernon and the surrounding country were there. We could only seat about half of the people. Brother Ewing preached twice a day for eight days. His messages were delivered with convicting power and unction. The best people of the churches were much in prayer for a genuine revival. Souls were saved and backsliders reclaimed at every service. On Friday we had an outpouring of the Spirit in great power. Eight of our finest young men and one young lady were gloriously converted at this service. The manifestation of the Spirit's power on the entire congregation brought forth penitential tears and shouts of victory. There were many conversions, and twenty-one applications for church membership. The charge lay leader stated that it was the greatest revival in the community in forty years.

Brother Ewing is excellent help in revival work. His address is Troy, N. C. D. A. Petty, Pastor.

CAMP FREE LAUNCHED
Dear Advocate:
It was my pleasure on the night of Monday, August 8, to attend the Green-Newsom tent meeting at the newly established "Camp Free" camp ground at Rutherford College.

I predict for this camp ground a history which will be unlimited in its scope so far as the benefits which may accrue to church and state throughout this section. It is a corporation now. The prime mover in the organization is Rev. James M. Green, evangelist for the Western North Carolina Conference. The large tent is situated in one of the most beautiful groves I have ever seen and adjacent to the Rutherford College campus and a few yards from the Central Highway and within about a half mile of Connelly Springs station. The tent was filled to overflowing with people from the country side, as well as many from a distance.

The following leaders in the church work were present the evening I was there: Col. Lambeth, of Thomasville; Rev. R. V. Self, of Asheville; Rev. A. Burgess, of Greensboro; Rev. L. B. Abernethy, of Mooresville; Revs. Messrs. Price and Daniels, missionaries to Brazil; Dr. Anderson Weaver, educational missionary to Brazil; Rev. J. M. Terrell, returned missionary from Brazil; Miss Myrtle Perry, leader from Thomasville, and Rev. Raymond Browning from Black Mountain. Rev. Mr. Browning preached a splendid sermon, after which Rev. Mr. Green made some announcements relative to the purpose of the camp ground and dedicatory service held that afternoon.

Owing to the ideal location of Camp Free and the splendid religious atmosphere at Rutherford College, where it is established, and the earnest, conscientious and Christian men who have thought the plans out and have put them on foot, it is interesting indeed to contemplate the extent of the influence that this establishment will have. Year by year the fame of this place will spread, those who receive renewed inspiration from

attendance on these meetings will hear the glad tidings of this much needed organization to the folks back home, and the blessings will accrue not only to the founders and to Rutherford College community, but to many communities throughout the country. Respectfully,
B. L. Lunsford.

THE JUNALUSKA TRAINING SCHOOL

Intensive Educational Program at Junaluska—Ministerial Association Makes Strong Plea in Behalf of Training School.

We, the Junaluska Ministers' Association, composed of members of many annual conferences, consider it our duty and privilege to call the attention of our church to the educational program which is being furnished from summer to summer on the Southern Assembly grounds. We are deeply interested in the Epworth League, Missionary, Evangelistic and other conferences, but think at this time we should lay especial emphasis on the Junaluska Training School. It is, of course, The School of the General Sunday School Board for the Training of Conference and District Leaders, Pastors and Superintendents, Teachers of Training Classes and Leaders in All Departments of Sunday School Work. We have individually and collectively attended classes, talked with members of the board and of the faculty examined the library, observed the large body of students, and some of us have already witnessed the worthy results in our pastoral charges. We believe therefore we speak in truth and soberness.

It is evident to all that our country proposes to have an educated citizenry. It is not, however, so evident just what kind of education our people will have and whither it will lead them. That the educated class will furnish the leadership and determine the destiny of America is without a doubt. Thousands of our schools, colleges and universities are without definite religious teaching and character. It is not enough for us to depend on

our limited number of denominational schools to supply this lack. Nor can we leave it to the Sunday school taught in the desultory fashion of recent years. It behooves us, with the utmost consecration and enthusiasm, to do more and better Sunday school work than ever before. The efficiency of the church school must not compare unfavorably with that of the day school. The temple of Jehovah must be built by the most skillful workmen. Southern Methodism must reach in an effective manner the millions that providentially fall to her lot.

What We Have at Junaluska.
It is heartening to be able to speak in terms of unreserved praise of what we have at the Southern Assembly. A faculty of a dozen experts with a score of courses for the two weeks' school bespeaks the wishes of our General Board and challenges our enthusiastic commendation. Some of the instructors are not only Sunday workers, but are professors in our leading colleges or universities who have won a name among the Christian educators of America. Last year the school enrolled 300 students; this year it has grown to 450. They are from the Chesapeake to the Rio Grande and from West Virginia to Cuba. They are presiding elders, pastors, laymen of both sexes, from the teen ages to merry hearts crowned with silver hairs and with the honors of two-score years of noble service—youthful all in dream of and passion for a richer, fuller, more useful life. For a fortnight they study, recite, hear lectures, sing, play golf, tennis, baseball, go swimming, boating, fishing, hiking, amidst the beauties and glories of the mountains and valleys round about Lake Junaluska. Here indeed is a vacation that re-creates rather than depletes and sends its devotees home from the cool, invigorating atmosphere of this "land of the sky" to be happier and more helpful Christians.

Our Appeal.
We therefore feel justified in making a most earnest appeal to our pastors and presiding elders regarding a work which has been pronounced by an eminent professor and minister of

Yale University as "the greatest and best that is being done by any church in the land." We must speedily justify our board in making this a six-weeks as well as a two-weeks school. Let us encourage to come here the key men of our conferences, at least five or ten young ministers from each, who will carry on this advanced work in their own charges and districts. Let us see that our most promising Sunday school workers, both men and women, avail themselves of these courses. Here will choice spirits catch the vision and inspiration that will lead them to become directors of religious education, conference and district secretaries, or skilled laborers for the Master in less conspicuous places in the home church.

Brethren of the ministry, you and we need this special training, else thousands of our youth will outgrow us. Are we going to be leaders, trusted and honored, or tolerated for a time and removed for inefficiency? This course will not only make better Sunday school workers but more successful servants in all lines of Christian endeavor. Our Methodist ministry has ever been able to rise to a great occasion. Do we realize that a revival of religious education is well on in our church? We belong to Christ and our people. Shall we not seize the opportunity and carry the spirit and power and scholarly attainments of the Junaluska School into every part of our beloved Southern Methodism?

(Signed)
C. F. Blackburn, Fla. Conf.
G. W. Davis, S. C. Conf.
W. W. Adams, Memphis Conf.
Hugh E. Kelsc, Holston Conf.
John S. Jenkins, W. Va. Conf.

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Partial group of the fifty ministerial students at Rutherford College last year

RUTHERFORD COLLEGE, "SCHOOL OF THE PROPHETS"

Next session begins August 30th

- Rutherford College is especially adapted to
- (1) Students preparing for the ministry
- (2) Students of limited means
- (3) Students serious in purpose.

Write before coming since room is limited.

M. T. HINSHAW, President

Rutherford College, N. C.

BLUE TO BLUE

FALLING CREEK CHARGE

Dear Advocate:

An interesting revival continues at Falling Creek church on the Mt. Olive circuit, following the third quarterly meeting there last Saturday and Sunday. The attendance and interest were at a high mark. Brother Shamburger's three sermons made deep impressions. Rev. G. B. Starling assisted the pastor from Monday till Friday. His sermons were strong and convincing. Yours in Christ,
W. F. Craven.

GOOD MEETING AT WALNUT GROVE

Dear Advocate:

The following item I trust will be of interest to the readers of the Advocate:

We received forty members on profession of faith at the close of our meeting at Walnut Grove on the Hillsboro circuit. Rev. J. W. Bradley, of West Durham, was with us and preached the whole gospel in a most able and attractive manner. Many of those received were adults, some heads of families. The whole community is rejoicing in the refreshing that came and we believe the results for good will abide. Yours truly,
J. E. Blalock.

AN URGENT REQUEST

Dear Advocate:

Will every member of the North Carolina Conference that has not sent a statement of his age and postoffice to Rev. J. O. Guthrie, Raleigh, N. C., as he recently requested, please be so kind as to do so by return mail, that he may soon be able to ascertain what can be done in our favor in the execution of a great life insurance plan that he has in mind.

Brother Guthrie is due the most sincere thanks and assistance of the N. C. Conference in this magnanimous effort to confer a much needed benefit upon his brethren in the ministry and our families. Wm. B. North.
Burlington, N. C., Aug. 15, 1921.

WE ARE NOT FORGOTTEN

Dear Advocate:

The Head of the church is our conference Head, and our faithful and well equipped leaders in all the charges do not forget our wornout, wasting, old field hands. The North State leads in all lines of progress. Let us render personal testimony through the Advocate before gathering at High Point. Looking back the long time over patiently served circuits and stations, this writer finds his name about second on our conference roll—all the way from 1867.

While the editor is in London, we are reminded that the editor is in Greensboro, as revealed by the fine fate and fullness of our popular Advocate. S. M. Davis.

Caroleen, N. C., Aug. 16.

A GREAT REVIVAL AT ST JOHN'S

The Laurinburg Exchange furnishes us with the following account of the protracted meeting held last week at St. John's church on the St. John and Gibson charge:

The people of St. John's church are in the midst of a great religious revival this week and last. Rev. A. J. Parker, the pastor, is being assisted by Rev. Mr. Campbell, of the South Carolina Conference. Mr. Campbell is preaching the old time gospel. The penitents' altar has been re-established for this meeting and it is said that men, women and boys and girls are coming forward at the services and throwing themselves at the foot of the Cross. The music during this meeting has been in charge of the pastor, Mr. Parker, who is a singer of wide experience and ability. He leads in the singing of hymns and sings solos and special selections at almost every service.

FINES CREEK CIRCUIT

Dear Advocate:

We have recently closed our meeting at Fines Creek church. Brother Paul R. Rayle was with us and did the preaching. We had a great meeting. God sent down His Pentecostal power and got hold of church members who had been backward and put them to work. There were twenty-seven conversions, ranging from ten to forty years of age. The meeting has left the church with a great working spirit. We have our prayer meeting going again; all seem to be much interested in it. T. G. Williams.

PRESIDING ELDERS MEET CENTENARY OFFICIALS

The presiding elders of the Western North Carolina Conference were called by the Centenary officials to meet at Lake Junaluska on the 9th, where the interests of the Centenary work were thoroughly considered and the following conclusions reached, and are published for the information of the conference.

First, that we urge upon pastors and Centenary treasurers that a special effort be made to collect all possible of the pledges now due before the meeting of the Annual Conference on October 19th. While these collections should not interfere with the regular collections, it is highly important that there be no delay in collecting these pledges.

Second, that the Centenary committees be formed in all churches where such committees have not yet been set up.

Third, that we ask our pastors to give information as to the uses being made of the Centenary money, and the enlarged work the church is able to do through this fund.

Fourth, that we continue to press upon our people the duty of Christian stewardship until all our people have become tithing stewards.

FROM CATAWBA

Dear Advocate:

Beginning on the fourth Sunday evening in July and continuing until Monday evening after the fifth Sunday, Brother T. A. Groce, of Race Street Church, Statesville, was with us in a meeting at Concord church. We had a good meeting. The church is greatly helped and the community is in a better moral and spiritual condition than it was before. Large crowds attended, more than the house could hold, and many were forced to stay on the outside. The Baptists of the community (whose name is legion) attended well and co-operated in fine style.

Brother Groce is a good preacher, scriptural, earnest, fearless. He often "makes the fur fly," yet this is done in such fine spirit that there is no "come back" at the man on the part of those who are "skinned."

Also I add with much pleasure that throughout the whole meeting he was helping to unite the pastor and people rather than alienate them—a most wise procedure in any man who comes to help us. I am led to say for Brother Groce that he is one of the very best all-round helpers that it has been my good fortune to be associated with.

And what goes further to prove his devotion to the Master, he gave us nine days of a vacation granted him by his church that he might spend the time with his afflicted wife and his children in the mountains.

And in conclusion I might say for the enlightenment of Bishop Darlington that should the present pastor for any consideration see fit to withdraw from this charge at the coming conference, it is my honest opinion that Brother Groce might be made acceptable to the people of Catawba charge. J. T. Ratledge.

ATTENTION, PREACHERS

Dear Fathers and Brethren:

For more than a year I have been trying to formulate a plan for the insurance of every member of the N. C. Conference at a low rate, regardless of age or health. I submitted this plan by a circular letter sent to the address of every member of the conference, asking for the age of each one. Only a little over fifty per cent have responded. The editors of the Advocate have kindly given space and commented favorably on the plan, for which I thank them. This is for you and your families. Why not grasp the opportunity? I find the laymen enthusiastic over this plan.

We are compelled to have the age data in order to get the cost and we want it at once, so that we can have facts and figures to present at the approaching conference.

To me this effort is a labor of love. It is possibly the last service I can ever render the conference as a whole. I WANT TO SERVE YOU—LET ME SERVE YOU!

Let every member of the conference who has not done so write me at once at Raleigh, N. C., and enclose name and date of birth. Bishop Darlington endorsed the plan at the last conference; I submitted it to him.

Now don't delay. Time is passing and carrying opportunity with it, and while we are waiting some who need protection are dying.

Men and brethren, wake up and act.

Truly and fraternally,
J. O. Guthrie.

CAMP FREE

This new camp began July 31 to close August 10. But the meeting has been so good and the country is getting so stirred that it is continuing yet and is announced to go on till August 21st and maybe longer. No such move has been seen in this section before in many years. Hundreds are attending. Many are being blest. Let all saints pray for us daily. God has set His approval on this camp in this our first meeting and dedicated it by the Holy Spirit's presence. Amen. Our meeting for 1922 is set for August 20 to 30, with Dr. John Paul, that prince of expositors of the scriptures, engaged and his co-laborer, Dr. H. C. Morrison, probably coming with him to its camp. Brethren put this date on your schedules for next year.

Our trustees after waiting on their knees for a time, each praying their conscience they were making history and bathed in a holy hush, very conscious of God's presence, proceeded to effect an organization under the order of corporation granted by the secretary of state, and thus came into existence officially and legally this body to whom is committed the interests of this camp for our church. F. S. Lambeth was elected chairman; Prof. W. E. Hauss, secretary and treasurer. Rev. Jim H. Green was elected superintendent and Rev. Raymond Browning, vice-superintendent, subject to the approval of our conference committee on evangelism.

They ordered the building of a modern tabernacle between now and next August. A central dining room is to be built to serve meals to campers at lowest possible cost. Our plan is for friends to build summer cottages of two or three rooms on lots now ready for sale, 50x100, at \$75 and \$100 each in fee simple. These cottages can be rented to college married students for school term for the interest on the money invested and then owners can use them during camp meeting. Mr. J. W. Burke, of Gibsonville, bought the first lot; Col. F. S. Lambeth bought next, and his cottage is being built now in time to rent this school term. Another cottage is soon going up. Say, reader, come buy you a lot, spend \$300 or \$400 here in erecting such a cottage, and help the students and provide yourself a summer place. We invite you to come and see.

Prayerfully, Jim Green.

RUFFIN CHARGE

We have held three revival meetings this summer. At Ruffin, Brother G. A. Stamper, of Leaksville, was with us one week and did the preaching, and did it well, as he always does. Four joined the church at the close and we hope great good was accomplished. This meeting closed on the second Sunday in July.

On the third Sunday in July we began a meeting at Hickory Grove and closed with 19 to join the church, of which a number are grown folks. Six in one family, the father, mother and four of the older children; another mother and son, and another father and the others were young people except one man and wife from the Baptist church.

The pastor did all the preaching in this meeting. The people seemed to be ready for a revival at the first service. They had been holding prayer meetings for some time at the church and in homes. We still believe this to be the secret of a real revival. We also held a meeting at Saddler school-house one week at night. Large crowds attended every night. One joined the church from this meeting. But we feel sure that great good will come from such a company of people to attend services for a week, with as good attention and good behaviour as I ever saw anywhere.

We have received 30 into the church this year, 25 on profession of faith and five by certificate. We have a meeting to hold at Pelham which will begin on the first Sunday in October. Pray for us that we may have a real revival of old-time religion. H. F. Starr,
Pastor.

WESLEY BIBLE CLASS ENTERTAINS

We are indebted to the Dunn Dispatch for the following item:

Over a hundred and twenty-five men, young and old, gathered at the beautiful home of Mr. and Mrs. D. H. Hood, on West Broad street, Thursday night and were entertained in a most pleasing and delightful manner. An excellent program, consisting of speeches and various musical selections, and short and entertaining talks was rendered and delightful refreshments were served on the lawn, featured by a watermelon slicing.

The entertainment was in honor of the Wesley Bible class of the Methodist church, known as one of the biggest and best Sunday school classes in the South, and of which Mr. Hood is the teacher. Some time ago Mr. Hood promised his class an entertainment if on any one Sunday a hundred were present. Several Sundays ago the desired number answered to the roll call, and last night Mr. Hood fulfilled his part of the contract and gave his class one of the most enjoyable parties of the season.

The beautiful home and lawn of Mr. and Mrs. Hood was thrown open to the large gathering of guests, a number of whom were honored outsiders and members of other Sunday schools classes in town. The Masonic orchestra was present and rendered a number of musical selections not on the regular program that were enjoyed thoroughly. The guests seated themselves in the chairs placed on the lawn and on the porch, and listened to the interesting program gotten up by Mr. Hood.

MY WORK

I didn't begin with askings, I took my job and stuck;
I took the chance they wouldn't, and now they're calling it luck.
And they asked me how I did it, and I gave 'em the scripture text, "You keep your light so shining a little in front o' the next!"
They copied all they could follow, but they couldn't copy my mind,
And I left 'em sweating and stealing a year and a half behind.

—Rudyard Kipling.

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris, Asheville, N. C. Editor
 16 Orange St.
N. C. CONFERENCE
 Mrs. J. LeGrand Everett, Editor
 Rockingham, N. C.

N. C. CONFERENCE

LETTER TO MRS. N. H. D. WILSON
 Huchow Che, China,
 April 10, 1921.

This has been a gala week in the school. Monday we took the girls on their annual picnic to the mountains. Saturday and Sunday we had rain, but Monday was a perfect day and the picnic was a grand success. There were no accidents, though of course a few of the girls got boat sick as usual, and some of the sickness we were able to account for the next day when these very girls were broken out with measles. There were lots of worshippers in the temple, and the priests were most polite to us, but we did not tarry long in the temples but went on up the mountain where the flowers were glorious, and the view of the Great Lake brought thoughts that were really worship.

Thursday morning the Freshman class issued its first edition of "The Freshman Semi-Monthly." We did the work in the English class and were justly proud of ourselves. Only one copy is published with each issue and this is posted on the board in the study hall that all may read and admire. The Freshman class is composed of unusually bright girls with especially good English, and they are quite appreciative of their own ability.

Thursday afternoon the eighth grade and the four high school grades of the Home Economic Department gave a tea to their mothers, the faculty of the school and all the foreign ladies of the city. (In a report of the affair in English class one of the Sophomores said that they invited all the foreign ladies and women. I asked her what distinction she made between the two words and she said, "By ladies, I mean the unmarried ones.") The occasion of the tea was the formal opening of the Home Economics rooms. They have three rooms which they have fitted as a kitchen, dining room and a living room. They (the girls) did all the work in making the curtains, table covers, etc. They chose their color scheme and used materials that they could buy here on the street. For this party they made all the refreshments, planned all the entertainment, sent the invitations, received the guests, all with just a suggestion here and there from Miss Shelton, who has charge of the department. The rooms are quite pretty, and the program was wonderful, when you think of the formal stilted entertainment the Chinese are accustomed to. The Victrola helped a lot. One girl wrote in her report of the affair, "At every interval Miss MacKinnon sang the Victrola." Aren't you glad that at last something has been found that I can sing?

The rain poured the afternoon of the party—and again I quote from an English paper: "Altho it rained very hard the ladies of the Baptism School came in chairs, which showed how much they appreciated our party." The girls themselves were delighted and so were we, for it means a lot for Chinese girls to make all the plans for such an affair, to move and arrange all the furniture, and to cook and serve all the refreshments, when the majority of them are accustomed to being waited on hand and foot by servants.

Saturday afternoon there was more excitement, for the girls from our grades below the eighth grade had a match game of basket ball with girls from the "Baptism" school, which is a seven grade school. Elsa Logan has been teaching physical culture for us this year. She graduated from Wesleyan last year, and she has all

the enthusiasm of a college Sophomore. She and the girls were so enthusiastic that even we who have been out of college for a decade had a few thrills, too. We went earlier than the girls over to the Baptist compound, as we were invited for tea. The girls came marching into the compound with the team leading and their colors flying. With good athletic etiquette they first gave yells for the other team. However, with not quite such good etiquette, they joined the rooters in songs and yells for themselves every time they made a goal. The bleachers were filled with students from both schools, who cheered and sang. The Baptist compound is just by the old city wall. There must have been a hundred boys from the boys' schools on this wall. They joined in the cheering, and added to it by shooting firecrackers every time a goal was made. I am not sure, for there was much confusion, but I think the firecrackers were shot by our boys when our girls made a goal. Isn't this new China for you? The game ended in a score of 10 to 3 in favor of Virginia School. I think they have just as good material on the Baptist side, but Elsa is decidedly superior to the man they have coaching for them. A man coaching a girl's team is another innovation.

The girls gave the team quite an ovation when they returned, and last night had another party, for they had to have an outlet for their enthusiasm, and besides they were so pleased with their party of Thursday that they wanted to repeat it. Again they did all the work, and at the end they presented the captain of the team with a basket of jonquils which they had asked us to donate to the occasion. This morning all the basket ball team and Miss Logan appeared at church decorated in jonquils and Elsa was just as excited as any of the girls.

There seems to be nothing personal in this letter, but there has been little time for anything that was personal this week. I led chapel in Chinese and that always means a busy week for me. It seems a shame that after three and a half years in China chapel services in Chinese should mean a lot of work, but I use Chinese none at all in my teaching and practically not at all in contact with the girls. Miss Blackford, Miss White and I are the only teachers who attempt chapel in Chinese. The others think it is not worth what it costs, for most of the girls understand some English. We all lead in English in the primary.

The tiffin bell has just rung, and I want to mail this. Lots of love,
 Sallie Lou McKinnon.

LETTER FROM RICHLANDS JUNIORS

I just want to tell you about our Junior Missionary Society. We have our pastor's wife for our leader—Mrs. B. T. Hurley—and we love her so much. She keeps us busy and at the end of every quarter she gives us a party. Last week we gave a nice little program and invited our mothers.

We are studying Lamp Lighters Across the Sea. We like it very much. Our society has raised for the first half year \$39.74.

We children make our own mite box money by selling candy and running errands for our mothers.

With love from our society,
 Lila Woodward.

W. N. C. CONFERENCE

Many friends will be saddened to learn of the recent bereavement that has come to Mrs. V. L. Stone, district secretary of the Asheville district, in the death of her mother, Mrs. Hattie Green, who passed away on the evening of August ninth at Mrs. Stone's home.

Mrs. Green had been in declining health for several months and her death was not unexpected. She had reached the age of seventy-nine years

and was a lovely Christian character, a consistent member of the Presbyterian church of Jamestown, N. Y., where her remains were carried for interment, accompanied by Mr. and Mrs. Stone and Mrs. P. N. Osborne, of Springfield, Mass., the only surviving children.

Our tenderest sympathies are with the sorrowing ones.

That "death loves a shining mark" has been exemplified in the death of Miss Louise Sloan, of Statesville, who was drowned ten days ago while surf bathing at Wrightsville Beach, where she was spending several days with a friend. We extend to the loved ones our most heartfelt sympathy in their great sorrow. Miss Louise was the daughter of Mr. and Mrs. J. L. Sloan. She was a sweet, lovely girl, a loyal Christian and has hosts of friends who will mourn her death. She graduated recently from Greensboro College, where she was a favorite with classmates and schoolmates. May God be very near to those who sorrow.

THE MISSIONARY VOICE

In looking over our records for 1920 we find that there is a large percentage of the members of our missionary societies of the W. N. C. Conference who do not subscribe to the Missionary Voice. We regret that it is not in every home in our conference and we hope that each Voice agent will make an extra effort this year to place it in each home in her auxiliary. Look at Voice should be in every home:

1. Missions is the biggest business in the world. No person can be well informed who is not informed about missions.

2. Missions alone can make the world safe. Permanent peace, if it ever comes, will be the fruit, not of treaties and leagues, but of the worldwide triumph of the missionary spirit.

3. Missions is the very essence of Christianity. Jesus was a missionary. Missions is Jesus' program. No Christian can afford not to know about it.

4. The Missionary Voice is the one magazine that represents officially the biggest and most important work of Southern Methodism.

5. Its thirty-two pages monthly are filled with interesting stories from the ends of the earth—China, Japan, Korea, Brazil, Mexico, Cuba, Africa.

6. Home Missions figure largely in its pages—Wesley House, Immigrant Work, Mountains, Mines, Child Welfare, Social Service, Christian Education.

7. Interesting pictures tell instructive stories to even the most casual glance.

8. The Voice seeks to be a magazine of Christian world vision, vigorous, fearless, progressive—worthy of the support of every Southern Methodist.

9. The Voice is a magazine for men no less than for women. Read it and be convinced. You need the Voice, so if you are not a subscriber do not lose any time in securing a subscription. The price is \$1.00 per year; it is worth many times more than that.

GOD'S OPEN DOOR OF SERVICE

The following paper was read by Mrs. Lon C. Cruse, of Brevard Street Church, Charlotte, at the district meeting at Hickory Grove church recently, and was sent us with request to publish:

A door is not only a way of entrance, it is also a way out. It leads in and it leads out. God's open door is the way of entrance into the privileges of His grace, the riches of faith and the opportunities of His service. The two commandments of the gospel are "Come" and "Go." Discipleship sits at His feet to learn and apostleship goes out into the world to work.

It is thus that the Woman's Missionary Society has sought to be both a disciple and an apostle. It is probable that some of us have spent too much of our time in coming to His feet and

not enough in going into His fields. The last half century has found the church awaking to this door of opportunity that has too long been neglected. It is not that the church has been unmindful of the social needs of mankind during these last two centuries of development, but the church has sought to emphasize the spiritual significance of the gospel to the neglect of the social significance. The Scripture text, "Man shall not live by bread alone" was rightly construed as suggesting a fundamental truth; and yet the great truth suggested in a companion text, "I was hungered and ye gave me meat," was largely overlooked. The Lord's prayer does not say "Give me this day my daily bread," but it says "Give us this day our daily bread"—the plural pronoun—and this implies the mutual responsibility of all Christians for each other's material welfare as well. And when we come to think about it seriously, it is this lack of Christian fellowship which characterized the early church that constitutes a very great source of weakness in our modern church.

It is a hopeful sign of the times that there is a growing tendency to recognize the social significance of the Gospel. The Federation of Churches and the Denominations which compose it are stressing the social service departments in all organizations. Perhaps we have learned from the Salvation Army that it is possible to feed and clothe a man's body without detracting from our mission to clothe and feed his spirit. There are few finer things in the Bible record than its disclosure of God's conception of the possibilities in any man or woman. In the light of that disclosure, we look upon some world-life today and know that somewhere in that life there is a quivering nerve, a spiritual fiber, a something, a soul that is capable of responding to God. We have come to know that it is in every life, no matter how low down it may be. We see it in the poor drunkard lying in the gutter, in the criminal behind the bars, in the blighted woman yonder on the world's highway, in the wounded soul of a boy or girl offender before our juvenile courts, and in the unholy grinding of the mills of divorce that are so common and appalling in this generation.

Not only is the out-going door of service open to those who have by their own sin desecrated and defiled their bodies and souls, but this same door opens to another class that needs the soothing touch of the hands that rock the cradle of the world. I refer to those unfortunate ones in our midst who because of poverty, illiteracy, disease, distorted environment, and social prejudice have become isolated from the common interests and issues of life. The church has the only remedy for the evils of socialism in this particular field. Both socialism and charity are horizontal in their scope, while righteous social service is both horizontal and vertical. It is "in His name." No social endeavor can achieve permanent results without the ever-living God. Take Him out and you take the heart out of the enterprise, you extinguish the fire under the boiler. What a tragic picture of life it is that there are thousands passing down the highway of life that are unimportant, seemingly. The beauty of Christ's ministry is that there is not an unimportant person in the world to Him. The one who is being trampled most and bruised almost to destruction has the loving consideration of the Son of God. Or as the prophet said, "The bruised reed will He not break."

What of woman's relation to these great problems of humanity? Just the same relation that she has always sustained to great needs. Not only that of actually participating in the service itself, but that of using her influence to enlist the service of others. What the wife and mother is in the

(Continued on page 16)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley, Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome, Editor
Durham, N. C.

W. N. C. CONFERENCE ONE HUNDRED TWENTY-SIX TO FIFTY

After all duplications have been eliminated it is found that 126 new Wesley Bible classes have been organized and enrolled in the Western North Carolina Conference during the period of the contest for new classes with the North Carolina Conference. It will be remembered that Field Secretary Jerome, on the part of the Wesley workers of the North Carolina Conference, challenged the Wesleyites of the Western North Carolina Conference for a race on new classes and that the challenge was promptly accepted. The contest ran from January 1 to August 1, 1921, and has therefore ended with the "Hillbillies" winning over the "Sandfiddlers" to the tune of 126 to 50.

Our Wesley workers gratefully accept the congratulations of Mr. Jerome, the good fellow that he is, on the part of his workers and beg to assure him and them of our intense interest in all the good work going on across the eastern line.

READY AND WILLING

Brother Jerome, not satisfied in seeing the Wesley banner given the victory by Rev. W. C. Owen's Young People's Adult Department, Nashville, waving over the camp of the "Hillbillies" wants another contest. He says the fall of the year is the time when the "Sandfiddlers" can do their best work, and he therefore proposes another Wesley Class contest to run from August 1 to January 1, 1922. The "Hillbillies" are ready and willing. They like a race better than most anything else. Our slogan for the new contest is, "Don't sit still and sit, but git up and git."

HICKORY GROVE

Hickory Grove is one of our fine country churches located in a prosperous community in Mecklenburg county, some seven miles east of Charlotte. The church is located in the midst of ten acres of land on which are growing some of the finest forest pines, tall hickory trees and stalwart oaks that one ever sees. Hard by the church is the parsonage where Rev. Ebenezer Myers and his splendid family habitate as they minister to the congregations as they assemble in large numbers from Sunday to Sunday. The big old camp meeting arbor on the north side of the plot has about served its day and generation, but not so with the church. It is growing steadily. In fact it has grown to that extent that the building no longer comfortably houses the usual congregation and steps are being considered for a new church.

On the beautiful grounds under the magnificent trees some play ground equipment has been installed and there the young people swing, pitch horse shoes and play tennis at odd hours. The church can easily become a community center and with this in mind Brother Myers is bending every nerve towards its fulfillment.

Sunday, August 7, your humble servant spent a very satisfactory day with the fine folks there. It was a distinct satisfaction to note the good work being done in the Sunday school as it is being led by Supt. A. G. Hagler and his fine corps of teachers. The school is so large that five classes had to go out in the old arbor for their sessions, while one held its sessions in the vestibule of the church. One rarely ever sees a stronger bunch of young people than those who gather at Hickory Grove. They don't come

to church in an apologetic sort of way, but rather come and take part in things. Our emphasis for the two sessions of the day was directed towards better facilities for the use of the good workers there. Hickory Grove has rare possibilities and it is hoped that the ideas of Pastor Myers can be put into realities. Hickory Grove and a small congregation at Derita compose a charge.

THOMASVILLE CIRCUIT

Miss Womack, our elementary superintendent, writes as follows concerning her visit to Thomasville circuit and Coleridge circuit:

"The Four-Times-A-Year Circuit Institute for the Thomasville circuit, met at Prospect, Saturday, August 6, with the pastor, Rev. T. B. Johnson, several Sunday school superintendents and quite a number of interested workers present. Chairman A. L. Stone, after emphasizing the importance of early religious training for children gave your elementary worker an opportunity to make a talk in regard to this work. Following the dinner hour in the afternoon session other phases of Sunday school work were taken up. This coming to gether each quarter of the schools of the circuit means much to the Sunday school welfare and it is a satisfaction to note the determination of Chairman Stone to make the institute a permanent thing."

Coleridge Circuit.

"Rev. F. W. Cook, pastor of the Coleridge circuit, is a busy man, but with all his duties as pastor he took the time to direct the training of the children for Sunday School Day at Rehobeth Sunday, August 7. It was also commencement day for his vacation Bible school. A large crowd assembled to hear the bright children render their program. After dinner Brother Cook gave some interesting facts relative to his vacation Bible school and then it was a real pleasure for your elementary worker to present her work as she emphasized the value of giving more thought to the children. Great work has been done on the Coleridge circuit and the day at Rehobeth was a fine example of it.

NEW WESLEY CLASSES

The following new Wesley classes have been organized in the Western North Carolina Conference between January 1 and August 1, 1921. You will note them by districts.

Asheville District.
Young People—Adult classes
Chandler, Elk Mountain.
Young Men's Fellowship, Hendersonville.

Charlotte District.
Young Men's, Asheville.
Robert's Philathea, Asheville.
Intermediate—Senior classes:
Busy Workers, Asheville.
Truth Seekers, Asheville.

Greensboro District.
Young People—Adult classes:
Susanna Wesley, Greensboro.
Young Men's Wesley, Greensboro.
Willis Bible, High Point.
Character Builders, High Point.
Big Brothers, High Point.
Kirby Bible Class, High Point.
Willing Workers, High Point.
Faithful Workers, High Point.
Daughters of Wesley, Ramseur.
Intermediate—Senior classes:
Wesley Weaver Boys, Reidsville.
Comrades, High Point.
Busy Workers, High Point.

Marion District.
Young People—Adult classes:
Young Men's Wesley, Caroleen.
Always Faithful, Spindale.
Susanna Wesley, Spindale.
Pastor's Helpers, Alexander.
Daughters of Wesley, Alexander.
Intermediate—Senior classes:
Summey Wesley, Alexander.
Duncan Wesley, Spindale.
Earnes Workers, Spindale.
Daughters of Wesley, Spindale.

Mount Airy District.
Young People—Adult classes:
Big Brothers, Walnut Cove.
Intermediate—Senior classes:
E. Sparger Bible, Mount Airy.
Faithful Workers, Mount Airy.

North Wilkesboro District.

Intermediate—Senior class:
Pathfinders, Wilkesboro.
Salisbury District.
Young People—Adult classes:
Church Helpers, East Spencer.
Brotherhood, East Spencer.
Young Men's Wesley, Albemarle.
Home Builders, Salisbury.
Women's Wesley, Salisbury.
Philathea Wesley, Salisbury.
The Wesley, Salisbury.
Junior Baraca Wesley, Salisbury.
Win One, Concord.
Intermediate—Senior classes:
Busy Bees, Salisbury.
Comrades, Salisbury.
Doers, Salisbury.
Pathfinders, Salisbury.
Pioneers, Salisbury.
Willing Workers, Salisbury.
Earnest Workers, Concord.
Royal Star, Concord.
Sunshine, East Spencer.
Friendly, Salisbury.
Busy Boys, East Spencer.
Church Helpers, Spencer.

Shelby District.
Young People—Adult classes.
Learners, Sharon, Shelby.
Welcome, St. Paul, Cherryville.
Pathfinders, Denver.
Wesley Baraca, South Shelby.
Young Men's Wesley, Lincolnton.
Landers, Landers Chapel, Lincolnton.
Wesley Workers, Asbury, Lincolnton.
Comrades, Lee's Chapel, Lawndale.
Philathea Wesley, South Shelby.
Senior Wesley, South Shelby.
Comrades, Cherryville.
Builders, High Shoals.
Philathea Wesley, West End, Gastonia.
Cleaners, Dallas.
Daughters of Wesley, Dallas.
Ever Ready, Cramerton.
Win One, Cherryville.
Young People's Mount Holly.
Young Men's Wesley, King's Mountain.
Intermediate—Senior classes:
Cheerful Doers, Cramerton.
Church Workers, Cramerton.
Vanguard, Cramerton.
Knights of Wesley, Dallas.
King's Daughters, Lincolnton.
King's Daughters, Dallas.
True Blue, Denver.
Wesley Baraca Juniors, Shelby.
Willing Workers, Gastonia.
Philathea Wesley, High Shoals.
Sunshine, Lincolnton.

Statesville District.
Young People—Adult classes:
True Blue, Whitel.
Willing Workers, Providence, Statesville.
Pastor's Helpers, Providence, Statesville.
Killian Adult Wesley, Newton.
Susanna Wesley, Newton.
Golden Rule, Vanderburg, Troutman.
Daughters of Wesley, Huntersville.
Willing Workers, Granite Falls.
Willing Workers, Newton.
Knights of Wesley, Newton.
Willing Workers, Vanderburg, Troutman.

(Continued on page 16)

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Epworth League Work

J. Herbert Miller, Wilson, N. C.
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N. C. CONFERENCE

THE ORPHANAGE LEAGUERS ENTERTAINED

Tuesday evening, August 9, about fifty Epworth Leaguers of the Raleigh Methodist Orphanage journeyed down to Edenton Street church, where they were entertained by the Edenton Street Leaguers. Games were enjoyed under the direction of Miss Sadie Ball, and the committee on refreshments at the completion of the social hour spread a small sized banquet.

The activities of Edenton Street League have been unusually great during these summer months, attendance at the Sunday evening devotional services averaging about fifty. Social service meetings have been held Sunday afternoons at the various state institutions, with twenty or more Leaguers participating.

Sunday afternoon, August 14, thirty members visited the state penitentiary, where they conducted a chapel service under the direction of the writer. Miss Gertrude Ball gave a solo. The colored section of inmates then sang "Lord, I'm coming home" as only colored folks can sing."

Raleigh District Epworth League Officers, Notice: Kindly mail list of your officers and their addresses to Raleigh District Secretary, Philip Schwartz, P. O. Box 120, Raleigh, N. C.
Epworthianly yours,
Philip Schwartz.

W. N. C. ORPHANAGE

UNION MEETING AT DAVIDSON

The M. D. C. (Mt. Mourne, Davidson, Cornelius,) Epworth League Union enjoyed a very interesting program at Davidson, where they met Sunday night, July 3, in a union service. The program consisted of a talk by the president, Mr. Ben Brown, of Cornelius, a talk by Mr. Carl Thompson, of Mt. Mourne, talks by Mr. Carl Cathey, Misses Grace Goodrum and Inez Christenbury, of Davidson. Special music was furnished by the Davidson and Mt. Mourne Leagues. It was decided at this meeting that the Union League go to Winston-Salem to visit the Children's Home some time this summer.
Mildred Sherrill, Cor. Sec.

SHELBY DISTRICT MEETING

Dallas, Aug. 1.—A large delegation representing the Epworth League organizations of the Shelby district held a most successful all-day conference at the Methodist church here Sunday. The church was filled to capacity at the morning service when Rev. W. E. Poovey, former pastor, but now of Shelby, delivered a most impressive and forceful sermon on "The Streams That Fail," basing his remarks on the 17th chapter of First Kings. The various periods of life, which at one time or another grope for satisfaction from the stream of income, friendship, pleasure or home, were focused upon the scenes as failures, with the final ending of life itself; but the stream that flows from the throne of God is the only stream upon which we can depend for this life and that which is to come.

Characteristic of the Methodists were seen when the sumptuous dinner was spread at the noon hour; fried chicken featured most prominently. This served as a period to get acquainted. They never lost sight for a moment of the paramount importance of the day. It served to strengthen the co-operative spirit.

The afternoon was given over entirely to the young people and, although the day was uncomfortably hot, the interest was tense. The devotionals were led by Mr. C. L. Hager, of Belmont, district secretary, who also presided. Other features of the

program were a solo touchingly rendered by Miss Mary Armstrong, of Belmont, and short talks by Mr. H. B. Gaston, of Belmont, who stressed the importance of training for all work, especially the work and leadership of the church. He said that the Epworth League filled a prominent place, for to the young people falls the maintenance of the church. The one comforting thought when our life work is ended is that some one was made better because we lived.

The standard of efficiency and methods were enthusiastically discussed by the field secretary of the Western North Carolina Conference, Miss Grace Bradley, of Asheville, who also introduced Mr. E. R. Lineberger, a Dallas young man who is state secretary of the Luther League. Among the few brief remarks made he placed the Leagues as at training place for the leadership of the church.

The conference secretary, Mr. P. L. Plyler, stated that scarcity of money need not worry us; it is the extravagant use of it, not putting what we have to the best use, that should cause worry. He urged the necessity of financing this work which is most assuredly worth while.

"We need 11,000 men," said Rev. J. E. Thompson, of Belmont, "with which to supply our vacancies, and the other churches are in the same need. This is the most productive occupation in which one can engage and the one that counts a hundred fold." He closed his remarks with a strong appeal to the young people to consecrate themselves to the ministry and mission fields. Following him, Rev. J. O. Ervin, pastor of the Dallas church, using the 6th chapter of Isaiah, stressed the fact that all must first "Get a vision of God," and live the Epworth League motto, "All for Christ."

CABINET MEETING THIS WEEK

The president of the Epworth League Conference has called a cabinet meeting to be held in Hickory Saturday, August 20th. This is a very important meeting and every member of the cabinet should arrange to be present.

ABOUT PLEASURE

Most of the convention speakers take a fling at the young folks and their pleasures. Evidently they think that the young folks are a bad lot or they need looking after.

What is pleasure to me It is what pleases me, or gratifies me or satisfies me. Which means that there is a longing there, a longing either born in me, or developed in my home, or school, or business life, or by my comradeship.

If I inherited a desire which takes something to satisfy it, then my father and mother ought to be very patient in guiding me since it is apt to have been inherited from them.

If my environment is the cause of it, or my comrades, then I should check up on this growing desire and see if a change is needed.

If business life so fags me that I seek a pleasure stimulant as a reaction, even as a bunch of lumberjacks will go on a "tear" when they get into town, just as a reaction against the monotony of the life of the past weeks, then I should change business, or study if there cannot be a better reaction.

But hold this in mind. If the pleasure is a pleasure, it is an answer to an inner longing.—Epworth Herald.

AN EPWORTHIAN WHO READS

He is the true Epworthian.

"I desire a League offensive and defensive with every soldier of Jesus Christ," said the son of Epworth Rectory. And later this founder of Methodism said, "All my work will fail unless the Methodists become a reading people."

So the true Epworthian reads, not because of what John Wesley said, but because John Wesley expressed a great law of forward living.

The Epworthian reads to acquaint himself with the time-tested truths of Christianity, to stimulate his own religious growth, to broaden his understanding, to furnish his mind with the world's most permanent wealth, to supply himself with a knowledge of successful ways for carrying on Christian work and for the pure joy of renewing his ambition and stimulating his imagination.

The Epworthian who reads, reads the Bible, a lamp unto his path, "The Epworth Herald," his trade paper, the tested masterpiece of ancient literature and the books and articles of today that truly reveal God to man and man to man.

The Epworthian who reads, thinks. And reading Epworthians and thinking Epworthians are always alert to take part in the devotional meetings by speech, testimony and prayer.—Epworth Herald.

LEAGUE AT PALM TREE

A little over three months ago Miss Grace Bradley came to the Belwood charge and made two splendid talks on the importance of the League work. Some did not think a League would go and grow in the country church. Some thought a League was all right in the town and city churches, but not in the country church. But the conscientious objectors have all become conscientious believers in the League, for the League at Palm Tree is going and growing, and we believe it's the very thing for the country church. One of the great needs of the country church
(Continued on page 15)

The HOWARD HICKORY Co.
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Announces

ATLANTIC CITY and NIAGARA FALLS Round Trip Excursion Fares

Tickets will be sold for the following dates:

ATLANTIC CITY, N. J., Via Washington.

Baltimore & Ohio R. R.—Aug. 2nd, 16th and 30th.

Pennsylvania R. R.—July 27th, Aug. 10th, 24th, Sept. 7th.

Tickets good only on regular trains leaving Washington on the morning following above dates, except Pennsylvania Congressional Limited train.

Stop-overs permitted on the return trip only, at Philadelphia, Baltimore and Washington, not to exceed ten days within final limit of ticket. Tickets must be deposited with agent at stop-over point.

NIAGARA FALLS, N. Y., Via Washington.

Baltimore & Ohio R. R.—July 27th, 28th, Aug. 10th, 11th, 25th. Tickets good only on B. & O. Special Trains leaving Washington 7:30 a. m. July 29th, Aug. 12th and 26th.

Pennsylvania R. R.—Aug. 2, 3, 16, 17, 31, Sept. 14, 28, Oct. 12. Tickets good only on P. R. R. Specials Trains leaving Washington 7:40 a. m. Aug. 4, 18, Sept. 1, 15, 29, and Oct. 13.

Passengers arriving Washington on Southern train No. 32 too late for B. & O. and Penn. special trains, will please apply to Ticket Receiver at Washington who will endorse tickets "Good Going on Next Regular Train." Special trains leaving Washington will be held until (B. & O.) 7:55 a. m., (P. R. R.) 7:50 a. m. for Southern train No. 32.

Stop-overs permitted on the return trip only, Via P. R. R. at Buffalo, Harrisburg, Philadelphia and Washington. Via B. & O. at Buffalo, Rochester, Geneva, Mauch Chunk, Philadelphia, Ithaca and Washington, within final limit of ticket, without deposit of ticket.

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Our Orphanage Work

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HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North
Carolina Conference.

THE CHILDREN'S HOME Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western
North Carolina Conference.

N. C. CONFERENCE

Week before last the Advocate had no news from the Methodist Orphanage. It was not the fault of the Advocate nor the superintendent. The letter containing the notes was mailed at the usual time, but it never turned up at the Advocate office. For six and one-half years I have never missed a single week to send my notes to the Advocate. I have been rather proud of the fact that I have never failed at this point. Am sorry that Uncle Sam failed me this time. I want the Advocate readers to know that there will always be news of some sort from our beloved Methodist Orphanage.

Last Thursday afternoon the Garner Sunday school came over in automobiles and gave our entire orphanage family a watermelon feast. It takes loads to give two hundred and fifty children all they can hold. When it comes to eating watermelons our boys have a wonderful capacity. Our Garner friends, knowing the ability of boys along that line, came fully prepared to meet the situation. Our girls almost measured up to the boys on that happy occasion. It was certainly thoughtful and generous of our Garner friends to give us such a great treat.

Very little has been said of late about the Baby Cottage. We have more than seven thousand dollars in cash and at least five thousand dollars in subscriptions. I have not felt that we ought to cramp those who have made subscriptions owing to the tight times on which we have fallen. Just as soon as we can collect the subscriptions and can enlist all the Wesley Bible classes in the undertaking we will let the contract. It is sincerely hoped that funds can be gotten in hand this fall so we will not be forced to defer this most pressing and commendable enterprise. Let no one become discouraged or impatient, for we are absolutely sure the building will materialize some time in the near future.

We are now getting in our supply of coal for the winter. It takes a big pile of money to pay for three hundred tons of coal and especially now since freight rates are so very high. On one car we had to pay over one hundred and ninety-three dollars freight. At that rate we will have to pay out about twelve hundred dollars for freight by the time we get in the six car loads ordered. We can get our coal supply cheaper by ordering it during the summer. It takes money to pay for it as it comes in, so we must keep a good balance in the bank all the time to meet bills as they come in. Our churches, Sunday schools and friends have never failed us. A long, honorable record lies behind our great orphanage. The future holds nothing but good for us. Let every man, woman and child continue to give us their generous support.

Vass and Aberdeen congregations certainly gave us a warm welcome last Sunday. We gave our sacred concert at Vass in the morning and at Aberdeen at night. The good friends at Vass entertained us graciously and then took us over to Aberdeen in autos in the afternoon. A committee

met us at the church and gave us splendid homes where we fared sumptuously. Judging from the good attention given the class and the many complimentary remarks made I feel sure that the churches are delighted with our children and the exercises. At most places they visit capacity congregations greet them. Our children will never forget the many kindnesses shown them while guests of these two churches. It fell to my happy lot to be guest in the homes of Brothers A. Cameron and Kirk.

W. N. C. CONFERENCE

A MEMORIAL

Friends from Statesville write:
"Herewith find check for \$—, for use of your institution, as a slight token of respect to the memory of Miss Louise Sloan. This in lieu of flowers."

The tragedy that came to this splendid young woman, talented in mind and beautiful in character, is yet fresh in the memory of her numerous friends. In the midst of life and happiness, the smile fled from her face and joy was swept from her heart as the waves closed over her fair form and robed her in death. Her memory lingers like sweet incense in the presence of those who knew and loved her. Friends, with heavy hearts and tear-wet faces, placed garlands of sweet-scented flowers upon the mound under which she rested, as a memorial of their grief and sympathy, and went their ways while their gifts withered and died. But others, who also loved her, have departed from the custom of the world and placed their "token of respect" in memory of her where it can be incarnated into the life and character of another child who may grow into beautiful and lovely womanhood.

And what more could have been done? Is it not possible that this act of these friends may some day "be spoken of as a memorial to her" that shall be perpetuated in the future of The Home? The Louise Parks Sloan Memorial?

"PROMPT SERVICE"

That is one of the promises of business; but business has no more right to it than do some Sunday schools, quite a large number of which are right here in North Carolina. On Monday after the fifth Sunday in July, and in our morning mail, returns began to come in. Park Place, Greensboro, was first; Connelly Springs was second; Belmont Park, Charlotte, came in third; then, in quick succession, came Pleasant Grove, Marion, Stokesdale, Mt. Airy, Pilot Mountain, Trinity, Mt. Airy. Each one sent in a good offering. Doubtless they thought we needed it, and sent it on its way with a "rush" order. Since then "returns" have been coming in with their usual regularity, but there are some we are yet expecting. Several newcomers have been lately enlisted. We hope the time is not far distant when every school will write it: "Enclosed is our Fifth Sunday offering."

HONORABLE MENTION

Churches like to know how they stand on the Fifth Sunday offerings. We have selected six leading schools, and give their records for the year with the hope that it may be somewhat of an inspiration to every school in the conference. Here it is:

Trinity, Charlotte	\$358.58
West Market, Greensboro	657.30
Wesley Memorial, High Point..	474.11
Broad Street, Statesville	364.61
Centenary, Winston-Salem	598.04
Lexington, Lexington	777.29

It is only fair to say that West Market has the last Fifth Sunday collection to add to the above amount.

This is only a small part of what they do for The Home. Never has a call gone to them but that they have responded liberally.

While these schools give largely, there are many little bands, some of

them not very rich in this world's goods, that will measure up to these great churches in their willingness to do and in their liberality of help. They come to us with such regularity that we have learned to "watch for their coming," and we would be disappointed if they should fail. Yes, we know them by name.

Brother L. T. Hobbs, over at Mt. Pisgah, in sending a good big collection says: "I guess it is not too late to be of good use." With the dry weather preying on our truck garden and farm, with one hundred and fifty-three hearty boys and girls to feed, with winter coming on and shoes and clothing to buy, with expenses to meet, that collection looks good to us. Mt. Pisgah is a live school.


Tabernacle Sunday school, up in the hills back of Black Mountain, has a "live wire" in Supt. S. O. Meredith, and it must be that they have a "good case of religion," for they have done a great work on their entrance into the Fifth Sunday family. The message from there is: "We have a small membership in the backwoods, but our people are very much interested in the work in which you are engaged, and the offerings were cheerfully made."




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Have Clean, Healthy Eyes. If they Tired, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists and Opticians. Write for Free Eye Book. Murine Eye Remedy Co., Chicago



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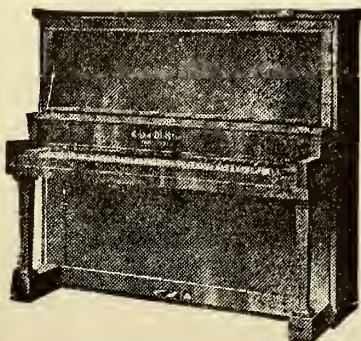
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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

I SAW A SHIP A-SAILING

I saw a ship a-sailing—
A-sailing on the sea,
And Oh! it was all laden
With pretty things for thee!

There were comfits in the cabin
And apples in the hold;
The sails were made of silk
And the masts were made of gold.

The four and twenty sailors
That stood between the decks,
Were four and twenty white mice
With chains about their necks.

The captain was a duck
With a packet on his back;
And when the ship began to move
The captain said, "Quack! quack!"

TUCK'S ADVENTURE

Tuck, the fairy, had been ill, and the fairy doctor advised a change of scene for him.

"Send me to Mortal Land," Tuck begged. "To Mortal Land to see Tom Newberry."

Tuck had often heard of this Tom Newberry and was sure he would be good company.

The fairy's parents dressed him warmly and charged him not to stay more than two hours. Then they clapped their hands, and presto—he was gone!

He found Tom fast asleep in bed. Such a curious place—the room was not at all like a room in fairyland. Tuck could not imagine what the bureau was for; the rug looked to him like a big mullen leaf, and the window seemed to be made of clearest ice.

The strangest thing of all was a bright object that stood on a table by the bed. It had a round face and it talked constantly, though all it seemed to say was one word over and over.

Suddenly it began to ring; the ringing was as loud as all the bells in fairyland put together, and Tuck jumped a foot high.

Some one else jumped, too—Tom Newberry, who immediately bounded out of bed.

"All right, Mr. Clock," he said. "I hear you!"

Not seeing Tuck, of course (for the little fairy had made himself invisible), he rushed across the room and opened a door. Tuck flew after him. They went into a smaller room, and there another remarkable thing happened.

Tom turned a silvery handle, and a torrent of water rushed out into a deep white place. The smoke (it was really steam) made Tuck sneeze. He drew back a little frightened. Cold water running into a basin among the rocks was a familiar sight; but what did this mean?

He withdrew hastily to the bedroom and sat down on a footstool. Presently Tom returned, walked over to the other side of the room, and took his stand in front of a clear, deep pool. At least Tuck thought it looked more like a pool than anything else. Was Tom going to swim?

But no; Tom began to brush his hair vigorously. Fairies do not brush their hair in the way mortals do, and at the sight of Tom banging away at his head Tuck came perilously near laughing aloud. All at once Tom reached up and turned a little handle. Something snapped, and a lovely bright thing began to shine on the wall, like a flower that had burst suddenly into bloom. It made all the room bright. A moment later Tom turned the handle once more, and the object was dark again. Tuck wished he could carry the brilliant flower home with him.

After breakfast there were more marvels. Tuck followed Tom and

watched him pour some milk into a pan and carry it over to what looked like a big black box. Setting down the pan, Tom took a little stick from a box and scratched it on his shoe. "What's he doing that for?" said Tuck to himself. And then he instantly added, "Woof!" and clapped his hands to his face, for the little stick burst into flame. Fire from a stick! He stared while Tom laid the stick on top of the big black box, which caught fire at once.

Tom set the pan over the flame; then, a few minutes later, he turned a handle ("So many handles!" thought Tuck), put out the fire, and called the cat to drink the milk.

The next moment a bell rang, and Tom hurried into the hall, with Tuck after him. The noise came from a queer object on a table; it stopped when Tom held the thing to his ear.

"Hello, Smithers!" said Tom. "All right; I'll be ready by the time you get here."

"This is the most remarkable country!" thought Tuck. "Here are two people talking to each other through the walls. How is it done, I wonder?"

But before he could puzzle it out there was a new noise, "Honk, honk!" in the distance. He had learned that in Mortal Land a noise generally means that something is going to happen, and so he watched Tom eagerly.

Tom picked up his books and went out of doors. Tuck followed, of course. The noise grew louder, and at length a great box on four wheels rushed into view. It was not pulled by dragon flies or by field mice, as carriages are hauled in fairyland; in fact it was not pulled at all. It simply went. Tuck was astounded.

All at once a clock struck, and Tuck knew that his time was up. Hopping on the back of the nearest bird, he was soon at home.

He told the other fairies about the wonders; the strange bright flower on the wall, the fire stick, and all the rest. Some of them would not believe him.

"But it's the truth," insisted Tuck. Then he looked wistful. "Fairyland seems stupid," he said. "No strange things happen here. How wonderful it must seem to be Tom Newberry and live in a place like Mortal Land!"—Agnes M. Bass, in The Youth's Companion.

LITTLE JACK AND THE APPLE

Dear Mrs. Rowe:

I am sending a story to the Christian Advocate as follows:

A pretty red apple hung on a tree, Just over the fence where Jack could see.

"I'll get that apple," said the bright young fellow—

"I'll pull it off with daddy's umbrella."

With the umberral swung across his shoulder—

No man with a gun ever walked bolder—

He climbed on the fence, as a real man would,

And he reached the umbrella as far as he could.

When lo! his foot from the rail did slip,

And into the water went Jack with a dip.

Then out he scrambled—the poor little fellow—

All dripping and crying with a broken umbrella.

Richfield. Yours truly,
Clyde E. Shaver.

ARE YOU A GOOP?

Table Manners.

The Goops they lick their fingers, . . .
And the Goops they lick their knives;

They spill their broth on the table-cloth—

Oh, they lead disgusting lives!

The Goops they talk while eating,
And loud and fast they chew;

And that is why I'm glad that I
Am not a Goop—are you?

Courtesy.

I wonder why it is polite
In shaking hands, to give the right.
I wonder why it is refined
In passing one, to go behind.
I wonder why it is well-bred,
If you must sneeze, to turn your head.
Perhaps the reason is because
The Goops, they never have such laws!

Consideration.

When you're old, and get to be
Thirty-four or forty-three,
Don't you hope that you will see
Children all respect you?
Will they, without being told.
Wait on you, when you are old?
Or be heedless, selfish, cold?
I hope they'll not neglect you!
Gelett Burgess.

A JOLLY PICNIC

In April my Sunday school teacher (Miss Alice Pantan) gave her class a picnic.

We played many games and while we were playing and swinging she was hiding oranges and candy for us to hunt for. As soon as she told us to hunt for it we ran as fast as we could to see who could find the most. After the hunt was over she asked us to divide it and enjoy it, and of course we did. She then passed around some cake. It was all delicious. We hated to see the time come to part and go to our homes.

I told mother just lots and lots of things when I came home about the picnic and the goodies. That night after supper I missed my brand new comb that was in my hair and I said, "I lost my comb at the picnic." Well, next morning I went to hunt for it, and I soon found it. I went back with a glad heart.

I have two brothers, one eight years old, and the dear sweet little baby is nine months old. He is very sweet and cute; he has two teeth. We all love him dearly. His name is James Graham, but we call him everything sweet.

Our pastor is Rev. J. B. Thompson. We like him fine.

I close with much love to the Advocate readers.

J. Mildred Smith (Age 12.)
Milwaukee, N. C.

HONOR ASBURY AT THE COMING CONFERENCE!

Would it not be well for the conferences at their approaching sessions to make some recognition of the landing of Francis Asbury one hundred and fifty years ago? Possibly the

most appropriate way would be for those in charge of the program to arrange for the Historical Society of each conference to give proper recognition.

Asbury sailed from a port near Bristol, September 4, 1771, and landed in Philadelphia October 27. Since he did so much to shape the course of American Methodism, this arrival of Francis Asbury is an event of unusual moment. Furthermore, Asbury presided over the first conference of organized American Methodism at Green Hill's in North Carolina; and he often passed this way. What could be more appropriate than for the two conferences of North Carolina in their annual sessions to celebrate in a fitting way the coming of this Prophet of the Long Road who ever rides at the head of the itinerant hosts. What say the brethren in charge?
Marion T. Plyler.

DRESSMAKER MADE WELL

Followed a Neighbor's Advice and Took Lydia E. Pinkham's Vegetable Compound

Vernon, Tex.—"For three years I suffered untold agony each month with pains in my sides. I found only temporary relief in doctor's medicine or anything else I took until my husband saw an advertisement of Lydia E. Pinkham's Vegetable Compound. I mentioned it to a neighbor and she told me she had taken it with good results and advised me to try it. I was then in bed part of the time and my doctor said I would have to be operated on, but we decided to try the Vegetable Compound and I also used Lydia E. Pinkham's Sanative Wash. I am a dressmaker and am now able to go about my work and do my housework besides. You are welcome to use this letter as a testimonial as I am always glad to speak a word for your medicine."—Mrs. W. M. STEPHENS, 1103 N. Commerce St., Vernon, Texas.

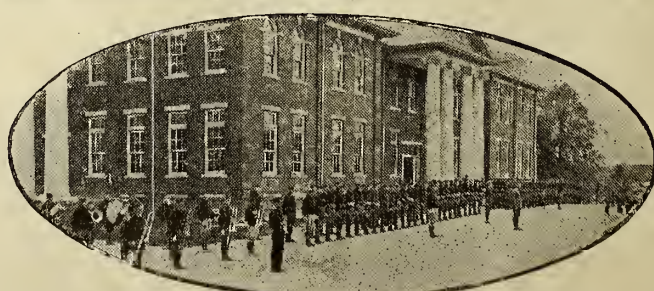
Dressmakers when overworked are prone to such ailments and should profit by Mrs. Stephens' experience. Write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., about your health. Your letter will be opened, read and answered by a woman and held in strict confidence.

EMORY UNIVERSITY ACADEMY

Fall Term Will Open Sept. 14, 1921

Board has been reduced to \$22.50 per month. Full faculty of thirteen men. It is on Southern Accredited list. Reservations are being rapidly made in dormitory for next year. R. O. T. C. furnishes uniforms and equipment free. For catalog address

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MISSION BOARD HEADQUARTERS

(Knowing that our people will wish to have some definite information concerning the purchase by the Board of Missions of an office building in Nashville, I secured from an authoritative source the following statement which sets forth all the facts in the case.—John S. Chawick, Publicity Secretary, Missionary Centenary.)

The Board of Missions has just purchased a building for its use as headquarters. This meets a need which has long been realized and has recently grown very acute. The Board of Missions has had, like the other boards, free use of rooms in the Publishing House all these years. The growth of all the boards, notably the Sunday School and Educational Boards, has made it necessary for a large part of the Board of Mission's personnel to move their quarters. This necessitated renting a building at a high rate of rental, and this is in addition to the rent being paid by the Centenary Commission for office rent.

The Centenary Commission provided for this need in its askings and in August, 1919, the Board of Missions appointed a building committee consisting of W. F. McMurray, W. B. Beauchamp, W. W. Pinson, Mrs. J. H. McCoy and A. B. Ransom. This committee had under consideration from almost every conceivable angle the providing of a home for the board.

The building purchased is a modern steel fireproof structure facing 127 feet on Church street and 150 on Polk avenue, and is three stories high. This lot sold in 1903 for \$60,000 and in 1913 sold for \$200,000. Being in the heart of the city and on the leading business street, it is entirely occupied so that the committee was able to purchase not only a suitable building but a commercial going concern. There are

five stores on the first floor with possibilities for a sixth in the lobby. The purchase of this building enabled the board to secure a property which was built during the period of cheap materials and labor. It would cost now to build from the ground 40 per cent more than when it was erected five years ago. Competent judges estimate it would now cost \$500,000 to reproduce.

The price paid is \$385,000 on good and easy terms, with a cash payment of only \$50,000. The income from rent is now \$49,038 per annum. At this rate the building will yield 8 per cent net allowing for depreciation of building, which it is highly probable will be more than offset by increase in the value of the lot. It is the largest lot occupied by an office building in the city of Nashville.

Plans have been secured for three additional stories, two of which will be occupied by the offices of the Board of Missions, leaving a fourth additional story for rent. This furnishes up to date and carefully planned offices for the board at an actual cost of about \$200,000 or less. It is the belief of the committee that the four stories which are to be rented will pay a reasonable income on the total investment and leave the Mission Board its rooms free of cost and upkeep.

With deferred payments at 5-1-2 per cent on long time the building is now yielding more than satisfactory income on the amount of cash which the board has invested. It is estimated that the additional stories will cost something over \$200,000, making the total amount of the building around \$600,000, and when completed it will be one of the handsomest and best located office buildings in the city.

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"JUNALUSKA JINGLES"

Rev. Walt Holcomb contributes "Junaluska Jingles." Mr. Holcomb says: "Junaluska the place of magnetic contact. The pastors and the evangelists who meet there August 14-21 will locate the short circuit. Our wires have been crossed a long time. Our carbon covered piston heads have fired separately and not functioned together..

"For years I have had the pleasure of preaching and lecturing at the great Chautauquas, on the same platform with Bryan, Folk, LaFollette, Johnston, Tillman, Hobson, Glenn, and many others among the political satellites; along with the ministerial stars like Hillis, Gunsaulus, McIntyre, Hughes, Chapman, Stuart and Jones, and in turn have taken my place in the audience and sat at their feet. These points of contact have charged and recharged the intellectual and spiritual batteries, when the flame has glowed the longest.

"During my evangelistic career I have profited more by association with national characters than from any other source. While growing more appreciative of the superior help received from college and seminary days, the impression grows stronger that our ministers should supplement their training by becoming integral parts of the inspirational conferences at Junaluska.

"While Junaluska is the youngest of the famed and near-famed gathering places of Christian Culture, it excels all others in sublime stratification. The Christian fellowship is tinged with the ozone from the loftiest mountain peaks.

"The speakers at the Bible and Evangelistic School have not reached the pinnacle of fame; but, let us mountain side ministers join them at Junaluska, and learn to climb together towards the tip-top, and then we shall be better prepared to serve our torn, tired and troubled brothers in the crowded valleys below."

Walt Holcomb.

Cartersville, Ga.

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GEO. H. CROWELL, Ph. D., President

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School of Business

School of Art

Next session opens September 8th, 1921. For catalogue and full particulars, address

L. S. MASSEY, President,

Louisburg, N. C.

SATISFIED POLICY HOLDERS

Gastonia, N. C., May 16, 1921.

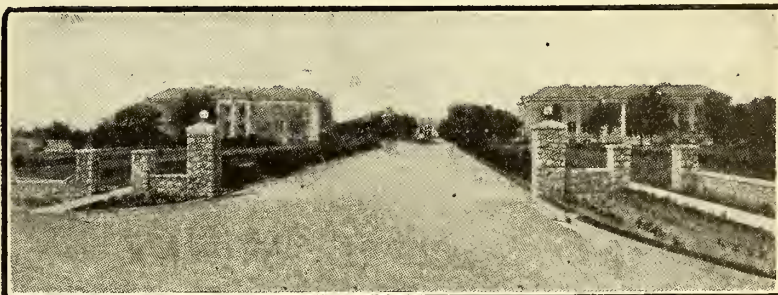
Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) **H. H. JORDAN.**



FOUNDED 1838

CHARTERED IN 1859

TRINITY COLLEGE

DURHAM, N. C.

A Southern College of liberal arts with an established national reputation for high standards, noble traditions, and progressive policies. Its large endowment fund makes possible its first-class equipment and large faculty of well trained and carefully chosen teachers. Student fees low. Comfortable, inexpensive rooms in carefully supervised hygienic dormitories.

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G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES.....Asst. Editor and Bus. Mgr.

SUBSCRIPTION RATES

One Year\$2.00
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To all preachers of the Gospel, year 1.00

McBRAYER—Mrs. Mary Elizabeth Sparks was born May 22, 1851, and died on July 20, 1921. On September 12, 1865, she was married to Mr. N. B. McBrayer. To this union was born twelve children, all living except one, John, who died in infancy. The living children are: Mrs. J. A. Owen, Mrs. Stella Culbreth, Mrs. G. B. Henderson, Mrs. V. A. Ruppe, Mrs. A. G. Hamrick, Miss Lola Belk McBrayer, Thomas L. and Geo. N. McBrayer, all of near her home; J. C. McBrayer of Raleigh, Mrs. Grant Allen of Union Mills, N. C., Mrs. R. D. Gray of Spring Hope, N. C. Forty-three grandchildren and 12 great-grandchildren also survive her. Mrs. McBrayer joined the Methodist church in early youth and lived a consecrated Christian life until the day of her death. She attended Sunday school regularly until about one year before her death. Her kindly words and helpful presence will be missed in her home and church and by a host of friends and relatives. The deceased was buried at Kistler Chapel. Her pastor, assisted by Rev. Parker Holmes, conducted the service. "Asleep in Jesus, blessed sleep from which none ever wakes to weep."
D. S. Richardson, Pastor.

DANIEL—Susan H. Daniel was born September 7, 1842, and died June 8, 1921, wife of F. L. Daniel, who preceded her to the eternal world twenty-nine years ago. To this union was born five children: Joe E. M. J., John W., L. N. and Otis Daniel, all living. Mrs. Daniel lived a consistent member of the Missionary Baptist church until a few years ago, when she joined the Methodist church—not that she had anything against the Baptist church, but for the reason to be with her children, who are all Methodists. She said she was ready and waiting for the time to come. Peace to her ashes. The funeral services were conducted by her pastor and she was laid to rest at Tanner's Grove Methodist church. God's grace comfort her children and relatives.
D. S. Richardson.

HUNT—Texana Hunt, wife of Mr. J. D. Hunt, was about fifty years old, and died in the hospital at Rutherfordton, N. C., on July 15, 1921. Sister Hunt was a member of Providence Methodist church, moving here from Cliffside. She was a splendid Christian woman. Her husband and four girls survive and many relatives and friends to mourn her loss. Her body was laid to rest at Hopewell church on Saturday, July 16. One of the best women of Providence church is gone. The Lord bless and comfort the two married daughters; also abundant grace be upon the dear husband and two daughters left alone in the home. We expect to see Sister Hunt in the Eternal City, where sorrows and fears are felt and feared no more. The service was conducted by her pastor.
D. S. Richardson, Pastor.

GRAHAM—Mr. B. D. Graham was born at Oak Ridge, N. C., October 4, 1861. Here he attended Oak Ridge Institute till he was sixteen years of age, at which time he moved to Winston-Salem. In the latter city his young manhood was spent. November 28, 1882, he was happily married to Miss Sallie E. Howard, of Mocksville, who, with their daughter, Mrs. B. L. Biggers, of Marshville, survives. For a number of years he resided in Mocksville, being a business man and superintendent of the Methodist Sunday school. For seventeen years he had been a traveling salesman for Brown-Rogers Co., of Winston-Salem. His sudden death at his home in Statesville, August 7th, brought sorrow to a wide circle of friends. Funeral services were conducted by his pastor, Rev. J. W. Moore, Dr. Clark of the Presbyterian church, and the writer, and the interment was in the family plot in Mocksville.

Brother Graham was a good man loyal to his friends, active in the work of the church, and possessed of wide information. At the time of his death he was assistant teacher of the men's class in Broad Street Methodist church, this being one of the largest men's classes in the state. While not a licensed preacher, he often supplied for an absent pastor and was many times taken for a preacher. One striking thing about the life of our departed friend was his love and devotion in the home. His tenderness toward wife and daughter was very beautiful. His cheerful disposition and fine sense of humor added to his love of home showed him to fine advantage in the domestic circle.
A good man has gone home. C. S. K.

STARLING—Rev. G. B. Starling, pastor of Mt. Olive and Calypso, was called to the home of his father, James Starling, near Pikeville, August 12th, where his mother had just died at the age of 72 years, following an illness of several weeks. She had wrought faithfully and enters into a glorious rest. She is survived by her husband and an interesting group of children and grandchildren and

August 22

to

September 3

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Governors, members of Congress, bankers, cotton mill presidents, textile machinery manufacturers, professional and business men of all kinds, carpenters, mail carriers, hotel clerks, farmers, traveling salesmen, their wives and children, in every state in the union are wearing "Character" cloth and praising it as artistic, satisfactory and economical in the long run.

Sale Begins
August 22

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"Send Sale Particulars." You
will get samples, prices, etc.

Sale Ends
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If interested in our fall samples of checks and plaids, please mention that also in your card.

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a large circle of friends. One of her daughters is Mrs. G. W. Starling, wife of Rev. G. W. Starling, of St. Paul, N. C. Yours in Christ, W. F. Craven.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom on the 9th of July, 1921, called home our dear friend and fellow worker, Mrs. W. E. Moore; we, the members of the Webster M. E. Church, South, and Sunday School, do hereby resolve:

First, That the church and Sunday school are profoundly conscious of the loss of one of their best and most loyal members, one who was always cheerful and enthusiastic in the discharge of every duty.

Second, That while we shall sadly miss her, we rejoice in the memory of so beautiful a Christian life and feel that it will ever be an inspiration to them, who labored with her.

Third, That we extend to her bereaved

family our deep sympathy and mourn with them their great loss.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate, one to the Jackson County Journal, and one entered upon our minutes.

Affectionately submitted,

Mrs. E. Myers,
Mrs. J. J. Wild,
Mrs. David H. Brown.

Penny Saved, Penny Made.

Pat: "This is the foltest time innny of these corporations hev done innnything to binnefit the working man."

Mike: "How's that, Pat?" Pat: "It is this siven-cent fare. I hev bin walkin' to and from me work and savin' tin cents, and now I kin save fourteen cents."—Kind Words.

DRUG & ALCOHOLIC ADDICTIONS
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Sanitarium, Greensboro, N. C. Estab-
lished in 1910.
Dr. B. B. Williams, Physician in charge



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Raleigh, - North Carolina

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LEAGUE AT PALM TREE

(Continued from page 10)

today is leadership, and the League is the organization to develop leadership. I had the privilege to attend the League meeting last Sunday evening, and I was surprised to see the young people interested as they were. I have attended League meetings in cities and towns, but none were more interesting to me than the meeting at Palm Tree last Sunday evening.

Some times when we put responsibilities on middle age people and old people, they fail us, but you can always depend on young people, for generally they are true to every trust. We have just closed a splendid meeting at Palm Tree. One of the young ladies who was received in the church last Sunday afternoon conducted the League at night, and one of the officials in the church, a believer in the League work, said: "How fine it is, received in the church this afternoon, now actively engaged in the work of the Master." The hope of the country church is the young people and we should see to it that they have a chance. The League is the organization to develop leadership. I have always believed it would go in the country; now I know it."

Officers of the Palm Tree League.

Mary Ellen Lee, president; Hoyle Lee, vice president; Ruth Grigg, secretary and treasurer; Janie Blanton, Epworth Era agent; superintendents of departments, Eveline Lee, first; James Lee, second; Maud Grigg, third; Erma Elliott, fourth.

The superintendents are studying the course outlined for Junior and Intermediate superintendents.

Charter has been secured for an Intermediate League. The church study class will begin in two weeks. The Methodist drills will be used as a textbook. Dwight W. Brown, Pastor.

PROGRAM FOR EPWORTH LEAGUE
DAY AT DALLAS, JULY 31

11 o'clock—Song, Methodist Hymnal.

Prayer.

11:15 to 12—Sermon, Rev. W. E. Poovey, The Young People of the Church.

12:12:30—Appointment of committees on policy and finance.

12:30 to 2:00—An old fashioned spread dinner.

2:2:15—Devotion, C. L. Hager. Song, Methodist Hymnal. Prayer.

2:15 to 3:00—Address, Hon H. B. Gaston, The League and Its Relation to the Sunday School.

Song, Methodist Hymnal.

3:00:4:00—The League a Field for Young People, Rev. J. D. Thompson.

Song, Dallas League.

4:00:4:15—Intermission.

4:15:4:30—Report of committees.

4:30:5:30—Methods, Miss Grace Bradley, of Asheville.

Song, Methodist Hymnal.

5:30:6:30—Life Service, Consecration, Rev. J. O. Ervin, Dallas.

PLEASE REMEMBER

First, everything intended for the Epworth League page should be sent to the editor, Rev. J. Frank Armstrong, 25 Buffalo Street, Concord, N. C. Otherwise it may be lost or crowded out.

Second, send a long the news, but be patient. It is not possible always to find room for your letter the week following its receipt, but your time will come.

District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

August
Hominy, Pleasant Hill 20-21
West Asheville 21
Fairview, Tweeds 27-28
Tryon 28

Sept.
Mills River Chapel 3-4
Central 4
Asheville Ct., Riverview 10-11
Chestnut Street 11
Mars Hill, Bright Hope 17-18
Weaverville 18
Walnut, Stackhouse 24-25
Marshall 25
October
Rosman Ct. 1-2
Brevard 2
Spring Creek, Roaring Fork 8-9
Leicester, Brick Ch. 15-16
Haywood Street 16

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND

August
Trinity, 11 a. m. 21
Dilworth, night 21
Pineville, Harrison, 11 a. m. 27
Pineville, Marvin, 11 a. m. 28
Lawnhorne Lane, night 28
Sept.
Lilesville, Lilesville, 3 p. m. 3
Lilesville, Lilesville, 11 a. m. 3
Matthews, Matthews, night 4
Unionville, Mill Grove, 11 a. m. 10-11
North Monroe, night 11
Prospect Trinity, 11 a. m. 17-18
Monroe, Central, night 18
Marshallville, Center, 11 a. m. 24-25
Polkton, Polkton, night 25
October
Ansonville, Salem, 11 a. m. 1
Seversville, Trinity, 11 a. m. 2
Thrift Moores, Moores, night 2
Hickory Grove, 3 p. m. 5
Duncan Memorial, night 5
Waxhaw, Mineral Spring, 11 a. m. 7
Weddington, Wesley Chapel, 11 a. m. 8-9
Morven, (—) 11 a. m. 15-16
Wadesboro, night 16

GREENSBORO DISTRICT
A. W. Pyler, P. E.
508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

August
Uwharrie, Concord 20-21
Ashboro, night 21
Pleas. Garden, Bethlehem 28
Jamestown, Jamestown, night 28
Sept.
Randleman, St. Paul, Q.C. 4 p.m., 3, ngt. 4
Deep River, Central Falls 4
Centenary 11
E. Greensboro, Mt. Pleasant 10-11
Main St., High Point, night 11
Coleridge, Mt. Olive 17-18
Ramsey-Funkville, Funkville, night 18
West Market 25
Gibsonville, night 25
October
Randolph, Mt. Vernon 1-2
Wesley Memorial, 11 a. m. 2
East End, night 2
Wentworth, Bethlehem 8-9
Reidsville, 11 a. m. 9
Bethel, night 9
Ruffin, Ruffin 16
Spring Garden, night 16

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
FOURTH ROUND

August
Cliffside, Avondale, 11 a. m. 21
Henrietta, Caroleen, 8 p. m. 21
Old Fort, O. F., Sat. 11 & Sun. 11 28
N. McDowell, N. Catawba, 3 p. m. 28
Sept.
Morganton Ct., Mt. Pleasant, 11 3-4
Enola, Dentons, Sun. 3 p. m. 4
Glen Alpine, 8 p. m. 4
Bostic, Hopewell, 11 10-11
Broad Riv., Wesley, Sat. 3 & Sun. 3:10-11 11
Forest City, F. C., 8 p. m. 11
Connelly Spgs., E. Col., Sat. 3 & 8 17-18
Table Rock, O. H., Sat. 11 & Sun. 3:10-11 18
Morganton Sta., 11 a. m. & 8 p. m. 18
Thermal City, Trinity, Sat. 11 24
McDowell, Nebo, Sat. 3 p. m. 24
Marion Sta., 11 a. m. 25
Marion Ct., Providence, 3 p. m. 25
E. Marion, Marion Mills, 8 25
October
Bald Creek, B. C., Sat. 11 a. m. 1
Burnsville Sta., 11 a. m. 2
Micaville, Shoals, 3 p. m. 2
Spruce P. & B., S. P., 11 a. m. 2
Mill Spring, Beth., Sat. 11 & 1 9-10
Rutherfordton, R. Sun. 11 & Mon. 9-10 9
Spindale & A., S. Sun. 8 p. m. 9
Pastors see that all collections are looked after, please.

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

August
Mt. Airy Ct., Epworth 20-21
Jonesville, Grassy Creek 27-28
Elkin 28
September
Dobson, Dobson 3-4
Rural Hall, Mt. Pleasant 10-11
Sept.
Madison, Madison, 11 a. m. 18
Mayodan, Mayodan, 3 p.m. & night 18
Summerfield, Lee's Chapel 24-25
October
Danbury, Delta 1-2
Walnut Cove, Palmyra 8-9
Yadkinville, Center 16-16

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E.
FOURTH ROUND

August
Creston Ct., Mt. View 20-21
Helton Ct., Greenwood 27-28
September
Watauga Ct., Henson Chapel 3-4
Boone Ct., Boone 4-5
Avery Ct., Jonas Ridge 10-11
Elk Park Ct., Montezuma 11-12
Laurel Springs Ct., Mt. Zion 17-18
Sparta Ct., Union 24-25
October
North Wilkes Ct., Union 1-2
N. Wilkesboro Sta., N. Wilkesboro 2-3
Wilkes Ct., Beulah 8-9
Wilkesboro, Roaring River, night 9-10

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

August
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21
September
Albemarle Ct., Cottonville, 11 a. m. 27
South Main, 11 a. m. 28
North Main, 7:30 p. m. 28

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

August
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21
September
Albemarle Ct., Cottonville, 11 a. m. 27
South Main, 11 a. m. 28
North Main, 7:30 p. m. 28

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

August
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21
September
Albemarle Ct., Cottonville, 11 a. m. 27
South Main, 11 a. m. 28
North Main, 7:30 p. m. 28

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J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

August
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21
September
Albemarle Ct., Cottonville, 11 a. m. 27
South Main, 11 a. m. 28
North Main, 7:30 p. m. 28

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
THIRD ROUND

August
New London, Bethel, 11 a. m. 20-21
Gold Hill, Wesley's Chapel 1:30 p. m. 21
September
Albemarle Ct., Cottonville, 11 a. m. 27
South Main, 11 a. m. 28
North Main, 7:30 p. m. 28

September
Salisbury Ct., Bethel, 11 a. m. 2
Gold Hill, Liberty, 11 a. m. 3
Salisbury, First Church, 11 a. m. 4
Park Avenue, 7:30 p. m. 4
Salem Ct., Salem, 11 a. m. 10
Albemarle, Central, 11 a. m. 11
Albemarle, First Street, 7:30 p. m. 11
Concord Ct., Rocky Ridge, 11 a. m. 17
Forest Hill, 11 a. m. 18
Concord Central, 7:30 p. m. 18
Kannapolis Ct., Unity, 11 a. m. 24
Kannapolis Station, 11 a. m. 25
China Grove, China Grove, 7:30 p. m. 25
October
Woodleaf, South River, 11 a. m. 1
Spencer Central, 11 a. m. 2
East Spencer, 7:30 p. m. 2
Harmony, 7:30 p. m. 3
Kerr Street, 7:30 p. m. 4
Salem Ct., Salem, 11 a. m. 5
Padin, 7:30 p. m. 5
New London, Bethany, 10 a. m. 6
Gold Hill, Gold Hill, 4 p. m. 6
Kannapolis Ct., Oak Grove, 10 a. m. 7
Salisbury Ct., Granite Quarry, 4 p.m. 7
Bethel, Bethel, 11 a. m. 8
Albemarle Ct., Bethesda, 11 a. m. 9
Nerwood, Norwood, 7:30 p. m. 9
Mt. Pleasant, Friendship, 11 a. m. 15
Epworth, 11 a. m. 16
Westford, 7:30 p. m. 16

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

August
Cherryville, Bethlehem, 11 a. m. 20-21
East End, 8 p. m. 21
Crouse, Antioch, 11 a. m. 27-28
Ranlo, 8 p. m. 28
Sept.
Shelby Ct., Pine Grove, 11 a. m. 3-4
Kings Mt., 8 p. m. 4
Lowesville, Snow Hill, 11 a. m. 10-11
Mt. Holly, 8 p. m. 11
Lincoln Ct., Ivey, 11 a. m. 17-18
Franklin Ave., 8 p. m. 18
Dowell, 11 a. m. 24
Dallas, High Shoals, 11 a. m. 25
McAdenville, 8 p. m. 25
October
Stanly, 11 a. m. 2
South Gastonia, 8 p. m. 2
Bessemmer, Concord, 11 a. m. 9
Belmont, 8 p. m. 9
Main St., 8 p. m. 11
Mayworth, 11 a. m. 16
East Belmont, Ebenezer, 3 p. m. 16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

August
Stony Point, Stony Point, 11 a. m. 20-21
Alexander, Carsons, 3 p. m. 20-21
Ball Creek, Camp Ground, 11 a. m. 27-28
Catawba, Camp Ground, 11 a. m. 27-28
Broad St., Statesville, night 27-28
Sept.
Haywood, Finchers Chapel 20-21
Clyde, Elizabeth, p. m. 21
Murphy Ct., Tomolia 27-28
Hayesville, Tusquitee Tues. 30
October
Hilwassie, Brasstown 3-4
Bryson-Whittier, Bryson 10-11
Shoal Ck. & Echota, Shoal Creek 17-18
Jonathan, Sat 24
Waynesville Ct., Sun. a. m. 25
Bethel, Harmony Grove, 3 p. m. 25

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

August
Haywood, Finchers Chapel 20-21
Clyde, Elizabeth, p. m. 21
Murphy Ct., Tomolia 27-28
Hayesville, Tusquitee Tues. 30
Sept.
Hilwassie, Brasstown 3-4
Bryson-Whittier, Bryson 10-11
Shoal Ck. & Echota, Shoal Creek 17-18
Jonathan, Sat 24
Waynesville Ct., Sun. a. m. 25
Bethel, Harmony Grove, 3 p. m. 25
October
Glenville 1-2
Highlands 2-3
Robbinsville 8-9
Judson, Judson, Tues. 11
Fines Creek, Fines Creek, Sun. 16

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND

August
Davidson Ct., Olivette 20-21
Salem or conf. Oct. 4, ngt. & night 21
Lewisville Ct., Doubt's 27-28
South Side qr. conf. Oct. 12, ngt. & ngt. 28
Sept.
Hanes, Clemmons-Hanes, night 2
West Davie, Zion, 11 a. m. 3
Coolidge qr. conf. Sept. 29, night; 11 a. m. 4
Advance, Mocks, 3 p. m. 4
South Side Ct., Vernon, 11 a. m. 5
Kerns' Oak Ridge, Oak Ridge, 11 a.m. 11
Linwood Ct., Wesley 17-18
Lexington, First Ch., 3 p. m. & night 18
Forsyth Ct., Mt. Tabor 24-25
Walkertown, 3 p. m. & night 25
Mocksville, night 30
October
Davie Ct., Hardison 1-2
Farmington Ct., Farmington, 3 p. & ngt. 2
Denton Ct., Denton 8-9
New Hope Ct., New Hope, 3 p.m. & ngt. 9
Thomasville, Main St. & S. Thom., ngt. 10
Centenary, night 13
Burkhead, night 14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

August
Roper, Pleasant Grove 21-22
Columbia, Scuppernon 27-28
September
Tyrell, Gum Neck 3-4

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.
FOURTH ROUND

August
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22
September
Craver Ct., Tuscarora, 11 a. m. 3-4
Dover Ct., Dover, night 4
Grifton Ct., Sharon, 11 a. m. 10-11
Kinston, Caswell St., night 11
Pink Hill Ct., Pink Hill, 11 a. m. 17-18
Snow Hill Ct., Jerusalem, 11 a.m. 23
Hookerton Ct., Hookerton, 11 a.m. 24-25
October
LaGrange Ct., LaGrange, 11 a. m. 1-2
Atlantic and Sealevel, Atlantic 8-9

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
FOURTH ROUND

August
New Bern, Centenary, 11 a. m. 21
New Bern, Riverside, night 21
September
Craver Ct., Tuscarora, 11 a. m. 3-4
Dover Ct., Dover, night 4
Grifton Ct., Sharon, 11 a. m. 10-11
Kinston, Caswell St., night 11
Pink Hill Ct., Pink Hill, 11 a. m. 17-18
Snow Hill Ct., Jerusalem, 11 a.m. 23
Hookerton Ct., Hookerton, 11 a.m. 24-25
October
LaGrange Ct., LaGrange, 11 a. m. 1-2
Atlantic and Sealevel, Atlantic 8-9

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
FOURTH ROUND

August
New Bern, Centenary, 11 a. m. 21
New Bern, Riverside, night 21
September
Craver Ct., Tuscarora, 11 a. m. 3-4
Dover Ct., Dover, night 4
Grifton Ct., Sharon, 11 a. m. 10-11
Kinston, Caswell St., night 11
Pink Hill Ct., Pink Hill, 11 a. m. 17-18
Snow Hill Ct., Jerusalem, 11 a.m. 23
Hookerton Ct., Hookerton, 11 a.m. 24-25
October
LaGrange Ct., LaGrange, 11 a. m. 1-2
Atlantic and Sealevel, Atlantic 8-9

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

August
Roper, Pleasant Grove 21-22
Columbia, Scuppernon 27-28
September
Tyrell, Gum Neck 3-4

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.
FOURTH ROUND

August
Pittsboro, Brown's Chapel 20-21
Haw River, Ebenezer, 11 a. m. 22
September
Craver Ct., Tuscarora, 11 a. m. 3-4
Dover Ct., Dover, night 4
Grifton Ct., Sharon, 11 a. m. 10-11
Kinston, Caswell St., night 11
Pink Hill Ct., Pink Hill, 11 a. m. 17-18
Snow Hill Ct., Jerusalem, 11 a.m. 23
Hookerton Ct., Hookerton, 11 a.m. 24-25
October
LaGrange Ct., LaGrange, 11 a. m. 1-2
Atlantic and Sealevel, Atlantic 8-9

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
FOURTH ROUND

August
New Bern, Centenary, 11 a. m. 21
New Bern, Riverside, night 21
September
Craver Ct., Tuscarora, 11 a. m. 3-4
Dover Ct., Dover, night 4
Grifton Ct., Sharon, 11 a. m. 10-11
Kinston, Caswell St., night 11
Pink Hill Ct., Pink Hill, 11 a. m. 17-18
Snow Hill Ct., Jerusalem, 11 a.m. 23
Hookerton Ct., Hookerton, 11 a.m. 24-25
October
LaGrange Ct., LaGrange, 11 a. m. 1-2
Atlantic and Sealevel, Atlantic 8-9

Ocaroke and Portsmouth, night 10-11
Beaufort, night 12
Morehead, night 13
Newport Ct., Newport, 11 a.m. & ngt. 14-16
Harlowe Ct., Harlowe, 11 a.m. 15-16

RALEIGH DISTRICT
J. C. Wooten, P. E.
THIRD ROUND

August
Kenley, Buckhorn, 11 p. m. 20-21

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

August
Ellerbe, Jones, S. Springs 26
Roberdel, Roberdel 27-28
Piedmont, Pee Dee 28
Sept.
Robeson, Olivet 2
Lumberton Ct., East Lumberton 3-4
Lumberton 4-5
Vass, Lemon Springs 9
Laurel Hill, Old Hundred 10-11
Hamlet 11-12
St. John-Gibson, St. John 17-18
Laurinburg 18-19
Montgomery, Troy 21
Troy 24-25
Biscoe, Biscoe 25-26
Caledonia, John, S. 30
October
Rowland, Centenary 1-2
Elizabeth, Wesley, S. 10 a. m. 7
St. Paul, Barker, S. 8-9
Raeford, Raeford 15-16
Maxton 22-23
Red Springs 23-24
Aberdeen, Aberdeen 29-30
November
Mt. Gilead Ct., Hebron 5-6
Mt. Gilead 6-7

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND

August
Spring Hope Ct. 21
Rocky Mount Ct., Yorks 28
Nashville, night 28
September
Ingold, Epworth, a. m. 3-4
Clinton, p. m. & a. m. 4-5
Wilmington Ct., Federal Pt., a. m. 11
Epworth, Epworth, p.m. 11-14
Wenasaw-Paison, Adams, a.m. 17-18
Kenansville Ct., Ken'sville, p.m., a.m. 18-19
Scott's Hill Ct., Scott's Hill, a.m. 23
Burgaw, Herrings, a.m. 24-25
October
Wilmington, Fifth Ave., a.m. 2
Wilmington, Trinity, p.m. 2
Tabor, Zion, a.m. 7
Chadbourne, Fair Bluff, a.m. 8-9
Hallsboro, Hallsboro, a.m. 14
Carver's Creek, Council, a.m. 15-16
Whiteville, Whiteville, p.m., a.m. 16-17
Rose Hill, Providence, a.m. 21
Magnolia, Trinity, a.m. 22-23
Swansboro, Stella, a.m. 29-30
Maysville, Belgrade, p.m., a.m. 30-31
November
Shallotte, Shallotte village, a.m. 4
Town Creek, Zion, a.m. 5-6

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

August
Wilmington, Grace, a. m. 21
Southport, p. m. & a. m. 21-22
Jacksonville, Jacksonville 28-29
September
Ingold, Epworth, a. m. 3-4
Clinton, p. m. & a. m. 4-5
Wilmington Ct., Federal Pt., a. m. 11
Epworth, Epworth, p.m. 11-14
Wenasaw-Paison, Adams, a.m. 17-18
Kenansville Ct., Ken'sville, p.m., a.m. 18-19
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Burgaw, Herrings, a.m. 24-25
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Carver's Creek, Council, a.m. 15-16
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Magnolia, Trinity, a.m. 22-23
Swansboro, Stella, a.m. 29-30
Maysville, Belgrade, p.m., a.m. 30-31
November
Shallotte, Shallotte village, a.m. 4
Town Creek, Zion, a.m. 5-6

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Swansboro, Stella, a.m. 29-30
Maysville, Belgrade, p.m., a.m. 30-31
November
Shallotte, Shallotte village, a.m. 4
Town Creek, Zion, a.m. 5-6

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J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

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Shallotte, Shallotte village, a.m. 4
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Scott's Hill Ct., Scott's Hill, a.m. 23
Burgaw, Herrings, a.m. 24-25
October
Wilmington, Fifth

GOD'S OPEN DOOR OF SERVICE

(Continued from page 8)

home, the woman is in the church. She shapes and directs its character. It is she who by divine intuition senses moral and spiritual obligations, and the Woman's Missionary Society is in the logical position to stimulate the church in its arousing attitude toward social needs. The world is sick and it needs the touch of a woman's hand to bring physical comfort as well as the comforts of the "Blessed Hope." At least ten million people in our favored America live habitually below the level on which any sort of decent human existence can be maintained. As many more have passed that line by a terrific struggle in which they think they have had scant sympathy from the churches. This is to us the great and effectual door of which Paul spoke. When, once again, Jesus in one of His very greatest parables depicts the judgment scene, it is not doctrinal nor ritual correctness that determines destiny. Those who have cared for the victims of social injustice, who have ministered to the hungry and the thirsty and the sick and the strangers and the prisoners are welcomed to the Kingdom of God. Let us pause here for a moment and let Jesus draw back the curtain from that scene as He described it in Matthew 25, 31-46.

(Read Scripture here.)

It is thus that the open door of God leads in to His throne, out into His world, and upwards to heaven. "Behold I set before you an open door."

NEW WESLEY CLASSES

(Continued from page 9.)

Intermediate—Senior classes:
Daughters of Wesley, Lenoir.
Daughters of Wesley, Newton.
Wide Awake, Newton.
John Wesley, Newton.
Win One, Newton.
Sons of Wesley, Newton.
Wesley Sunshine Workers, Newton.
Flashlight, Lenoir.
Waynesville District.
Young People—Adult class:
Young Men's Wesley, Canton.
Winston-Salem District.
Young People—Adult classes:
Bettie Moseley, Winston-Salem.
Wesley Baraca, Winston-Salem.
Susanna Wesley Philathea, Winston-Salem.
Intermediate—Senior classes:
Golden Rule, Linwood.
Wesley Baraca, Winston-Salem.
Motto Class, Lexington.
Good Samaritans, Tobaccoville.
Susanna Wesley Juniors, Winston-Salem.

N. C. CONFERENCE**DARE COUNTY TRAINING SCHOOL**

A training school for Sunday school workers is being conducted at Stumpy Point this week. Practically every Sunday school in Dare county is represented at this school. The average attendance on classes is over fifty, while large crowds attend each devotional period and story hour.

An especially interesting feature of this school is the story hour at 6:30 each evening, conducted by Miss Keene. The people of Stumpy Point have thrown open their doors in true old fashioned hospitality to all who have come. More will be written about this school at a later time. Needless to say that it is a success, for Rev. R. H. Willis is back of it.

MANTEO

Miss Keene and the field secretary spent Sunday in Manteo on the way to Stumpy Point. An address in the morning by the secretary and at night by Miss Keene gave us an opportunity to present the work of the Sunday School Board to the people of Manteo.

PHILATHEAS AT HOME TO THE BARACAS

On Friday evening, August 5th, the ladies of the two Philathea classes of the Selma Methodist church entertained in honor of the Alma Edgerton Bible Class. The members of these classes together with a number of friends and visitors gathered on the beautiful lawn of the church and were taken back to "ye good old days of childhood," and for the time business

cares, household worries, hot dry weather, hard times and the numerous other things which exist and promote premature gray hairs, were cast to the four winds and everybody was young and happy again. Amid roars and shrieks of laughter the fun of the evening began when all joined heartily in dramatizing the "sad death of old Aunt Dinah."

Then in old fashioned school day style all struggled with the problem of learning some very simple and yet seemingly difficult lessons in motion rhymes, finger plays and drawing stunts. The results were so amusing and created so much laughter that each felt that the time and effort had been well spent.

Several of the members of each class came with musical instruments and hearts and voices atune and delighted the audience with some splendid selections, including a number of old songs.

Time passed rapidly amid this merriment, and soon an unexpected silence fell over the crowd, for who can talk when ice cream is being disposed of in true boyhood and girlhood style?

After the refreshments had disappeared, the amusements of the evening were concluded with a grand relay race, when a short, long, fat and lean and even those who were "just pleasingly plump" demonstrated their running ability. Some in their eagerness to win even exceeded the speed limit, while others struggled to get up to the legal "fifteen miles per hour. Law enforced."

Neighbors and those who looked on from a distance might well have exclaimed, "Oh, Dignity, where is thy austere presence?" But those who were fortunate enough to be counted among those present departed feeling that they knew each other better, and declaring that they felt ten years younger.

The splendid spirit of co-operation and interest shown on this occasion is characteristic of the way these two classes do things.

A NEW DAY FOR THE RURAL CHURCH

By John C. Montgomery.

The rural church has not received a square deal. There is no danger that the city church will be spoiled by a lot of kind treatment, but, compared with the treatment of the country church, we can say that it has been our pet. We expected no little of the rural church. It should maintain its own strength, be drawn upon for leading laymen and ministers of city churches, and bear much of the burden of keeping revival fires burning and conserving the best Methodist traditions. And this valuable institution often lived by the crumbs that fell from the city church's table. It was thought by some to be the "bush league," to be ministered to by a preacher "serving his apprenticeship," or by one demoted from the city, or by one equipped for small work and content with small things. The processes in the making of a preacher were decidedly pro-city.

The wisest step in Southern Methodism's long delayed but now comprehensive program for a square deal for the rural church was to provide schools for rural ministers at Conway, Ark., and Junaluska.

Drs. Russell and Ruff were remarkably successful in obtaining the faculty and arranging the courses of study. America's leading specialists on the rural church problem were there. The subjects treated in classes touched every-day problems. Every man learned how to do better at least a few very important things.

These schools confirmed men's conviction that the rural field challenges its minister to be a specialist, that it will reward his preparation and devotion, that it is, in short, a choice opportunity for the investment of life.

We learned of highly trained leaders who are ready to give us sympathetic assistance. We discovered a wealth of literature for our study, and it is certain that a considerable part of our reading material will be selected hereafter with the view of our need as country ministers.

And there was the heartening effect of finding so many splendid men definitely devoted to the rural church. The tide has turned, and it no longer occasions so much surprise, not to say pity, when a city appointment is declined in favor of rural work. Men who went to these schools half ashamed to be classified as rural ministers went away proud of their task and associates. The morale of the country minister was greatly helped.

This will mean much for country life. Not the least sinner against the country, not the least influence to rob it of its best blood and the passion to improve its intolerable conditions, has been the preacher who lamented his sentence to "the sticks" and whom the Annual Conference caused to lift his head in the hope that his salvation was drawing nigh. The spirit caught in these schools was not to move to a community with a better public school, but to move the people to maintain a better school; not to move to better society, but to accept the challenge to improve society; not to move to where better economic conditions make possible a better church, but to help the unfortunate community improve its economic conditions. It was the idea that had conditions are not to leave, but relieve.

But will this help the country church? It has been proved that a broad program for community betterment may go hand in hand with a deep program of evangelization. The church need not fear that it will suffer because of unselfish endeavor to make the farmer more successful in the often discouraging struggle with the soil, or to make him eager and able to have a home from which his children will not be easily tempted. A kindly interest in his temporal needs will not take power from the message of the eternal. The church that helps its people survive need not doubt that their church will survive.—Nashville Christian Advocate.

HOW TO SHIP HOGS IN HOT WEATHER

To prevent losses to hogs in transit during hot weather, the Live Stock Department of the Southern Railway System has issued the following suggestions to shippers:

Haul or drive hogs to station in ample time to allow them to become rested and cool before loading.

When ordering a car for loading hogs, insist upon a clean one bedded

with sand, clay or earth.

Wet thoroughly the bedding and interior of car before loading.

Give only a small feed of grain before shipping. Heavy feed means more body heat generated.

Load not more than one hour before the train is to depart.

Load slowly and carefully. Avoid excitement and do not beat or bruise the animals.

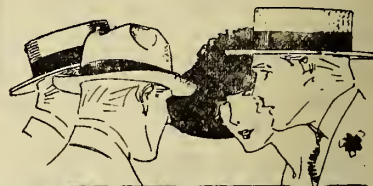
Load not to exceed 14,000 pounds fat hogs and 16,000 pounds stock hogs in a standard 36-foot car during warm weather.

Have water applied to the bedding in the car at available points immediately after the train stops.

Use ice on floor of car whenever possible, three blocks to a car.

Report inattention or neglect promptly to Superintendent of Division on which shipment originates.

Never throw water directly upon hogs after they become heated. Run it on floor of car under hogs instead.

**HATS****Cleaned Faultlessly
For Ladies and Gentlemen**

We clean, dye and reblock hats of any description. This work is in charge of an expert hatter from New York City. We have just installed new equipment, and we are able to render very prompt and efficient service in cleaning and renovating all kinds of hats.

Prices on Hat Work

Gentlemen's	Cleaned and Reblocked
Felt (new sweatband)	\$1.50
Velour (new sweatband)	1.50
Derby (new sweatband)	1.50
Panama (new sweatband)	1.50

Ladies	
Felt	1.50 up
Silk	1.25 up
Panama	1.00 up

Gentlemen's	Cleaned, Dyed and Reblocked
Felt (new sweatband)	\$2.00

Ladies	
Felt	2.00 up
Silk	2.00 up

New outside bands 50c extra	
New edges 50c extra	

We pay return transportation charges

We guarantee satisfaction. If you are not delighted with results, your money is promptly refunded. Mail us one of your hats today, and let us demonstrate this splendid service.

**CHARLOTTE
LAUNDRY**

Charlotte, N. C.

**WANT A LARGER SALARY?**

We have calls daily for positions that with a thorough business education you could fill. There is a tremendous demand for our graduates. Enroll today. Expense is moderate. Thorough instruction in Accounting, Typewriting, Banking, Spelling, Shorthand, Penmanship, Bookkeeping, etc. Our graduates are always sure of positions at large salaries. Free employment bureau to our graduates. Write for catalogue today.

Kings Business College

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**LENOIR COLLEGE
(CO-EDUCATIONAL)**

STANDARD: Rated A grade on basis of report of Dr. Samuel P. Capen.

DEPARTMENTS: Collegiate, leading to A. B. degree; college preparatory; commercial; music (instrumental and vocal); expression; home economics.

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Volume LXVI

GREENSBORO, N. C., THURSDAY, AUGUST 25, 1921

Number 34

THE BOAT TOUCHES AT PROVIDENCE

Soon after the good ship Canada set sail for its destination, the first stop on the road to which most of the passengers thought was in the Azores, word was passed around on deck that a sail of fourteen hours would bring her to Providence, Rhode Island, where she would remain seven hours before starting out across the ocean. Instead of heading for the main ocean at New York, the boat turned northeast and continued up the sound until it came to Narragansett bay on the northern end of which lies Providence. There was no more than a slight undulation to the sea during the whole night, and morning found some of the passengers in bed, others out watching the sunrise, but all able to sit up and take nourishment.

Come to think of it, Providence is not a bad place to start from, when one is contemplating a voyage of six to seven days without sight of land. The journey from New York gave the passengers just a taste of what is in store. The stars shine above the sea on a moonless night with a simple grandeur that fills the soul with awe. The Raja of Rukh in "The Green Goddess" remarks that the Almighty is rather ostentatious in His display of the hosts of heaven. But is He? Do not the stars haunt and taunt the observer, until he is compelled to look behind to the God, who is intimated in them more than revealed? One might see the whole visible universe without finding God. The soul that does not contain Him cannot find Him, but if the soul within is in blessed communion with the Oversoul, every star that twinkles in the sky speaks of Him.

The writer would have all of the Moravians in general and Dr. Kenneth Pfohl in particular to know that Winston-Salem hasn't a thing on Providence, when it comes to tablets and monuments, marking places of historic events. In the center of the city there is a park in the midst of which is an equestrian statue of General Burnside, who was a citizen of the place. Over against this statue is a monument to the Union soldier with more or less appropriate figures on it, one of them being a carving of a Negro girl, from whose wrists the chains have been broken and on whose face is an expression of wistful, sensitive beauty such as has not yet been seen in real life. Mrs. Harriet Beecher Stowe and others stimulated the North to fight the war to a finish by idealizing things that did not exist and probably never will.

Of course, the writer was on the lookout for memorials to Roger Williams, the obstreperous and non-conforming member of the Massachusetts colony, who broke away from the irksome restraints there and founded Providence. He was the first Baptist in America, having started that church by baptizing a brother of like mind and then being baptized by that brother in turn. There is in this scribe's breast a fellow-feeling for old Roger, who prized liberty of thought and action so highly that he was willing to lie in jail rather than worship God in any other way than according to the dictates of his own conscience. In fact, this writer is a Baptist in everything except "the mode," close communion, and their form of church government. All of that deep love of liberty he shares. He does not like to conform to the customs and ideas of others, except in so far as it is necessary for co-operation, and wherever possible he prefers to follow his own conscience and judgment.

Signs of Roger Williams are easy to find at Providence. Two miles from the center of town is Roger Williams park, in which is a statue of the founder of the colony, and near the grounds of Brown University is a church bearing a tablet with this inscription: "First Baptist church. Founded by Roger Williams in 1638. This meeting house was erected in 1775. Oldest Baptist church in America. Oldest church in this state. Noah C.

Wesley, sexton." The church looked it on the outside, but it was so securely locked that no admittance could be gained to the inside. It seems that a man of Methodist name cares for this meeting house, but it may be supposed that his given name saves his soundness, since Noah had considerable experience with deep water.

At the entrance of Brown University, one of the best known educational institutions of the country with a student body of twelve or thirteen hundred, is a clock tower erected in honor of Carrie Matilde Brown, daughter of Nicholas Brown of Providence by her husband, Paul Bajnotti, of Turin, Italy. Brown University is about 160 years old and takes its name from a man of the name, many of whose descendants still live in Providence, among them being Carrie Matilde Bajnotti. On the campus is another building with this inscription on a bronze tablet on the corner: "This building was occupied for six years by the soldiers of the Continental army and of the French force under La Fayette

have been sent to Africa is the place, and while I love my home, I find liberty in America, as I have found it in my old home. Some one speaks jestingly of "the statue of liberty frightening" the world," for it is not a thing of beauty that one should desire it, but as the meaning of it sinks into the soul, it becomes a thing of beauty, truly "enlightening" the world. There is a provincial nationalism that cannot but head up periodically in war, but there is a devotion to the American flag that makes for the liberation of mankind. And those who have been in bondage to the monarchs, castes and conventions of other lands realize it as native born Americans do not.

America is the last word in government just as Christianity is the last word in religion. And just as the defects in the religion grow out of Christians rather than their faith, so defects in government in this country are due to the fault of the citizen. The world does not need a new religion—what it needs is a more thorough appropriation on the part of the Christian of the religion he professes. Nor does America need a new form of government,—what it needs is a more faithful use of the forms and principles that have been handed down from the fathers.

These thoughts refresh the soul on the verge of departure to foreign lands. G. T. R.

SIT IN THE GAME

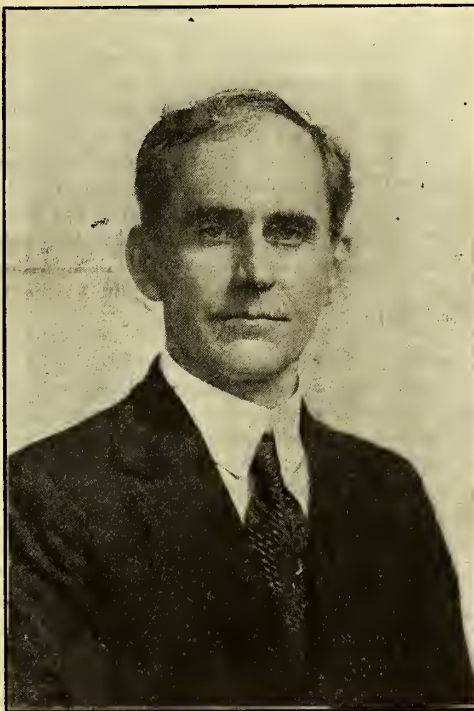
Perhaps it would be well to take immediate shelter under apostolic example to ward off any possible objection that might be found to speaking about sitting in a game. Does not Paul frequently speak of contests of various kinds, even referring to himself as a fighter that does not strike out blindly into the air? An accusation that the Savior lodged against the people of that day concerned their likeness to children playing in the market place, as they complained to each other that they were not willing to play the game.

It is not always easy to comply with the wishes of other people or to fall in line with the majority, and now and then a man decides that he will go his solitary way or join a little congenial coterie, whose ideas agree with his. While times sometimes come when there is nothing else to do but leave the main body, the actual history of the church shows that the great dissenters went out because they were thrust out. Luther ceased to be a member of the Catholic church, because he was ex-communicated, being led in the providence of God to open up anew the neglected way of faith.

But many strong leaders have left the church to which they belonged, because they never learned the lesson of co-operation, and it is safe to say that in the great majority of such cases it would have been better for them and for the church if they had remained where they were. The result is that they start a small denomination, whose distinctive truth is not sufficient to organize a great body of people, and when they die they leave a small group of churches to struggle along at a poor dying rate in isolation from the main stream of religious life.

When a man begins to ride a hobby or to allow the speculative turn of mind to supercede the normal and practical, he is in danger of losing the influence that his knowledge and experience would warrant. This is the chief objection to leaving a great denomination for a little handful of people who have become obsessed with one or two ideas.

Many years ago a Methodist preacher arose in North Carolina by the name of Calvin Plyler. He was wise, fervent and spiritually mindful, and his revival power was so marked that great meetings broke out wherever he went. Some of the most noted and efficient ministers in the state were converted under his ministry. But after a time, his mind began to run out after the speculative aspects of theology, and the interpretation of prophecy



REV. M. T. PLYLER
Presiding Elder of Durham District, Who is Now in London Attending the Ecumenical Missionary Conference.

Dulce et decorum est pro patria mori. Erected in 1897." As the writer was reading this inscription, an intelligent gentleman passer-by was asked the question: "How could Revolutionary soldiers occupy this building when it was not erected until 1897." He got this reply: "Excuse me, sir, I am a stranger here and far from Holland, and could not give you the explanation desired." After he had passed on the writer tapped his own head, remarking, "solid ivory," for it occurred to him that it was the tablet and not the building that was erected in 1897. The stone steps were worn half through, and all marks indicated that the building reached back to colonial days.

The sentiment was good. It is, indeed, sweet and comely to die for one's country. But it is also beautiful to live for it, and pay taxes for it, and strive to make it the country it ought to be. And America is the hope of the oppressed—no doubt about that. People of every nationality are on the boat, and it is interesting to hear them talk. One of them, a teacher going back to the near east, was talking to a young man yesterday. He said: "I am going back; not because I want to, but because I

after the Adventist fashion captured his thought. He found great satisfaction in following these lines of thought and pursued them keenly, until as an old man, ripe in experience and rich in Christian character he went home to heaven. But as soon as the speculative gained the ascendancy, his career as a great preacher of the gospel ceased.

He loved to talk about his theories to anybody that would listen. One day he sat in the writers study and expounded the course of events that would take place in the world at large and especially in Mexico for about an hour. Suddenly he stopped, and looking over the table, broke out in a grubb, genial voice with, "But you are not believing a word I am saying." "That's about the size of it, Brother Plyler. I greatly admire your fine Christian character and your capacity for speculative reasoning, but I think you know about the same about the future that anybody else does, and that is—nothing."

Don't be a come-outer. Stay in the game.

THE WORST HERESY

That one of the three great creeds known as the Atheanasian begins with these words: "Whoever will be saved, above all things it is necessary that he hold the catholic faith. Which faith, except one do keep whole and undefiled, without doubt he shall perish everlastingly, and the catholic faith is this." Then follows an elaborate analysis of such high things as no common mind can understand,—things that it took the greatest minds of the church three hundred years to define.

And because such things were beyond the mind of the common man, a refuge was credited for him in what was called *fedes implicata*. That is to say, his faith in the church implied faith in all that the church believed. The individual was saved by trusting himself to the church, which believed everything that it was necessary for him to believe. Protestantism does not accept the idea of *fedes implicata*, and heresy in its view is a very different matter.

P. T. Forsyth approaches the Protestant view with the statement: "But the worst heresy is mockery." It is bad enough to be a mountebank in things pertaining to the body, but the vender of worthless nostrums and cure-alls for the ills of the flesh is not in the same class with the charlatan that makes false pretensions in the things of the soul and claims to believe statements of which his mind can form no conception.

The worst of all heresy is that act of the mind which exalts blind force into a religion and worships it as a god. When a man looks out upon the universe and declares that immoral force is and ought to be supreme, he has denied the faith and become an infidel. The only hope for such is a radical change of view. From a state of mind, which accepts the universe as such and consents to it that it is good, he must come into an attitude of rejection and protest against such a world.

Heresy in the second degree is found in the man who would like to believe in a kingdom of righteous love but has not the courage to oppose the conclusions indicated by so many adverse facts and rise above them to a positive assertion that such a kingdom is eternally real. He is able to declare that, if righteousness and love are not of the very texture of reality, they ought to be, and he may go so far as to try to live as if they were. He may assert that, if Jesus Christ is not of divine quality, He ought to be, and he may even stake his all on the wish that such might be the case.

But faith has the boldness to declare that what ought to be is—that righteousness and love not only ought to triumph but most certainly will. This is the true confession of faith, and "whosoever would be saved must think thus."

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

TIME TO BE ALARMED

There is a wave of crime sweeping over the country which should alarm well thinking people and cause them to pause long enough to consider the reason for it. Here in the city of Greensboro, a prominent man was recently tried for abusing his wife and daughter, and a short while afterward the same man was tried with his stenographer and convicted, of immoral conduct, and still another case is pending in which he and a married woman of

some prominence are to be tried for having had criminal relations. Down at Monroe last week a young man of a prominent family was tried and convicted of assaulting a young lady school teacher while out automobile riding at night. In the trial of this young man it seems that it was undertaken to show that there was an organized band of young men in a town in Union county who had banded themselves together for the purpose of committing offenses of that nature. It is seldom one picks up a secular paper that he is not forced to read of some revolting crime having been committed.

There are reasons for all this. What are they? There was a time when practically all crimes of this nature were charged up to too much whiskey. We are constrained to believe that the present conditions are not chargeable to that source. We are led to believe that a mixture of gasoline and cylinder oil is to a large extent responsible at this time. We consider it a dangerous practice for a young man and a young woman to get into an automobile and take long rides into the country at night. Not so long ago the writer had an occasion to drive a considerable distance after nine o'clock at night. Along the way he passed at least three machines parked by the road side. In one of them was a colored man supposed to be the driver, waiting leisurely for the return of the couple that he was aiding in their crime. A few weeks later we were on the road at night looking for a stolen automobile, being accompanied by two officers of the law. A machine was seen by the road side with curtains drawn. The officers made an investigation. The curtains were thrown back and a flash light revealed a young man and a young woman in the rear seat in a suspicious position. The officers informed us that they were accustomed to such scenes as they ran into them practically every night.

The Advocate wishes to raise its voice in behalf of the young womanhood of this state, and earnestly protests against young girls being permitted to take rides into the country at night with young men. It seems that a great number of vultures hang around just to see what devilment they can get into, and just how many girls they can induce to surrender their lives into their hands. Surely "the net is spread in the presence of any bird." Beware, fathers and mothers. It will be too late when the worst has been done.

GREENSBORO COLLEGE

An enrollment greater than that of the past year which was the greatest in the history of the institution, is the prediction made by President S. B. Turrentine, of Greensboro College, in speaking of the prospects for the ensuing year's work at the college.

Although the exact registration figures for the ensuing year are not complete at this time, it is estimated that there is every indication that the enrollment for the year will exceed that of last year, which was the high water mark in the history of the institution which had an enrollment of 363, which included day students and those in the dormitories. Every effort is being made by the college to secure rooming facilities for those desiring to enter the institution.

The Greensboro College will open its doors for the work of the ensuing year on Wednesday morning, September 7, and the first faculty meeting of the new year will be held at the college Tuesday morning, September 6, at 10 o'clock. On Wednesday morning there will be a short chapel program, and announcements will be made at this time concerning matters of interest to the student body.

Several additions to the faculty during the summer have been made, and most of the members of the faculty during the past year will return to their work with the institution this fall. Several new courses have been added to the curricula for the coming year, including courses in chemistry and biology. The repertoire class for music teachers which will be offered by Professor Mortimer Browning of the music department, is one of the outstanding additions to the curriculum in music. Professor Browning has been spending the summer in New York City, where he has been studying under Mr. Percy Grainger, and has also been engaged in teaching music.

Work on the new Odell Memorial building, which is to be used as a music hall and auditorium, is progressing well. Work is being done in making improvements in the physical equipment of the college plant, and in having the premises ready for the fall opening.

EXALTED OPINION OF WHITE MEN

The editor of the Chicago Herald-Examiner grows sarcastic at the expense of his fellow countrymen, as he comments on a missionary's assertion that all of the natives of Africa look up to the white man. He thinks that the Bushman's self-respect might be increased by a visit to America, Listen to him:

"A missionary has just brought to this country four children of the Bushman tribe of Africa. This tribe, according to the missionary, wear no clothes and have an exalted opinion of white men, whom they call "Dada." They called the missionary "Big Dada."

"It is a pity the whole tribe did not come over. Any group of people that has an exalted opinion of white men deserves a free sight-seeing trip around the world.

"Of course, they would miss the greatest show that the white man ever staged—the spectacle of five hundred million Dadas at war with one another. But they would be in time to see 105,000,000 Dadas still in a state of war even after the war is over.

"They would also be in time to see two exalted white men slug each other with a million Dadas breathlessly awaiting the outcome. And they could watch the developments of Dada Stillman's exalted affairs, become acquainted with Dada Sims and Dada reformers and many other Dadas who are contributing to the exaltation of the white man.

"It would be a great educational trip for them. When they got back to Africa they might, perhaps, have an exalted opinion of Bushmen."

HARVEST HANDS AT WORK DAY AND NIGHT

The annual revival season after crops have been "laid by" marks a strenuous period in the life of the pastor on a country circuit. Some of these hard worked men are on the job continuously for five and six weeks, and even longer, preaching and attending services both day and night. Such prolonged campaigns tax the physical and spiritual resources of the best equipped of these faithful servants of the church. It is a task that leads men of apostolic zeal to long for rest when none can be had.

But this preaching of the gospel with unusual unction and zeal at stated periods in the country church, and the special invitation that is extended for sinners to repent and be converted, marks the most fruitful labors of the itinerant Methodist preacher. For only is the church itself quickened and new members added to its roll, but young people, who in later years become the very bone and sinew of our city churches and that constitute more than ninety per cent of our gospel ministers are converted in these meetings. All honor to these prophets of God, who walking in the ways of their fathers, are zealous to prove themselves in this great harvest time to be "workmen that needeth not to be ashamed." The great church as a whole and the people whom they serve should not for a single moment overlook the intrinsic and far-reaching value of their work to the Kingdom of God.

REV. J. E. GAY IS DEAD

News of the sudden death of Rev. J. E. Gay Tuesday, August 23, at 7:30 a. m., reached Greensboro just before the Advocate went to press. The cause of his death was heart failure. None of the particulars of his death, neither of the time and place of his burial are at hand at the time of this writing.

Brother Gay was one of the prominent members of the Western North Carolina Conference and was serving his third year on the Madison-Stoneville charge, where he has done very fine work. His going away will leave a big gap in the ranks of the Western North Carolina Conference. He has held important pastorates, been presiding elder, took an active interest in conference affairs, and for years has served with fidelity as treasurer of the conference board of trustees.

An extended sketch of the life of this faithful and effective preacher, who began his itinerant career in 1880 and now surrenders his commission without a stain on his escutcheon, will appear in an early issue of the Advocate.

Bishop Warren A. Candler, of Atlanta, Ga., celebrated his 64th birthday last Tuesday. The Advocate extends felicitations and hopes for many more birthdays for the bishop.

PEOPLE AND THINGS

Rev. D. R. Proffitt, of the East Greensboro charge, spent last week at Lake Junaluska.

Rev. T. A. Plyler assisted Rev. W. B. Thompson last week in a meeting at Union, on the Uwharrie circuit.

The meeting at Naomi, Rev. J. A. Cook, pastor, begins the fourth Sunday night in August. The pastor will do the preaching.

No man that comes to see us is more appreciated than Rev. J. A. Cook, of Randleman. He always helps a fellow over the hard places of life. He was in to see us Monday.

Rev. J. A. Cook was in a meeting at Old Union last week. Four professed conversion and two joined the church. Brother Cook did all the preaching in this meeting.

The formal dedication of the Orthopaedic hospital at Gastonia took place on last Thursday. Rev. P. T. Durham, D. D., of Emory University, delivered the principal address.

Rev. N. E. Coletrane, of Scotland Neck, and Sister Coletrane have been on a visit to friends and relatives in Greensboro for several days. The call he made the Advocate was appreciated.

Rev. G. A. Stamper, of Leaksville, gave us a delightful visit last week. He says that Leaksville is up at the top where she has always been, and that he will make a fine report at conference.

Rev. N. M. Modlin, pastor of the Denton circuit, held a meeting last week at Siloam, being assisted by Rev. A. C. Swafford, of Salem. The people were greatly pleased with the preaching of Rev. Mr. Swafford.

Rev. Ernest Clegg, of the Tar River circuit, has been assisting in a series of meetings at Mount Zion church on the Pittsboro circuit, and the Record says that he has been delivering able sermons. This is Brother Clegg's home church and he is a prophet with honors in his own country.

Rev. D. P. Waters is being ably assisted by Revs. Clifton Ervin and Arthur Kale, ministerial students at Trinity College, at Centenary church on the Mooresville circuit. Much interest has been manifested in the meeting and a number have professed conversion.

Rev. J. Herbert Miller, the modest young pastor of Calvary church, Wilson, and who is the Epworth League editor of the North Carolina Conference, has been on a visit to his old home in Perquimans county. Brother Miller is one of our young men who has not reached his goal, and is always at work endeavoring to make things go where he happens to be, and he has so far succeeded.

Rev. H. M. Eure, of the Rich Square circuit, has just closed a very successful meeting at Pinners church. He was greeted by large crowds and the interest grew from day to day. The local paper at Rich Square says: "The Methodist church here may well consider themselves fortunate in that they have such a man as Mr. Eure for their pastor, for we doubt if there is a man in the conference who is more able to expound the gospel than he."

Rev. A. P. Ratledge, our pastor at Elkin, and who in company with Revs. A. L. Stanford, C. M. Pickens and E. R. Welch are touring Egypt and the Holy Land, writes the Advocate under date of August 1 as follows: "We shall be in Jerusalem and environs for one week. We go to the Jordan and the Dead Sea tomorrow by automobile and leave next Saturday for Cairo. We are having a great trip. I am enjoying every day."

Rock Springs Camp Ground at Denver, Lincoln county, was the Mecca for Methodist people in all that section of the country last week. The meeting opened on Thursday, August 18th, and continued through Sunday and into last week. Thousands of people attended the services and from all accounts it was one of the greatest meetings ever held at that old camp ground. One of the most interesting features of the meeting was the illustrated lectures for the children given each morning by Rev. W. E. Poovey, pastor of Central church, Shelby. The following preachers were in attendance during the progress of the meeting: Presiding Elder Jordan, of the Shelby district, Revs. W. B. Shinn, W. B. Davis, T. C. Jordan, Jim Green, M. T. Hinshaw, A. Burgess, W. F. Elliott, J. A. Bowles, W. E. Poovey, George Clemmer, Dwight Brown, John Green, J. O. and Clifton Erwin. All of these ministers participated in the services. Rev. J. R. Walker is the pastor.

Rev. O. P. Ruth, pastor of the New Hope circuit, held a meeting last week at New Hope. Brother Ruth did the preaching.

Rev. W. F. Craven and family, of Mount Olive, were visiting in Randolph county last week. Brother Craven is a native of that county.

Rev. D. R. Proffitt will be assisted in a protracted meeting next week at Holt's Chapel by Rev. A. Burgess, of Proximity.

On August 18th at the home of the bride, Miss Effie Cox, of Mt. Gilead, and Mr. Charles Giles, of Marion, were united in marriage, Rev. W. H. Brown, the bride's pastor, officiating.

Rev. W. B. North, D. D., that splendid preacher-pastor of the Burlington saints, and family are spending a much-deserved vacation at Connelly Springs.

The Advocate is pleased to note that Rev. H. B. Porter, of the Siler City charge, who has been confined to his home with a case of influenza, is very much improved and will soon take up his work again.

Rev. J. E. Gay, pastor of our church at Madison, was a delightful visitor at the Advocate office last week. Brother Gay is very close to the heart of this writer. He was our pastor at old Brevard Street, Charlotte, when we joined conference.

Bethel camp meeting in Cabarrus county came to a close on Sunday night. Rev. J. H. Armbrust, pastor of Spencer Memorial church, Charlotte, did the preaching. On Sunday morning a movement was started for the purpose of erecting a new church building, and the sum of \$6,000 was raised as a start. The meeting was very interesting and successful.

Rev. H. C. Sprinkle returned last week from Southside, Winston, where he had been assisting Rev. J. A. J. Farrington in a meeting. The meeting was highly successful. Brother Sprinkle reports that Brother Farrington is in good favor with his people. He came down and preached two excellent sermons at Centenary while the pastor was away.

Rev. G. T. Bond, our good friend who serves that excellent Spring Garden congregation, this city, is keeping house alone these days. Mrs. Bond is over in Virginia visiting relatives and friends. We are sorry to even suggest that Brother Bond sent Sister Bond away to keep from giving us that chicken dinner, but it looks rather suspicious.

Rev. S. B. Turrentine, D. D., president of Greensboro College, returned last week from New York, where he had been observing the workings of college administration at Columbia University. Dr. Turrentine is very enthusiastic about what he saw and heard, and Greensboro College doubtless will reap large results from the experiences of its president in the metropolis this summer.

Rev. W. B. Thompson, pastor of the Uwharrie circuit, is in a meeting this week at Concord. The fourth quarterly conference for the charge was held at this church last Saturday and Sunday, and was characterized as a most auspicious beginning of the meeting at was to continue through the week with Rev. A. C. Gibbs, of Ashboro, to do the preaching.

We acknowledge with appreciation the reception of the following: "Rev. and Mrs. W. R. Ware at home on the thirty-first anniversary of their marriage Thursday, August twenty-fifth, nineteen hundred and twenty-one, at the Methodist parsonage, North Wilkesboro, North Carolina. Allie Driver Brown, William Reynold Ware." The Advocate extends its best wishes and sincerely hopes that these good friends will have many more anniversaries to celebrate before any separation occurs.

The Pleasant Grove camp meeting near Monroe is in progress this week and the attendance reminds the old people of the years gone by. There are twenty-five preachers in active service in the Methodist church who have gone out from Union county, and it had been planned to have all of them present Sunday in a reunion service, but it was possible for only five of them to be there, Revs. E. K. McLarty, H. C. Byrum, B. F. Fincher, J. F. Moser, and S. E. Richardson. Bros. McLarty and Byrum did the preaching Sunday. That was one place this writer was anxious to be, but in the absence of the editor it has fallen to our lot to do double service here, and in the absence of one of the pastors from the city we are trying to "fill in" for him, hence it was impossible to be at old Pleasant Grove. We are beginning now to plan to be present next time.

Rev. R. D. Sherrill, the quiet and unassuming pastor of Main Street, Reidsville, has been spending his vacation over in Iredell.

Rev. G. B. Perry, the wise pastor of the church at Selma, and his daughter, Mrs. A. L. Davis, of Burlington, were welcome callers at the Advocate office Tuesday.

Rev. T. A. Plyler, pastor of the Deep River charge, is preaching this week at West Bend, one of his churches not far from Ashboro. The meeting began last Sunday with prospects of good success.

Rev. N. R. Richardson delivered a splendid sermon to the members of the Junior Order, United American Mechanics, who attended services in a body at First Street Methodist church, Albemarle, on Sunday night, August 14th.

Rev. S. W. Phillips, of the Elizabeth charge, in the Rockingham district, has recently held revival services at Purdies church and also at Union. The immediate results were four received on profession and one by certificate. Brother Phillips is now engaged in a meeting at Blanden Springs church.

It has been necessary to suspend work on the new church building at Siler City for lack of material, but we learn that work will be resumed at an early date and that it will be pushed until fall, when it is expected that the basement will be ready for use. This new house of worship will be one of the best in that section of the state.

The Advocate is in receipt of the following appreciated invitation: "The members of Marvin Methodist Episcopal Church, South, Pineville Circuit, Charlotte District, give you a cordial invitation to be present at their Home Coming, August 28, 1921." Sorry that it will not be possible for the Advocate to be represented on this glad occasion.

Rev. S. E. Mercer, pastor of Calvary church, Durham, has been delighting the large congregations that have assembled at Smith's church on the Rosemary charge, where he is assisting Rev. C. M. Lance in a series of meetings. Up to Saturday there had been about twenty conversions. The meeting continued into this week.

Mr. D. B. Coletrane, of Concord, and who is chairman of the Board of Publication, dropped in on us last week. He was returning from an extended automobile trip through the battlefield of Virginia and on to Niagara Falls. It was a joy to us to have the pleasure of having Brother Coletrane in our office. If every Methodist in the state were as much interested in the future of the Advocate, its success would already be assured.

Rev. M. T. Plyler, presiding elder of the Durham district, is now on the high seas on his way to Europe. He is a delegate to the Ecumenical Missionary Conference and will deliver an address before that body. The Advocate will publish his address in its issue of September 23rd. Bro. Plyler will also furnish several articles descriptive of his trip and experiences during his trip. The first of these will be published next week.

Rev. J. C. Williams, the increasingly popular pastor of the Millbrook circuit, in the Raleigh district, was in to see us for a few minutes last week. Brother Williams was here to remove Sister Williams from the Richardson sanatorium, where she had been recovering from a severe case of influenza for several weeks. She was taken out in the country to her old home. He reports that he had just closed a most successful meeting at Soap Stone, on his charge, during which there were nine received on profession of faith. Brother Williams is closing up a four-years' pastorate at Millbrook and it has been the best four years in the history of that charge. We are informed that the official board will ask that he be returned for the fifth year.

Rev. A. R. Bell, the live-wire pastor of the Ansonville charge, is in the midst of his revival meeting season and reports from down that way indicate that he is meeting with great success. Up to last Sunday he had received twenty-four on profession of faith and other meetings are still to be held. Brother Bell has been assisted by Revs. J. J. Edwards, J. E. McSwain, and L. M. Hall. All these brethren rendered fine and acceptable service. Rev. J. A. Sharpe, of Calvary, Charlotte, is to be with Brother Bell at Mount Vernon next week and in September Presiding Elder Boyer will assist him at Cedar Grove. Brother Bell is doing a fine work down on the Ansonville charge and we understand that his people are anxious for his return for another year.

FAITH AND GOD

By C. B. Houck.

"By faith!" How much these words mean and have meant, one needs only to reflect, for a moment, back over the battle scared pages of history. These words stand out so pre-eminently in the history of nations and in the lives of the world's greatest men and women that to blot them out, if that were possible, would leave the world astonished how so many wonderful deeds have been accomplished. They are the key words that have unlocked the dark hidden mysteries of the past and brought forth out of these dark mysteries new civilizations and new peoples, who have been brought from the lowest to almost the highest state of development. How? By faith—faith in the great tasks of reclamation, inspired by the consciousness that God was in it all. Why we should stand, with folded arms, and still wonder how so many great things are done—unreasonable things, we say, is a thing incredible; for Jesus said, in a conversation with His disciples one day, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Luke 17:6.

We stand too often with uncovered heads eulogizing the wonderful deeds of men, forgetting to give God any credit; for we are told, of ourselves we can do nothing. Men perform wonders. How? First, by faith in themselves, their skill, their ingenuity that they will be able to accomplish the task. This faith in one's self is very closely related to faith in God. By faith in our own selves, we couple ourselves to a more wonderful faith in God; and hence, by combining these two faiths we are able to pass the impassable, overcome the impossible, and conquer the unconquerable. Unmindful though men may be of God's help, He, nevertheless, is the engineer of their plans, provided their plans and purposes are not contrary to His divine will. He reaches out His hand to men of faith, and He has always done so; for faith and God go hand in hand. God's purpose is thwarted when men's faith die. By faith we live together and believe in a supreme being, a God, who is high and over all; but when man loses his faith in human beings, in his fellow man, he loses his faith in God. A man's faith is what makes him hold on to his task with unrelenting hands and not give up in despair. If he is a true man, he is ever mindful of something ahead—something invisible, something prompting and urging him forward. His duty? Possibly so, but nevertheless he goes forward by faith.

I wonder if there is any more beautiful tribute to man in the Bible than this: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: For he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible." Hebrews 11:24-27.

Could there be found in this great nation of ours a man with even half the wealth and opportunities that Moses had, who would be willing to turn them aside, because by faith he saw something greater in life than the possession of these worldly riches and power? No. The two master passions, money and pleasure, hold such sway in the hearts of men today that scarcely any are willing to sacrifice them to follow their real mission in life. The slogan of this generation is more money and more pleasure. Any contrivance for bringing pleasure, no matter how shameful or debased, are accepted with rapacious eagerness. A danger signal hanging over the track a little farther down the way reads, "Go slow—danger ahead." But the danger signal is not heeded. The pleasure seeking multitudes go on tumbling and plunging into the dark abyss of sin, to a depth immeasurable, and from whose demonish fingers they will never be able to extricate themselves. But they do not go this way by faith; they go by pleasure.

Martin Luther, the leader of the German Reformation, the man who fought so hard and gave so much to save the church of Christ, declared that the just shall live by faith. There must be something more wonderful than we can comprehend in the implications of these words. The one great thing wrong with our people today is the lack of faith. Even the older people of this generation seem to have

lost, in a great degree, the faith that they once had. A few years back men would ride for miles horseback, in buggies, or wagons with their families to spend the night with their neighbors to talk over interesting subjects and the problems of the day, because they believed in each other; they wanted to help each other; they had faith in each other. But now that good neighborly spirit seems to have given way to a selfish spirit, an unneighborly spirit. Men have not the faith that they ought to have in each other. Like the canker-worm destroys the rose, a spirit of disbelief is destroying the lives of our people. Its venomous poison is eating at the very heart of our nation. The younger people of today, the majority of them, do not seem to believe that there is such a thing as faith, and what they do have is so skeptical that it would almost be better not to have any at all. Men of today read of the men of faith, men of high ideals in the past as though they were heroes in some fairy story. The men who have carried the responsibilities of states, of nations on their own shoulders and led their people to success have been men of faith.

What we are in most need of today, amid so many discouragements and disasters, is faith, faith in God and faith in our fellow man. By faith we must look through the dark clouds of mistrust, greed, lust, and selfishness to a brighter day, when people will have more faith in God and more faith in each other.

THE DISARMAMENT CONFERENCE

By G. B. Winton.

There is reason to believe that the American government issued the call for this conference only after the public sentiment of the country in favor of it had made itself definitely felt. This is as it should be. It was thus that we entered the world war. In the same way we should probably have entered the League of Nations, had not political disputes confused the public mind. It is to be hoped that the American people will not again allow themselves to be frustrated. They should press this conference home to the full tale of the advantages possible from it.

Two facts stand out as paramount in connection with the call for this conference. One is that the sentiment that brought it about is the same that led to the establishment of the League of Nations—a desire to avoid future wars. Relief from taxation figured in the matter, but it is not the main motive. The American people have still enough of idealism to disregard sordid considerations when in the presence of a great moral issue. It is significant that some of our public men who opposed the League of Nations are prominent in favoring a joint movement toward the limitation of armaments. This their apology to the idealism of the country, to the mothers whose sons died in battle, to the injured and suffering veterans who are dying still, dropping off day by day from the effects of gassing and of cruel wounds. Having kept us out of the League of Nations, they wish to put us into something that, as they hold, will serve the main purpose.

The other significant symptom is the eagerness, the almost pathetic delight, with which our invitation has been received by our former allies. Their struggle for peace has been almost as desperate as was their struggle in war. They are needing us now much as they did in the bitter days of March, 1918. Hope of victory without our aid has not yet died, but victory with us will be infinitely easier. They have missed us from the table around which sat the men who were grappling with the problems of a devastated world. We still remain away. But at last we say to them, "If you will come to our table we will talk over at least one problem with you." The answer is a wild rush to accept.

Corresponding to these two phases of its initiation are two dangers that the proposed conference must run. The first of these is that American members may seek to make the conference a permanent body which shall rival and perhaps supplant the League of Nations. What could our guests of other chancelleries say or do in the presence of such an effort? They are members of the League. They have subscribed to its covenant, which expressly sets aside all other compacts of like kind or design. The objects of the League are so comprehensively stated in its charter that another international association could not possibly be devised that would not trench upon them. How unfair and how fraught with danger it would be for us to seek to turn a consultation concerning one

specific international problem into a rival to the League already indorsed and shared by all our associates, one need not point out.

The other danger is that the public sentiment which brought about this call will relax, now that the conference is assured. Eternal vigilance is still the price of liberty. Eternal pressure of public sentiment is the price of action by our public servants. There is reason to believe that not a few of our citizens have been chagrined to find that their votes of last November were taken as a mandate against the League. If it is true that they have failed thus of their purpose once, they had better see to it that this time no mistake is made. Every Christian pulpit should speak, every church editor, every gathering of church people. For this is a matter that highly concerns the churches.

Other forms of urging the views and wishes of the people should be employed. On the whole question the New York World pungently says:

"Without the pressure of public opinion the conference is certain to lose itself in international intrigue. Senator Borah stated the case concisely when he said that the moment public interest dies down the cause of disarmament will die. That is inevitable. No real leadership can be expected from any of the five governments, including that of the United States, except insofar as popular sentiment compels leadership, as it did in forcing Mr. Harding to call the conference. No agreement will be reached in regard to anything if ambitious politicians are permitted to play fast and loose with more or less fictitious national jealousies when the conference meets."—Arkansas Methodist.

IMPRESSIONS OF "DRY" AMERICA

By A. J. Cook, South Africa Delegate to the Fifteenth National Congress Against Alcoholism.

The Rev. A. J. Cook, of Cape Town, South Africa, who was sent as a delegate to the Fifteenth National Congress Against Alcoholism, held in Washington last September, and who subsequently went on a tour of investigation through the States, has now returned to Cape Town, and is lecturing, under the auspices of the South African Temperance Alliance, on the results of his American trip. Mr. Cook is the chairman of the Executive of the Alliance, and is expected to take a prominent part in the forward movement towards the securing of prohibition in that land. Mr. Cook writes:

"During my tour I traveled approximately 7,000 miles by rail and motor, visiting some twenty-four cities in the States, besides a visit in Canada. I traveled often incognito, making it my business to see both sides of the question, and although I was constantly looking for drink and for drunkenness, I have to record that in all the states I did not see half a dozen men visibly intoxicated. Meanwhile, I interviewed all and sundry—governors and judges, police and prohibition enforcement men, hotel-keepers and waitresses, business heads and labor leaders, newspaper men and social workers, superintendents of hospitals and of jails, taxi-drivers and elevator men and negro servants—and their universal testimony to the benefits of prohibition was almost monotonous. I found a great amount of violation of the liquor laws, and noticed some serious weakness in the permit system and other methods, but the general impression was that the enforcement officers are gradually perfecting their machinery, in spite of very inadequate provision. Liquor of sorts, and at price, is obtainable in considerable quantities, but under such difficulties that the amount consumed is very small compared with the saloon days. There does not appear to be any alarming increase in the addiction to drugs and other poisons, although such problems have to be faced. In spite of the world-wide wave of crime, there is a remarkable decrease in the number of inmates of prisons, even in such places as New York and Chicago. I am writing up in detail the remarkable facts I have gathered from personal observation, and am prepared to show not only the wonderful decrease of drunkenness and crime, but the benefits from the point of view of health and social welfare, as well as economics. Even vine farmers are prospering amazingly, and hotels are infinitely better off without their bars and, meanwhile, a generation is growing up without the taste or desire for alcohol. The Eighteenth Amendment will never be altered, and the party that ventures to aim at a wine and beer license will, de facto, commit political suicide."—N. Y. Christian Advocate.

THE BIBLE AS TEXTBOOK

By Rev. J. E. Gau't, D. D.

I am positively and constitutionally opposed to denominationalism being taught in our public schools. That is the work of the Church school. But I am not only in favor of the Bible being taught and adopted in our public schools, but hope to be able before I die to create a quiet sentiment in favor of it. Yes, if I were a millionaire, I would spend time and money for this purpose and in this would feel that I was really serving humanity well. The Bible is the only book that Jesus recommended to be searched daily. He said: "Search the Scriptures, for in them ye think ye have eternal life and they are that testify of me."

He said this because man is an immortal being with immortal interests and because the spiritual is the higher and better manhood. The Bible deals with questions of life and immortality. Yes, and our greatest educators say the Bible is the most perfect piece of literature from every angle that has ever been written. It is the product of the divine mind.

From it other books borrow their truths, and to it every other writer looks. It is God's message to the human race, and in it we find the truths of the eternal verities. Our constitution is founded upon the principles and doctrines of the Bible.

Every law we have, either in the States or nation, that is worthy of our great republic is founded upon the truth as taught in the Bible. The principles of truth and right as taught in the Bible are not only the foundation of our government, but if lived out in human lives will solve every political, economical, social domestic, educational, financial, physical, national, and world problem.

We are spending millions trying to elect a party, to enact laws, enforcing laws, creating offices, appoint men, offering suggestions and pacts. But in the face of it all men are still fighting, defrauding, profiteering, swindling the government, openly and above board violating not only the law, but in many instances the Constitution itself. Did you not read a few days ago where it was said that Germany was telling the United States to go to the deuce? Germany changed the life of her people in a single generation because of what she taught in her public schools. I say positively that our national life can only be changed for the better and the best by adopting the Bible as a standard textbook in our public schools, for it is this book alone that we can find the true principle of life taught.

I defy anyone to find a single thing in the Bible that does not make for a better individual, a larger, unselfish, and a more useful life, a better nation, a better world. You cannot legislate men into harmony with right, which is in harmony with God. We are wasting time and money. Spending our energy in the wrong direction. I do not mean that we do not need law and law enforcement. The Lord knows that men will have to be arrested, tried, convicted, and sentenced as long as the devil lives; but the thing I am saying is our children ought to be educated according to the principle of right and that the Bible is the only book that contains these truths.

If this be true (and I defy anyone to successfully contradict it), then as a Christian nation we ought to put the Bible in our public schools.

I know some will say this would be unconstitutional, that the Constitution guarantees freedom to all; but teaching the Bible is not teaching denominationalism. It is teaching "the truth as it is in Jesus Christ." It would be no more unconstitutional than the adoption of any other book. Yes, I am glad that the Constitution does guarantee religious freedom, and it ought to guarantee to every child in America that in its education it shall know the truth about man, his origin, life, God and heaven, hell and the future that awaits him.

It is the child's birthright to know of his Creator and the plan of life given by the Great Master Builder. Do we believe in God and accept his teachings? Then why not put his Word where it will affect our young life and help them build according to God's blue print of life?

I know of but one denomination that would object to adopting the Bible as a textbook, and that denomination has its headquarters in Rome. The time has come for the United States to run her own affairs and see to it that every man or woman who in any way would interfere with blood-bought, free America in carrying out her plans of freedom, lib-

erty, democracy, and Christianity shall not only not make any of our laws, but will have to become thoroughly Americanized or move on and out. Let's see to it that the ones who enjoy the freedom, wealth, and protection that the United States guarantees its citizens shall help to preserve these. America is a child of Providence. The Pilgrim Fathers did not just happen to land on American shores. God was in it and foresaw the time when the world would have to be saved from despotism and autocracy. So he, God, landed a few Christians to begin a nation for the above-named purpose, for only a Christian nation could have struck the blow that gave freedom to all the world. America struck the fatal blow, saved the world, and thus immortalized her name. The very principles that moved us to give of our means and lives to guarantee liberty to all the world are taught in the Bible, the Book I am pleading for to have it adopted as the standard textbook in our public schools.

America's work is not yet finished. As she crushed the military powers of the world, so she must give herself to the task of destroying the kingdom of Satan, the enemy of our souls. This is our supreme opportunity, and if the United States fails to take advantage of it we will be a nation of history only, and as the world questions of the future arise we will neither be consulted nor represented. The Jews had their one supreme opportunity of giving the gospel of Jesus Christ to the world, but refused to do so. They crucified their Lord and took matters in their own hands, and you see the results. They are not only wanderers on earth without any place they can call home, but in the Peace Conference they were not represented. O America, what an opportunity, what a responsibility! May the Lord God of heaven and earth guide our national life and help us to carry out his plan to all the world! The future of America depends upon her attitude toward God and acceptance of Him and his Word. As a nation or individual we live in proportion to our service to humanity. There is but one way to serve God, and that is to serve humanity.

I am making this appeal for the millions of children who are born and reared in unchristian homes and for the future of our government. A government is no stronger than its citizenship, its citizenship is no stronger than its education and training; its education and training are no stronger than the books and principles taught. All right; other books come and go, but the Bible grows richer, fuller, and more powerful as the years pass on. It is the only Book that can stand the test of time and generations because it brings us an eternal message, a message of the soul. I believe that the Bible in our public schools would change our national life and set us right on every question in less than a generation. Has not God promised to guide the nation that trusts Him? Hear what the Bible has to say on the subject: "Blessed is the nation whose God is the Lord." "Righteousness exalteth a nation, but sin is a reproach to any people." "Come, now, let us reason together, sayeth the Lord." "Heaven and earth shall pass away, but my word shall not pass away." These Bible declarations carry a meaning as big, powerful, and lasting as life, death, and eternity. Let us look well to our future citizenship.

Seffner, Fla.

THE OVERLOADED MAN

In the good old days of Methodism, when the circuit rider had twenty appointments, he did little else than preach. In order to fill all his appointments he had to preach on many week nights. Incidentally, as he rode from neighborhood to neighborhood, he visited among his people, but it was practically impossible for him to visit in all the homes. His opportunities for study were limited, but he needed only one or two new sermons a month, and, as he was sent to a new circuit almost every year, twenty-five to fifty sermons were sufficient for a lifetime. By preaching often from the same texts he became a strong preacher. One who knew Bishop Marvin well has said that the Bishop made his great reputation as a preacher on about twenty sermons.

Now the pastor is literally a beast of burden. He must have each week two new sermons. If he is suspected of preaching an old sermon he is discomfited and called lazy. Then he must have a sermonette for prayer-meeting, and be prepared to discuss the Sunday school lesson and the Epworth

League topic. He must also have lectures on popular themes and addresses for special occasions. If he fails to visit all of his people once a quarter he is pronounced a poor pastor. He must be ready to visit all the sick and officiate at numerous funerals and weddings.

He is expected to know all about his Sunday school, Epworth League, Woman's Missionary Society, and be on good terms with the Boy Scouts, Y. M. C. A. and other organizations. While his stewards may help, still the pastor is held responsible for the collections and for leadership in building churches. Then every annual conference secretary and connexional officer writes him with special requests three or four times a year. Last but not least, the editor of his conference organ expects the pastor to promote the circulation of the paper. Of course, he must read a dozen papers and reviews and all the new books, and be prepared to discuss every subject from farming to bolshevism.

In order to be half-way human he must cultivate the acquaintance of his own family, assist in various domestic affairs, and he is subject to interruptions at all times and by all kinds of people, from the tramp to the committee of citizens, who seek favors or advice.

He must study, pray, and be good-natured and religious under all circumstances. The wonder is that he can do and endure so many things and still be sane and loving and kind.

When all of these duties and activities are considered, the work of a faithful pastor seems overwhelming. And yet how can he omit any or many of these things? He must be about his Father's business and that touches every side of human life. To be sure, his stewards and other laymen help, and, in some instances, relieve him of the financial burden, but even then he must keep his hand on all these activities in order that they may be spiritualized and rightly related.

We should be profoundly glad that there are men, called of God and helped by the State, who can, on meager salaries, endure all these things. A faithful pastor must be the hardest-worked man in his community, and yet, with divine help and the co-operation of the best men and women in the world, these pastors are happy and do not complain. Let us pray more for them and co-operate more fully to establish the kingdom of which they are the human representatives.—Arkansas Methodist.

NO NEED FOR THE KU KLUX KLAN

We know nothing of the Ku Klux Klan except what we have read concerning it in the public prints. It is a secret national organization which lays down as conditions of membership belief in the tenets of the Christian religion, the maintenance of white supremacy, and the principles of a pure Americanism. It professes to operate entirely within the law and to use its influence for the maintenance of principles that all good citizens hold to. But we cannot believe that such an organization is needed today, or that it can accomplish its aims properly in the way it proposes to operate. The very fact that it is a secret organization imposes upon it an unnecessary burden in the suspicion that will inevitably connect it with various lawless acts throughout the country; and its name will at least suggest that it is related to another organization that grew up out of peculiar conditions and that finally disintegrated because of the excesses that were committed in its name. We believe that all the things that are worth while in our national life can be attained in other and better ways, through other organizations that do not labor under the disadvantages of the Ku Klux Klan. Instead of promoting the interests for which it professes to stand, it seems to us there is every reason to believe that it will make their attainment harder to realize. We have no means of knowing to what proportions the organization has grown, but we cannot believe that it will make a strong appeal to the level-headed, clear-thinking men of the nation, who realize the problems of our present social order and who are working without stint to solve these problems according to the principles of righteousness as taught by Jesus Christ. We look to the church rather than to the Ku Klux Klan or any other organization for the leadership in the establishment of all those aims that all good citizens ought to be interested in.—New Orleans Advocate.

THE FALLEN OAK

(On the Death of Dr. Weaver.)

By H. C. Sprinkle.

I came, a youth, from ragged hedge,
And, timid, looked to see,
With upturned eyes, from forest edge
The forest's sort of tree.

With bated breath and 'stonished look,
I scanned the timbers, all.
And lo there stood, in quiet nook,
A giant, strong and tall.

I bared my head. The breez's spoke
In music sofe and clear:
"Behold the mighty towering Oak,
The Oak that knows no fear."

This prince had braved full many a storm;
Cold, heat, wind, rain, and all
But served to give him stronger form.
I said: "This tree can never fall."

There came a time in stillest night—
No softest breeze did blow—
All voices hushed, 'mid dim star light—
When nature laid him low.

The vision came another day:
I saw a stalwart form;
His face like mirror did portray
The peace that calms in storm.

Uplifted brow and massive mind,
A big and humane breast,
A heart with love for all mankind,
That e'er could stand each test.

On Sabbath day, in simple style,
He could the message tell,
Which his own life did prove, erstwhile,
To meet all needs so well.

In humble home, 'mid circles low,
In Church's councils high,
His Master's life he dared to show,
Ne'er duty pass-ed by.

A life so full, so strong, so great!
A man so loved by all!
Must that life merge the untried state?
Must that strong body fall?

His conscious self has reached that shore,
He went with not a fear;
Loved ones and Christ had gone before,
He followed, full of cheer.

FRIENDSHIP CHURCH

By Clara Owings Black.

"Well, honey, I don't reckon you've ever seen the old church, out at the aidge o' Chesterton—the one they call Friendship church, fer it's been done away with these many years; it was an old lan'mark fer years afore your time. Many's the time I've been there when I was growin' up, fer pa's sister, Aunt Maria, lived in town and belonged there, an' I used ter go to church with her every time I come to visit her.

"I used to see lots o' funny things that nearly made me laugh out loud, but I didn't do it, fer the preacher would 'ave called my name out; but lookin' back at it now, they don't seem so funny. You see, I long sence found out that they were just plain, well-meanin' folks, an' while it 'mused me ter see Brother Alden, an' Sister Potter, an' Uncle Jonas Gibbs each one take a big pan o' water an' a towel an' go around washin' people's feet right in meetin', yet I know they was good people an' even ef they didn't look at religion jest like you and me, there wa'ant nothin' the matter with what they did an' the way they lived.

"A funny thing happened one Sunday; I reckon I must 'ave smiled, but 'Lizabeth Avery settin' next to me was the one was rebuked by good old Brother Spencer, the preacher. Poor soul, he's been gone to his reward long years ago an' his tombstone lays moulderin' in the grass of the graveyard close by the place where the church once stood. Him an' his wife, Aunt Nancy, never missed a meetin' in fifteen year I guess, unless one of 'em was sick abed

or a big storm that made the crik raise so he couldn't git there.

"But 'the funny thing' I was going to mention. Oh, yes, I most forgot, thinkin' about the dear old people.

"One Sunday mornin' he was readin' one o' the hymns an' when he come to the second line of one o' the verses he looked outen the winder and what he saw he read in the place of the second line:

"Let us all jine in singin' hymn 257.
'Jesus my all to heaven is gone,
There goes a horse with a saddle on. Brother
Smithson, I believe it's yourn.'"

"We smiled, as we turned to look outen the winder, too, and the preacher went on:

"His track I see an' I'll pursue
The narrow way till him I view."

"By that time Brother Smithson had gone out to tie up his loose horse, while the rest of us riz up to sing.

"Lizabeth Avery an' her sister, Jane, got so tickled they jest giggled and giggled like young folks will, an' the preacher hadn't any more'n got started on his sermon when he noticed it, so he jest stopped an' said, 'Once on a time there was two girls that had the giggles; they laughed, an' they laughed, till they nearly died a-laughin', they was so tickled.'

"By that time both girls were soberin' up, thinkin' they was in a tight place, an' in less time than it takes to tell, they'd forgot they wanted to laugh; an' the minister said, 'Yes, they was so tickled, they nearly died, but jest before they died, they got better.'

"An' he looked down at us girls real solemn like, an' then he went on with his sermon. Well, we didn't laugh any more that mornin' an' to this day, when I'm in a tight place of any kind, I think o' what ol' Brother Spencer said, 'Yessir, they nearly died, but jest before they died, they got better!'

"I reckon it's pretty true. I found it so lots o' times an' with lots o' people, that the terribul thing that is about to happen doesn't happen after all, an' many a time the storm splits jest before it gits to us. That thought has helped me over a heap o' predicaments in life, an' I allus think o' the good ol' brother who said it, back in Friendship church." (A sketch from real life.)—Northwestern Christian Advocate.

REV. CHARLES WESLEY ROBINSON

Rev. Charles Wesley Robinson, a faithful itinerant Methodist preacher, left earth for heaven from his home in Clayton, N. C., on April the 8th, 1921. He was born in Montgomery county, N. C., September the 17th, 1858, and was the son of J. M. and Eliza Robinson.

When but a mere boy he was converted and united with the Methodist Episcopal Church, South, and lived the "white flower of a blameless life" until his translation. On December the 16th, 1892, he was married to Miss Rosa H. Chandler, of Caswell county, N. C., and who with one son, Horace W., survive.

He was received on trial into the North Carolina Conference, at the session held in Reidsville in December, 1886, and served the following charges:

Yanceyville circuit, junior preacher, one year.

Winston-Salem, Burkhead, two years.

Plymouth station, three years.

Morehead City station, four years.

Pittsboro circuit, two years.

North Gates circuit, four years.

Snow Hill circuit, one year.

Tarboro station, two years.

Warrenton circuit, three years.

Central church, Raleigh, one year.

Granville circuit, four years.

Clayton station, three years.

Jonesboro circuit, three years.

Siler City circuit, two years.

The last charge to which he was appointed was the Jenkins Memorial, Raleigh, but after serving only a few months his health became so impaired that he was compelled to ask for a release from the charge, and at the conference that fall he was granted the superannuate relation.

When he was relieved of the Jenkins Memorial charge he moved to his home in Clayton, where after months of great suffering, his spirit took its everlasting flight to the realms of eternal bliss.

Brother Robinson, first of all, had a real experimental knowledge of the things of God, in a clear religious experience, and carried about with him continually the "marks of the Lord Jesus." The

people everywhere took knowledge of him, that he had been with Jesus.

He was a diligent student of the Word of God, which made him a strong gospel preacher, bringing to the people out of the Bible "things new and old."

On every charge that he served he had "souls for his hire and seals to his ministry"—sinners were converted and believers were built up in the faith of the gospel. We had no more faithful pastor among us than Brother Robinson, for he was at home to all classes and conditions of people, and was always ready to "weep with those that wept and rejoice with those that rejoiced."

What Christ said of Nathaniel could have been said of him, "Behold an Israelite indeed, in whom is no guile." I was honored with a very close friendship with him for many years, and in all our association I do not recall that I ever heard him speak an unkind word about any one, but he possessed to a very great degree that "charity that thinketh no evil."

As "pastor in charge" he always looked faithfully after every material interest of the charge, never forgetting that his "vows were upon him" and that the "King's business" requires that a man shall be faithful.

As an ambassador of the Lord Jesus Christ he was always very careful to observe the properties of life, in the neatness of his dress, the purity of his speech, and the bearing of a gentleman, so that the "gospel be not blamed," and that he might magnify the gospel that he preached.

He has transferred his membership to the great conference above, where he is "forever with the Lord."

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

J. H. Shore.

WALKING BY FAITH

We walk by faith, not by sight.—Paul.

Life is like an amazing highway. Oftimes it is smooth to our easy-treading feet, again it is cruel and rugged to every weary step. One moment we rejoice in the glowing sunlight, again we lament amid darkness and fears. We are glad when the scene is illumined before us, we are despondent when walls are around us and, like blind men, we grope for a gateway that is hidden from our view.

Yet it is a great achievement to walk by faith. No financial or intellectual support can equal it. No philosophy or argument can become a substitute for it. No mental or physical equipment can excel it. Faith is in a class by itself. Faith transforms the unreal into the real. Faith is superlatively the willing co-operation of humanity with the graciousness of God.

Think of the men and women who have triumphed through faith. Think of the prophets and statesmen, the inventors and poets who have wrought and sung as they walked through the country of doubt toward the land of better things. Think of the countless millions of every generation who, whilst apparently helpless in the stress of their environments, have with unconquerable hope pressed toward their goal! These all enriched the world because they dared to believe—they proved that with all material or spiritual riches faith is supremely good!

Why then do we not cultivate faith more than we do? Why does it so often seem foolishness to us? Why do we only yearn for sight when sight is so frequently denied us? Why do we not ardently long for faith when it is profitable at noonday or in the depth of the starless night? Why do we not consent to be refreshed with the serenity that comes from reliance on God as we tread the pathway of life?

There are different kinds of faith. There is a faith that overcomes the world and there is a faith that is overcome by the world. The first is the faith of Jesus—it is the abiding faith. Happy is the man or woman who lives a life made bouyant and strong by faith in the Son of God!

There is wonderful heart-ease in this trust. We learn that we deal with a Father of infinite forgiveness and love. When the clouds lower all about us and the storm breaks, and our sight is dim, we with faith valorously step into the darkness assured that we cannot fall. The abundant strength of God upholds us and His unseen hand guides us on our way. The highroad of faith leads to the wide-open portals of the Heavenly City. We walk by faith, not by sight, up to the eternal verities of God!—William C. Allen.

BLUE TO BLUE

MEETING AT PINE GROVE

We have just closed a two weeks' meeting at Pine Grove. It was one of the old time meetings. The church was revived as it has not been for years. We had thirty conversions and ten reclamations; there will be twelve to join the church. The good folks at Pine Grove are having a good Sunday school and coming on just fine with their collections. I think that they will come out with a clean sheet this fall. Pray for us, brethren, that we may do our part in this great battle.

L. C. Delp, P. C.

REVIVAL AT LEE'S CHAPEL

The revival services in progress at Lee's chapel, five miles north of the city, are being blessed and owned of God. The pastor, Rev. A. J. Canady, is preaching in the power of the Holy Spirit and many are seeking and finding the Lord.

Large crowds attend the services from miles around. Many come before sundown for the evening service, and sit and stand about the windows and doors with deep interest during the entire service, after every available space is taken within the church.

Thomas Wright.

SEVENTY-FIVE CONVERSIONS

Dear Advocate:

The Rutherfordton charge is still on the map and very much alive. We completed our round of protracted meetings last week, and are very much pleased with the results. There were 75 conversions and so far 50 have joined.

Rev. J. P. Hipps, of Marion, conducted our meeting in Rutherfordton. He did some strong, plain preaching. He does not dodge the truth. There were a dozen professions and that many joined. The meeting was splendid and we look for better things.

At the other three churches the pastor did the preaching and conducted his own meetings. The Holy Spirit was with us and we had a baptism from above. There were as many as thirteen conversions at one service. The Spirit led and the people had a mind to work. It sounded like an old-time camp meeting.

Several family altars have been erected, one prayer meeting and one Epworth League. This is a fine county a noble people, and this is but the beginning of great achievements on this charge.

Sincerely,

E. N. Crowder, P. C.

REVIVAL AT CHARITY

Beginning on the fifth Sunday in July and continuing two weeks we held our meeting. The preaching was done by Bro. M. F. Hodges, who preached with power and understanding as no one could who was not imbued with the Holy Spirit.

The preacher did not try to make it easy to enter into the kingdom. There were no invitations to "hold up your hand for Jesus," or to "come forward and give me your hand," thereby claiming to be saved. The invitation was a call to come to the altar, in the old fashion way, confess sins and pray through. This invitation was extended to all unsaved people, either church members or not church members. It was accepted by many and some were reclaimed, others were converted.

There were others at the altar with the purpose of receiving the Holy Spirit in His cleansing power. These went away from the altar with their faces shining with a new found joy and witnessed to the cleansing power of the Holy Spirit.

Nine members were received on vows and one by certificate. Scores of others were refreshed and built up in the most holy faith.

J. Robert Moose.

TRUTH TABLETS FOR TONIC; TAKE ONE

Rev. D. H. Tuttle.

1. Laughing at Jesus is poor business. The last laugh will be His at you. See Luke 8:52-53; Prov. 1:22-26.
2. Bite your lips and quit speaking in a critical way about the religious views and experiences of other people. Save your breath to be used in prayer for some "higher ground" experiences that you need and must have for "perfecting holiness in the fear of God." 2nd Cor. 7:1.

3. "Abel being dead yet speaketh." Why do you not plan to do likewise by establishing a scholarship in some college, or some money left for orphanage relief. No use to be dumb because you are dead. While you lived you worked hard for money. Now is your chance to make money work for you while you "rest from your labors."

4. "A time to dance." Eccles. 3:4. A city market man found that time when he accidentally shut himself up in his big refrigerator. It was dance or freeze to death. He danced, but his wife discovered him before he was danced to death. Moral: Leave your life subject to providential direction and the right time for any and all things will come and to do them without sin. Psalms 37:5; Prov. 3:6-7.

REVIVALS ON THE MILTON CIRCUIT

From July 17 to August 14 we were in a revival season on the Milton circuit. The Spirit was with us throughout these services, and many people found Christ who had not known Him before. Backsliders and members whose names had been scratched from the church record as well as those who had never before made any profession came and confessed their sins at the altar. The churches as a whole were revived, leaders were developed over night, and timid men began to pray in public.

In our meetings at New Hope and Purley there was unusual interest and rejoicing. The old time religion was more popular than it had been here for many days. As a result of the excellent preaching of our helpers—Brother W. H. Brown of Mt. Gilead, Brother D. E. Earnhardt of Bailey, and Brother L. C. Brothers of Bath—there were twenty-seven additions to the church. We feel that the revival days were of great value to our circuit and to the Christian cause.

A. J. Hobbs, Jr., Pastor.

MT. GILEAD STATION

Dear Advocate:

We have just closed in our church what was in many respects a gracious revival. Bro. V. P. Scoville, of Trinity Church, Wilmington, was with us for ten days, preaching twice a day to a house literally packed with people. The spirit of co-operation among the denominations of the town was beautiful.

All of the sermons were good and effective, but two of them more pronounced than others. The sermon to the old people and the entire service in connection with this sermon was great. The sermon to the children was clear cut and very impressive. There were one hundred and seventy-five children present and many of them accepted Christ.

As a visible result of the meeting scores came and pledged themselves to a better, a more consecrated life, and so far twenty-three have given their names for church membership, two of these going to the Baptist church.

Brother Scoville is an interesting and a convincing preacher. He has had a wide experience and a rich experience and he so preaches as to hold the attention of the crowd from start to finish. He is a splendid fellow to have in your home and I enjoyed his stay in my home very much.

Respectfully, W. H. Brown.

PREACHER GETS AUTOMOBILE

We just closed a successful revival meeting at Midway which resulted in about thirty conversions and reclamations and twenty-seven additions to the church. The church was greatly revived. We had some old fashioned Methodist shouting, everybody praising the Lord. The next week after the meeting closed the good people presented us with a new automobile, for which we are more than grateful.

T. E. Pierce, P. C.

LAYMEN TO MEMORIALIZE GENERAL CONFERENCE

At the recent Laymen's Week conference held at Lake Junaluska, N.C., August 3-13, the following memorial was adopted for presentation to the General Conference at Hot Springs, Ark.:

"We, a body of laymen gathered on the grounds of the Southern Assembly at Lake Junaluska on the occasion of Laymen's Week, have taken under consideration the place of the laymen in our church and the large field of service into which he should enter, respectfully present this memorial to the General Conference which convenes at Hot Springs, Arkansas, next May:

"1. That provision be made for raising adequate funds to finance an effective lay organization independent of any board or boards of the church.

"2. That provision be made for an effective lay organization from the central executive committee to the local church, including an adequate secretarial force."

MY BIRTHDAY PRESENT

It was Sunday, July 17th, when my people at St. Pauls presented me a birthday present of a month's vacation. This was so unexpected to me I hardly knew what to say or what to do with my present. However, the spirit that prompted this generous gift was greatly appreciated and the gift itself has been much enjoyed. After a few days planning and shaping up things at home, my face was turned towards the setting sun, landing at Lake Junaluska July 28th. For ten days my mind, soul and body feasted upon the good and the beautiful offered among the hills at that time. The missionary conference of our great church was then on at the Lake. This was a great occasion for the score of foreign missionaries fresh from their chosen fields, while hundreds of their friends from numerous states vied with each other in attending all the services in the great auditorium. The lake and surrounding hills furnished recreation for old and young each afternoon. All our people should visit Lake Junaluska at least one time.

Several days were spent with old friends in Asheville. While there Black Mountain, Hendersonville, Chimney Rock and many other places of interest were visited. There is a beauty and grandeur about those western hills not to be found elsewhere in all our southland. Trying each day to know more of the Creator of these and of the unseen power that governs them and determines the destiny of man, I am again at the post of duty with a great desire to love God more and serve His people better. With many, many thanks to all who helped to make possible this very pleasant outing and trusting that I may be more efficient in my Lord's work while all other birthdays come and go, I am,

Sincerely,

St. Pauls, N. C. G. W. Starling.

DO YOU HELP OR HINDER?

Possibly one of the greatest problems of life is to help and not to hinder—not just once in a while, but to always help and never hinder. The difficulties along the pathway of life are full enough for any strong soul to overcome, and by far too numerous and difficult for the thousands upon thousands of weak ones that go down

in defeat and failure. And possibly they go down not only because they are weak, but because no one stands by to give them help in time of stress and strain. However strong and ambitious any man or woman may be, a little help or a little boost from some warm friend always inspires them to something greater.

If this is true of the strong how much more is it also true of the weak. Many a weak and timid soul is blighted and lost and ruined forever simply because a stronger has not given help when help was needed most. It is our mission in the world to help and not to hinder. Just how and when and whom to help, each individual must work out alone. Another may tell you all about it, but telling is always much easier than doing.

I am my own lord and master, and as lord and master I must see to it that I never in any known possible way hurt or hinder any one else. But as my own lord and master I must see to it every moment of my life that all I shall do and all I shall say shall be done and said with deliberate intentions to help and not to hinder.

The destructive agencies to human life, reputation and character are so strong, so innumerable and so active that nothing else than a man with sinews of iron or brass can overcome or resist them. But the weak and timid soul must have the assistance of the man of iron, and the man of iron must always stand ready to help. To hurt or hinder a weak and timid soul is to crush it to earth, may be to rise no more forever. It might almost be called murder in the first degree.

An honest answer to some personal questions may assist any one who reads this to a better understanding of his relation to humanity at large as well as his inner relation to those of his own immediate friends and relatives as well as to those of his own household. Do you build up the community in which you live, or do you tear it down? Do you always boost your own town, or do you often say some other is much better? Do you help in all social and civic improvements or do you hinder? Do you constantly seek to purify society, or does your manner of living corrupt it? Do you try to be on good terms with your neighbor, or do you find fault with him? Do you do your dead level best to make your own home the happiest place on earth, or do you often have a grouse against your companion or children? Do you always have a good word for Christianity and your own church, or do you often find fault? Do you always do all you can to help your own pastor, or do you hinder him? Do you speak well of him and help to enlarge his influence for good, or do you sometimes speak evil of him and hurt him in his ministry? Is the world better because you live in it, or have you made it worse?

The human race is so bound together that no man can live to himself. His influence goes out constantly to build up or tear down other lives. One may not be conscious of it, nevertheless it is true. Every thought, every word, and every deed is either a blessing or a curse. Just as the law of magnetism or gravity has influence in proportion to the mass of magnitude, and inversely as to the square of the distance apart, so in the same proportion influence helps or hinders, blesses or curses, builds up or tears down as it may happen to be good or bad, pure or impure, holy or unholy.

But after all it is the bounden duty of every one to see to it that the fountain springs of life are clean, and then the stream of influence will also be clean, and pure and wholesome and helpful wherever it may flow. Which do you intend to be, a magnet that will always draw and help and bless, or a stumbling block that will curse and hurt and forever hinder?—Rev. George H. Givan, in Nashville Christian Advocate.

Woman's Work

W. N. C. CONFERENCE

Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

CHINA OUR PRAYER SPECIAL

By a "Prayer Special" we mean that a group of Christians takes as a special for daily prayer some definite missionary object, such as a district, an institution, an individual missionary, or a goal in a specific foreign or home field. Is such a special logical and practical? Yes, if Christ's commands to pray and His promises to answer intercessory praying are true. Yes, if spiritual values and forces are as real as the material ones we handle and see. Many instances are given of direct answer to intercessory prayer. China has been selected as the definite field for our special prayer, with the purpose that there will be no individual nor institution in that field but that will be assigned to an auxiliary in the N. C. Conference. The quarterly China Bulletin will be furnished each auxiliary, and later on a map, also, at times, special reports from that particular prayer special. Write for further information to Mrs. S. H. Scott, Conference Vice President, New Bern, N. C.

REPORT OF MISSION AND BIBLE STUDY, SECOND QUARTER, 1921

Following is a list of text books used and names and address of leaders:

Adult.

Acts—Mrs. D. H. Jones, Smithfield.
Adventures in Faith in Foreign Lands—Mrs. T. B. Harris, Rocky Mount.

Adventures in Faith in Foreign Lands—Miss, Margaret E. Forrest Hillsboro.

Adventures in Faith in Foreign Lands—Mrs. R. H. Brown, Hookerton.

Adventures in Faith in Foreign Lands—Mrs. R. H. Moore, Rocky Mount.

Adventures in Faith in Foreign Lands—Mrs. J. L. Horne, Rocky Mount.

Adventures in Faith in Foreign Lands—Mrs. L. C. Davis, Milwaukee.
Making America Safe—Mrs. I. I. Henderson, Graham.

The Church and the Community—Mrs. W. C. Chadwick, New Bern.

Women and Missions—Mrs. Oscar Ellis, Wilmington.

Young People.

Making America Safe—Miss Ola King, Ruffin.

Serving the Neighborhood — Miss Maggie Johnson, Thomasville.

Statistical Report.

	1921	1920
No. conferences	36	35
No. new adult mission study classes	638	571
No. members	21,227	16,292
No. New young people's study classes	173	133
No. members	4,255	2,779
No. new junior mission study classes	299	136
No. juniors	8,501	4,450
No. reading circles	167	113
No. miss. libraries	5	21
No. adult Bible study classes	818	523
No. young people's Bible study classes	136	74
Total No. enrollment cards received	383	303
Adults 310; young people 37; junior 36.		

Conferences leading in mission study as reported by superintendents: N. Alabama, N. Georgia, Alabama.

Conferences leading in mission study as reported by enrollment cards: Tennessee, Alabama, N. Alabama.

Conferences leading in Bible study: Texas, N. Alabama, N. Georgia.

Mrs. Hume R. Steele.

MISSION AND BIBLE STUDY

The report of Mrs. Steele for the second quarter shows a gratifying gain over the second quarter of last year. Our own conference gain was considerable and most encouraging. The goal set for 1921 is "5,000 mission study classes." Let's all do our best to go over the top of our quota in reaching that goal. The books are very interesting, not hard, and each one has splendid helps for the leaders or teachers which the members of the class, too, might use with good results. The literature for the October campaign will be ready September 1st. If any classes have "hang over" books finish them up as early as possible, so that a good beginning may be made at once in the books for the year. And let every class start out with the determination to take the foreign and home mission books and the Bible study, too, before the "session" closes. Mrs. J. LeGrand Everett.

CARRBORO AUXILIARY

On Monday evening, July 11th, the Missionary Society of Carrboro Methodist church held its regular monthly meeting. Mrs. Harvey Boney, our conference corresponding secretary, was present and made a very interesting and inspiring talk. Sunday afternoon, July 17th, Mrs. Boney, Mrs. N. H. D. Wilson and Miss Nancy Moose met with us in a special service. Mrs. Boney conducted a very impressive devotional session. Miss Moose gave an instructive and interesting description of her childhood in Korea. She touched the hearts of all with her beautiful voice as she sang "The Old Rugged Cross" and "In the Garden." Mrs. Wilson followed this with a talk on the importance of the children and their training. It was a treat to have these dear workers and we are helped by their visit. We want them to come again. Mrs. J. D. Mann, Cor. Sec.

MRS. WHITE ENTERTAINS

On the evening of July 20, 1921, the Wesleyan Daughters and their lady manager, Mrs. W. E. White, entertained the Young Women's Missionary Society at the attractive home of Mrs. White. The house was tastefully decorated with Japanese draperies, lanterns, pictures, etc. Other guests were Mrs. W. R. Burrell, Miss Eleanor Turner, Miss Blanchard and Mrs. G. F. Smith. Delicious punch was served by Misses Sacatsumi and Fucashima. In the tea room, with smiles and bows the girls in their kimonos invited us to sit or kneel on cushions arranged around the floor. Miss Sacatsumi sang a sweet little Japanese love song. Japanese jokes and stories were told in pleasing Japanese style. Each was given a bowl of rice which we ate with chop-sticks of course, and each tried to finish before the others. While Japanese music was played on the Victrola we were served delicious tea and sandwiches. Just before we left Geraldine Smith, the president, presented Mrs. Burrell, the Baptist minister's wife, with a beautiful Japanese picture and tray-cover, because she finished her rice first.

W. N. C. CONFERENCE

ARE YOU LIVING?

By W. M. Clemans.

What's the use in living, if in living you exist?
What's the use of living if there's nothing to resist?
What's the use of living if you do not make life pay?
If you are no good to some one and you drift and drift away?
What's the use of living if your life is close and thin?
With the radiance of your manhood narrowed down and shut within,
And you have no smile or sunshine for the crowds along the way?

You forget a word of kindness throws in sweetness day by day.

What's the use of living if you cannot laugh and sing,
And toss the darkened shadows like a skylark on the wing?
Thus live and love and labor till the closing of life's day,
Then fold your tents like Arabs and softly steal away.

FOR LEADERS OF YOUNG PEOPLE'S SOCIETIES

In a recent letter from Mrs. J. W. Perry, Council superintendent of Young People's Work, she asks that four things be kept in mind and that we begin to lay plans now to accomplish these things before the close of the year. These are: Campaigns in new organizations; new members; subscriptions for Missionary Voice and mission study classes.

By reference to the Report of Committee on Young People's Work (page 48 of Annual Report) you will find in Item 7 that the committee asked that a "campaign for organization and membership be made in February and a combined campaign for organization, membership and mission study be waged in October."

There have been eleven new Young People societies added during this year, but quite a number have disbanded, and if we make our 5 per cent in organizations we must be very busy during the remainder of the year. There are numbers of churches in our conferences without Y. P. missionary organizations and we hope that our district secretaries, who are familiar with conditions on their districts, will make an especial effort for organizations at these unorganized places during the year.

Each new member gives one point on the Standard of Excellence for the Roll of Honor, and there was one society in the conference last year that made this coveted place because of a doubled membership, thus gaining about 25 points. Are all the young people in your church members of the Y. P. Society? If not, get them interested and enlisted. Try a membership contest; the Capsule plan, or originate some plan whereby the young people may become interested.

Have you a mission study class? Each class counts 10 points on the Standard of Excellence. The books for this year are so interesting and helpful. Organize a class at once. Mrs. R. M. Courtney, of Thomasville, N. C., will gladly send you all the mission study literature you may need. How many of your members have access to the Missionary Voice? It should be in every home in Southern Methodism. A magazine of Christian world vision, vigorous, fearless, progressive—worthy of the support of every Southern Methodist. Let us not forget to try to make marked advancement along these special lines of work urged by our Council superintendent. We want the Western North Carolina Conference to stand nearer the head of the list of conferences in Southern Methodism than it is now standing.

The young people of our conference may get a splendid suggestion from the policy adopted each year by one of the young people's societies in Kentucky, which is attractively printed on cardboard and exhibited at each meeting. This policy shows the goals to be worked for as follows:

Educational—Twelve regular meetings, mission and Bible study and week of prayer.

Financial—Pledge, membership offering, local fund.

Social Service—Co-operation with health league, city missions, community clubs, etc.

Enlargement—Fifteen per cent in organizations, membership and offerings.

Motto—Loyalty to Christ.

Watchword—Each One Win One.

This plan has worked successfully

for the past few years. At each December meeting a gold star is placed opposite the goals attained.

THE AMY B. HACKNEY MISSIONARY SOCIETY

With an enthusiastic leader, interested in children and profitable and interesting meetings, the Amy B. Hackney Missionary Society of Marshville is one of the liveliest organizations on the Charlotte District and are making a record to be proud of. The leader, Mrs. J. S. Harrell, is justly proud of her society and has written us so interestingly about it that we want our readers to know just what this band of faithful little workers is doing, so with Mrs. Harrell's permission we are giving her letter just as it was written:

"I wonder if the other superintendents of children's work in the various missionary societies are enjoying their privileges as much as I am! I think surely this department must be the most fascinating phase of church work. Although I accepted, what I deemed the responsibility, with the utmost reluctance, for almost two years now the children and I have been growing and learning together, and the experience has been invaluable to me.

"Let me tell you something about us. We are only thirty-three in number (remember ours is only a small town church) but our name, the Amy B. Hackney Juniors, makes us feel that we are about the biggest thing in the M. E. Church, South. We certainly love our Miss Amy. She writes us the nicest letters! And of course, having such a name, we could do no less than make the Honor Roll last year, and we are headed straight for it again, too.

"We have our meetings on Saturday afternoons, because we all go to school, you know, and we do have the greatest times checking up our dues, and seeing to it that we keep ahead of the young people is a great incentive. Then we have the study hour. We grew just a wee bit tired of the same line of mission study, so we decided to try Bible study for awhile. We take the topic suggested in each month's program, and I tell the children the whole of the Bible story. We found especial interest in the boy Samuel. The day we had that lesson one of our baby roll members was present, aged four. Her aunt told me a few days afterward that little Eleanor looked up at her very seriously and asked, 'Aunt Sallie, did you ever hear that beautiful story of Samuel?' 'Why, yes, I think so,' answered Aunt Sallie. 'Well,' continued the tot, 'Isn't it the cutest thing you most ever heard?' Now probably the boy Samuel has never been described as 'cute' before, and might not relish the idea if he knew about it, until he stopped to think that his story has doubtless made a deep impression upon this child of four years. At any rate, the children are apparently very much interested in the Bible stories, and I am doing my best to keep them so. Especially do we like to dwell upon those points which go for right character building. Discussing in this cosy, intimate way the shortcomings as well as the strong points of those historical characters, it is easier somehow to then turn the searchlight inward and profit thereby.

"The social side of our meetings is a great drawing card. During the summer baseball figured largely in our after meeting activities, and our annual picnic was a glorious success. Easter, Halloween and Christmas are our special gala occasions. At our last meeting it was discovered that we all like ghost stories, so everybody is going to have a regular hair-raiser to tell at our next meeting. We are looking forward to it. I must not forget our dolls. We are planning to send a package of dolls which we have dressed

(Continued on page 16.)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley.....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome.....Editor
Durham, N. C.

N. C. CONFERENCE STUMPY POINT

Under the direction of Presiding Elder R. H. Willis, about seventy Sunday school workers and prospective workers gathered at Stumpy Point last week for study and inspiration.

The conference board field workers organized the group into two classes, placed text books in their hands and did their best to instruct in the Principles of Religious Instruction.

People came from Manteo, Wanchese, Mann's Harbor, Salvo, Rodanthe and several other places, and stayed throughout the week. And Stumpy Point entertained them royally. In no place in the world will you find a better example of the genuine old fashioned Southern hospitality than in the homes of the good people of Stumpy Point.

I confess that I expected to be somewhat inconvenienced by mosquitoes in that section, but after spending over a week in the region of Stumpy Point I came to the conclusion that Durham and Raleigh are afflicted in the ratio of 16 to 1. In fact, I did not hear or see or feel a mosquito while there.

The story and recreation hour each afternoon led by Miss Keene proved one of the most popular features of the school, with children, and grown folks, too. Two devotional periods each day led by the presiding elder, pastor, secretary, Supt. Meekins, and a group of young people in turn, brought the whole community into touch with the work of the school.

The Training School at Stumpy Point unanimously voted to ask the Sunday School Board to make the school an annual event. Perhaps I should record the vote on this proposition registered by Mr. Mann from Mann's Harbor. He refused to vote for Stumpy Point because he said that he wanted it to go to Mann's Harbor next time.

If it is possible to have a training school for Sunday school workers in this community, reaching eight or ten Sunday schools, then it is possible to hold it in any district of the conference. The idea of definite training for Sunday school teachers and officers is taking hold of our people in a way that is highly gratifying.

TOWN CREEK

An invitation from Rev. Samuel Johnson, pastor of our church at Town Creek, gave the field secretary an opportunity to meet and talk to the Sunday school workers in that place on Tuesday. The occasion was a circuit meeting of all the workers. Dinner served on the grounds met every expectation. Some of the young men went away sorrowful, because they couldn't possibly eat all that was spread out for them.

The Sunday schools of Town Creek and Bolivia each rendered an excellent program of songs and recitations, and the secretary spoke morning and afternoon on the subject of Sunday School Work. Both of these Sunday schools have splendid leaders who are working to make the schools really efficient.

W. N. C. CONFERENCE

DISTRICT INSTITUTES

For the purpose of setting up a working organization in each district and also to stimulate the work already going on in the various districts, it is proposed to have a series of district Sunday school institutes during September. Each district will be visited except the North Wilkesboro and that

will be worked later on the sub-district basis.

These district meetings are to be one-day meetings chuck full of suggestions. No time will be lost in formalities. Immediately following the worship period actual business will begin. The morning sessions will open promptly at ten o'clock and the afternoon sessions ought to close at about three-thirty. One hour will be given for lunch. The home congregations have kindly consented to furnish lunch for all who attend the institutes. It is hoped that many of our pastors, superintendents and other officers and teachers will avail themselves of these splendid meetings. In addition to the local pastor and presiding elder and the two conference workers, Rev. W. C. Owen, Nashville, Tenn., superintendent of the Young People-Adult Department of our general Sunday school work, will be present and speak as occasion directs. The presiding officer will of course be the presiding elder.

The following places and dates have been agreed upon. Kindly note them and preserve for reference.

Waynesville District—Canton, Monday, September 12.

Asheville District—Central, Asheville, Tuesday, September 13.

Marion District—Marion, Wednesday, September 14.

Statesville District—Newton, Thursday, September 15.

Shelby District—Gastonia, Friday, September 16.

Charlotte District—Wadesboro, Saturday, September 17.

Salisbury District—Central, Albemarle, Monday, September 19.

Greensboro District—Jamestown, Tuesday, September 20.

Winston-Salem District—Centenary, Winston-Salem, Wednesday, September 21.

Mt. Airy District—Central, Mt. Airy, Thursday, September 22.

DENOMINATIONAL SUPERVISION

As long as it proves wise to have denominations it will be necessary for each denomination to supervise its own enterprises. It will never be safe for outside organizations to come inside of denominational activities and direct what shall be done. It is not even wise to suggest, for the suggestions must of necessity be of a general nature and likely to miss the mark. We have had so much generalization that in some localities it is hard to get beyond the talking stage. A good enrollment and a liberal offering do not necessarily make a good Sunday school. Yet some meetings the writer has attended seemed content to add to these good features a line of inspirational talk and general methods and stop. After repeated instances the folks have got to thinking that the Sunday school is doing real well if it "holds its own."

But when the outlined program for the church school is tied up to the denominational program of the church there is some definiteness to the business and more hope for progress. There is less lost motion. Our Methodist Sunday schools have ample room for growth in following the outlined plans for development promoted by our church.

THE UWHARRIE CIRCUIT

Saturday, August 13, was the day set apart by Pastor W. B. Thompson, of the Uwharrie circuit, for his charge Sunday school institute. Therefore your field workers arranged to be with him at Farmer, where the day's proceedings proceeded. On arriving at the church one was impressed with the three cement walks adorning a church yard filled with growing peas preparatory for grassing the premises. Brother Thompson had done this and a lot of other work with his own hands. In fact the pastor of the Uwharrie circuit believes in building up the tangible as well as the intangible resources of his congregations.

Four of the six schools of the charge were well represented at our meeting and we had a good time. The choir at Farmer did some of the best singing one ever hears. After presenting the work of the progressive church school quite a number of good reports were rendered and just before getting a line on the new work to be attempted a rain storm came up and it being the first rain in many weeks the Methodists adjourned to get a good sprinkling. It was a distinct pleasure to hobnob with Brother Thompson and his good people on the old Uwharrie in the state of Randolph.

THE RANDOLPH CIRCUIT

Rev. J. E. Woosley rides the old Randolph, a charge of seven congregations, this being his second assignment to the circuit. Twenty-five years ago he rode the same circuit, only that then there were ten appointments and "Old Bob" was the pulling agency instead of the present worn benzine buggy. The pastor has from boyhood been a thorough believer in better Sunday schools, so he had arranged for a charge institute to be held Sunday, August 14, at Pleasant Hill and had asked the conference workers to come along and do some business. He went. Years ago I got

in the habit of going when "the parson" spoke. There was a tremendous crowd present, so many more than could get in the church, and we stressed things as best we could. The whole day was given to the work and when four o'clock came there were still those who were taking part in the proceedings. Every church on the Randolph circuit save one has a larger Sunday school than church membership.

OLD TRINITY

Sunday night Miss Womack and I spoke to the congregation at Old Trinity (Continued on page 16)

Medical College of Virginia

(State Institution; Co-Educational)
Stuart McGuire, M.D. LL.D., Pres.

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PHARMACY—NURSING

New buildings, completely equipped laboratories under full time instructors. Unusual clinical facilities offered in 3 hospitals owned by the college, also in city hospitals and institutions.

83rd Session begins Sept. 14, 1921.
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J. R. McCAULEY, Secretary

East Clay St., Richmond, Va.



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F. S. ALDRIDGE, Headmaster,
Durham, N. C.



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Next session opens September 21, 1921.

MISS KATE C. SHIPP, Principal

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Catalog. R. B. JOHN, President.

Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

W. N. C. CONFERENCE

ASHEVILLE LEAGUE UNION

The Asheville City Epworth League Union held its regular monthly business meeting at Lake Louise, Friday, August 5th. Lake Louise is a beautiful little lake, the property of Weaver College, having recently been donated to the college by Mrs. Chas. R. Moore.

The Epworthians left Asheville at 6:30 on a specially chartered car crowded to capacity. One hundred and fifty Leaguers were present when the roll was called. A most delightful luncheon was served at 7:30, each Leaguer having carried a basket bountifully filled with good eats. A small committee arranged the eats while the Leaguers sat on the lake shore or strolled around the bypaths talking.

Rev. Thurston B. Price, general evangelist of the Southern Methodist Church, conducted the devotional services. The young people arranged themselves in a compact semi-circle group in one corner of the pavilion for these services. Mr. Price used as his subject a very important question, "What are you worth?" In his characteristic style he presented very illuminatingly what some people think they are worth, but most of us thought we were not worth much when he presented the scale showing the real worth of the individual. He plead with us to make ourselves worth something to the church, community and to God. His address will long be remembered by those who heard him.

A short business meeting was held and reports received from the chapters showing the progress of their work. The Asheville district seems to be on the upward climb and the other districts can expect to hear from her from time to time during the year.

TRYON STREET NOTES

The attendance at our Epworth League devotional services has kept up very good during July and our young people seem interested in the work, as evidenced in their almost unanimous vote to continue the League services during August, albeit our evening church services will be suspended for the month.

On Sunday evening, July 24, our League conducted the night church service, and an interesting program was given in honor of our superannuated ministers. A number of talks were given, among them, a talk by Mr. Fred Mason, of Trinity Epworth League, Atlanta, and one by Mr. J. A. Bell, whose heart is already in this work of providing living means for our "Forgotten Men"—these true Soldiers of the Cross. After Mr. Bell's most powerful and convincing talk, Miss Sara Kirby delighted the congregation with a solo, "Face to Face," during which the offering for superannuates and their widows was taken, from which a goodly sum was realized.

CHADWICK-HOSKINS

The League of Chadwick had planned a watermelon feast to be given on Thursday evening, July 21, but owing to sickness in the community, and one of our Leaguers being sick we decided to postpone our feast, and at 7:30 several of the Leaguers met and went to the hospital to visit Mr. John Auten and found him improving rapidly and hope he will be back with us soon.
Myrtle Williamson.

CALVARY

Our Sunday evening meetings are being very well attended during the hot season. Those who have attended have enjoyed the music furnished by our League Band, and those who have

not attended on account of the hot weather should just drop in and see those men work, and become inspired to do their part, which would not be near so hard as these men are working.

N. C. CONFERENCE

FIFTH AVENUE SENIOR LEAGUE

Our City League Union, composed of the four city leagues and Winter Park, met at Fifth Avenue church last night for their third bi-monthly meeting. We had an attendance of about 125, Winter Park carrying off the honors for best percentage of attendance, 64 per cent. After a much enjoyed musical program, a fake musical was pulled off, when those who couldn't sing sang, and those who couldn't recite recited, while those who couldn't play played. After much merriment we retired to the club rooms in the rear of the church and enjoyed refreshments.

I hope to be able to send you something interesting from our own League soon, as we are planning big things for the winter months.

With every best wish for a most successful year's work, I am,

Very cordially yours,
Martha M. Voshall,
Cor. Sec.

RIVERSIDE JUNIOR LEAGUE

The Junior League of Riverside church, New Bern, held its regular meeting Wednesday, August 10, 1921, with an attendance of thirty-four.

Our superintendents, Mrs. G. M. Oglesby and Mrs. J. C. Ward, are helping us to plan for a larger work this year than ever before.

We are going to start raising our pledge at the beginning of the year so it will not seem hard for us. We have real good programs gotten up by different members of the League. In this way we hope to keep every member interested and trained for better service.

The following have been elected for officers this year:

President—Opal Gaskins.
Vice President—Sarah Julia Foster.
Secretary—Ivy Lynn Banks.
Treasurer—Lucy Bennett.

NEW OFFICERS OF THE WANCHESE EPWORTH LEAGUE

Miss Laura Davis, President.
Miss Rola Melson, Vice President.
Mrs. Gertie Simpson, Supt. first Dept.
Miss Myra Davis, Supt. second Dept.
Mrs. Dezzie Daniels, Supt. third Dept.
Miss Edna Simpson, Supt. fourth Dept.
Miss Helen Tillett, Secretary.
Miss Dessell Daniels, Treasurer.
Miss Reva Baun, Organist.
Miss Rena Tillett, Reporter.
Miss Floreine Tillett, Era Agent.

HAW RIVER LEAGUE

League Editor:

Will you allow me space in your paper to say a few words about our League? We have a real live League, consisting of Seniors, Intermediates and Juniors. Our total roll is 109; all are very active.

We sent four delegates to Louisville. They have been very helpful to us. Our chief work has been looking after the welfare of our town. At our last council meeting, which was held last month, we took on several new works. We are having cottage prayer meetings—Fellow-workers' Covenant; we also adopted a budget plan for this year. A good many have already made their pledges. We are trying hard to gain a hundred per cent efficiency.

We have as our pastor Rev. G. M. Daniels. He is a great help to us in our League work. He is a good man and a good pastor and we all love him very much.

Officers elected for this year are:
President—G. L. Martindale.

Vice President—P. S. Dixon.
First Supt.—Ethel Porterfield.
Second Supt.—Bettie Best.
Third Supt.—Ollie Waddell.
Fourth Supt.—Mrs. Ed Simpson.
Era Agent—Annie Blalock.
Intermediate Supt.—Vella Cates.
Junior Supt.—Janie Best.

Respectfully,
Mrs. E. L. Perry,
Sec. and Treas.

WHAT IS A PREACHER WORTH?

"Then were they all of good cheer." The record says there were two hundred and seventy-six on board the ship. A terrible storm was raging. They all faced death. Such confusion and fear possessed them that they had not for a long period even thought of partaking of food. But "then were they all of good cheer, and themselves also took food."

What brought this relief and good cheer? Not the quieting of the storm, for the storm had not abated. And yet the storm that counts had abated, the storm that rages within the bosoms of men when they are afraid. And what was it that drove away that fear? It was the presence of a man who knew God, trusted God, and communed with God—one of God's ministers.

"Then were they all of good cheer." Paul was being taken, a prisoner in chains, to Rome. The ship on which he was making the passage was caught in a storm at sea. After days and days of battling with the fierce storm, the soldiers and the ship's officers gave up and were in the act of forsaking the ship. It was then that

the Christian gentleman, the preacher on board, spoke—spoke words that dispelled their fear, quieted their nerves, and brought hope and good cheer. Read the story in the twenty-seventh chapter of Acts of the Apostles. Not a man was lost; all safely landed at Malta.

What was Paul worth that day to the two hundred and seventy-five men on the ship with him? Only when we face dangers that threaten to destroy us, and are made to feel how precious life is to us, can we approximate an answer to the question, "What was Paul worth that day to the men on board the ship?"

"Then were they all of good cheer." There is no way of estimating the value of good cheer that a Christian man or a Christian woman imparts. Many of our readers will recall times of testing, times of misfortune, times when great sorrows tried their souls. Storms raged within. But for the faith and the comforting presence and consoling words of a faithful pastor, how could these trials have been borne? What is the minister worth at such times? The question cannot be answered.

A minister's life and message arrest
(Continued on page 15)

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SOUTHERN RAILWAY SYSTEM

Announces

ATLANTIC CITY AND NIAGARA FALLS

Round Trip Excursion Fares

Tickets will be sold for the following dates:

ATLANTIC CITY, N. J., Via Washington.

Baltimore & Ohio R. R.—Aug. 2nd, 16th and 30th.

Pennsylvania R. R.—July 27th, Aug. 10th, 24th, Sept. 7th.

Tickets good only on regular trains leaving Washington on the morning following above dates, except Pennsylvania Congressional Limited train.

Stop-overs permitted on the return trip only, at Philadelphia, Baltimore and Washington, not to exceed ten days, within final limit of ticket. Tickets must be deposited with agent at stop-over point.

NIAGARA FALLS, N. Y., Via Washington.

Baltimore & Ohio R. R.—July 27th, 28th, Aug. 10th, 11th, 25th. Tickets good only on B. & O. Special Trains leaving Washington 7:30 a. m. July 29th, Aug. 12th and 26th.

Pennsylvania R. R.—Aug. 2, 3, 16, 17, 31, Sept. 14, 28, Oct. 12. Tickets good only on P. R. R. Specials Trains leaving Washington 7:40 a. m. Aug. 4, 18, Sept. 1, 15, 29, and Oct. 13.

Passengers arriving Washington on Southern train No. 32, too late for B. & O. and Penn. special trains, will please apply to Ticket Receiver at Washington who will endorse tickets "Good Going on Next Regular Train." Special trains leaving Washington will be held until (B. & O.) 7:55 a. m., (P. R. R.) 7:50 a. m. for Southern train No. 32.

Stop-overs permitted on the return trip only, Via P. R. R. at Buffalo, Harrisburg, Philadelphia and Washington. Via B. & O. at Buffalo, Rochester, Geneva, Mauch Chunk, Philadelphia, Ithaca and Washington, within final limit of ticket, without deposit of ticket.

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Our Orphanage Work

METHODIST ORPHANAGE RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

W. N. C. CONFERENCE

COLLECTIONS DECREASE

The collections for the last two fifth Sundays have shown a decided decrease over the first two for the year. They are also less than those of 1920, for the same period in the year. A larger number of Sunday schools than usual have, so far, failed to make their accustomed offerings—these may yet be heard from, we do not know.

There may be some reason for "short collections." Without doubt there must be a "short crop" of money, and some people have mighty little of it to spare, if we are to judge by our own pocketbook. But we are not alone; others have the same trouble.

But we wanted to say that The Home is going to feel the "pinch"—and feel it hard—if collections "keep falling off." That there is a Methodist who is willing for it to suffer, even amidst such times as we are now passing through, we are loth to believe. That all have its interests at heart, we do believe. We will even go to the limit of our faith in their willingness to make sacrifices in order that they may help carry the burden of its support. Yea, verily! But right now is the time for the preachers, superintendents and people to "get a move" on their fall collections and gifts.

Winter is coming, and we must provide for it. Coal—several car loads—we must have, and now is the time to buy it if we are to get the benefit of the price at the mines and transportation charges. Clothing and shoes must be bought, and that means "cash." Food must be contracted for, for we cannot produce all that is required on our little farm; it has worked nobly for us during the producing months, and its help has been great, but it will rest with cover crops for the winter. Feed for the mules and cattle must be "helped out" with stuff necessary to make a "balanced ration." The school calls for teachers and equipment. The hired help expect their pay-check every Saturday. All of which spells m-o-n-e-y. But we have faith in God, and still believe in the Methodist people. We will just "sharpen the pencil," get out the receipt books, and get ready to write "Thank you."

Mr. J. S. Hege, superintendent of Good Hope Sunday school, over in Davidson, brought his entire school to see us on the 13th. To us it looked more like a neighborhood. Twenty automobiles, and every one "packed to the guards!" But we were glad to see them, and tried to make them "feel at home." One good brother said, "You will hear from us." Of course; we expect it.

It is always a delight to have our girls and boys come back to The Home to spend awhile with us, and to hear them say, "I have come home." It was so last week. Miss Nora Fladgler, now in her last year as a student-nurse in Memorial Hospital, Richmond, Va.; Miss Abbie Shaver, just graduated from the Long Sanatorium, Statesville, were here for a few days of last week.

Now and then an orphanage has a worthy boy or girl who can be greatly

helped on in life by a term in college, a course that may fit them for a larger place both in society and business. Such is true at The Home. A boy of good parts and splendid character is to be given an opportunity. Is there a reader of these lines that can feel that it would be a good investment to aid in giving him a chance?

A good antidote for hard times: Give more. "The Lord loves a hilarious giver."

N. C. CONFERENCE

The Rock Quarry fever struck our boys as it did many of the people of the state. One afternoon they went in a body and saw all the mysteries that lake had concealed so long. Of course I had to go twice to keep the boys posted as to when the lake would be drained.

The following note from Brother J. W. Potter goes to show the fine impression our boys and girls are making on the churches which they are visiting: "You all gave us a great day and a spiritual uplift. Our people are enthusiastic in their praise of the class. They won the hearts of the people in whose homes they stopped. Come again."

It is a distinct pleasure to have with us several of our former orphanage boys and girls who are supplying for a number of our officers who are off on their vacation. They are refined, capable Christian young people with a bright future before them. They seem almost like our own sons and daughters. They will soon be back in college for the coming year.

Our boys are working hard these hot summer days improving and beautifying the campus. We are not going to rest content until we make our grounds the most attractive place in Raleigh. It is no little undertaking to put them in such a condition. The public has come to feel that nothing reasonable is too good for our orphan children. At every orphanage there should be beautiful flowers, attractive lawns, nice walks and driveways, and comfortable buildings and a home-like atmosphere. With such surroundings and with Christian character and noble ideals we are striving to make the Methodist Orphanage the model one of the entire South. To this end let every member of the North Carolina Conference devoutly pray and earnestly work.

Brother A. Ward, of Rowland, who has subscribed one thousand dollars toward the erection of a Baby Cottage at our orphanage, made us a pleasant visit a few days ago. He informed me that he would begin paying his subscription this fall though money is tight with him. He voiced the feeling of others who have subscribed for the same object. Most of the subscribers will have to divide their subscriptions into three or four payments in order to pay up during the fall and winter. While these subscriptions are being paid, I sincerely trust that others will come to our rescue, as we need about eight or ten thousand more with which to erect the building. Let the Wesley Adult classes begin to formulate their plans for a vigorous campaign beginning the first of October.

The second Sunday found our singing class at St. Johns, Goldsboro, and Fremont churches, giving the sacred concert at the former in the morning and at the latter in the evening.

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Brothers Potter and Phipps gave us a whole-hearted welcome to their respective charges. We were made to feel perfectly at home by these men of God and their congregations. The large and enthusiastic congregations that greeted us delighted and inspired our class to do their best. It was a source of great joy to me personally to see such a demonstration upon the part of the people of Wayne, my native county. The church at Fremont, at whose altar I was converted, was filled with the friends of our cause. Many of the familiar faces I used to see are worshipping with that great congregation that never breaks up. Fellowship with friends of my childhood days brought back to me many precious memories which are too sacred for utterance. I never go back to the dear old church without gaining strength and inspiration for the arduous duties that lie before me. A night in the homes of Rev. J. W. Potter and my cousin, C. D. Hooks, afforded me refreshing rest and association with choice spirits.

EVERY CAR ON SCHEDULE

Atlanta, Ga.—Every car on time was the record of the Southern Railway System in handling 5,320 cars of Georgia peaches to the markets of the East and West during the season just closed.

Peaches from South Georgia are concentrated at Atlanta from which the Southern handled 4,557 cars to the East; 362 northbound via Chattanooga, Louisville and Cincinnati; 29 to the West via Birmingham; and eight to Florida via Macon. From North Georgia orchards 364 cars were sent East, making a total eastbound movement of 4,921 cars, handled in 129 special peach trains from Atlanta and eight from Greenville, S. C., to Potomac Yards, Va.

Each of these shipments moved to destination or connecting line on schedule time without delay or accident. This hundred per cent performance, which contributed greatly to the success of the peach growers this year, is attributed by Southern Railway officers to improved facilities, including the double-tracked line from Atlanta to Washington, and to the splendid morale of the operating forces.

An illustration of the spirit which animated the Southern's men in moving peach trains was furnished by Engineer A. B. Chandler, of the Danville Division, who on arriving at Gretna, Va., noted the loss of a piston key from his locomotive. Realizing that delay of his train would break the perfect record, he went to a blacksmith shop and made a key, putting his train to destination on time.

Shipments of peaches from Georgia this year have broken all past records, the Bureau of Markets and Crop Estimates of the U. S. Department of Agriculture reporting 10,468 cars. A report of the bureau predicts that before many years 15,000 cars of peaches per year will be marketed from Georgia. The report concludes with a reference to the general satisfaction expressed by the trade with the manner in which the 1921 crop was handled by the railroads.

GREEN LAKE HOME COMING

The home coming at Green Lake church, near Rockingham, on Sunday, August 7th, was fully up to expectations. A large crowd attended, many from various points in North and South Carolina.

At 11 a. m. services began by music from a selected choir. The pastor, Rev. G. C. Wood, introduced the speaker of the day, Rev. J. A. Baldwin, of Charlotte, who made a splendid address on "The Well Rounded Life." The choir rendered sweet music and solos were sung by Miss Myra Ormond and Mrs. J. W. Covington.

A recess was taken at 12 for dinner, and many took this opportunity to greet old friends and acquaintances.

In the afternoon Rev. A. L. Ormond, of the Rockingham church, preached an able sermon. This sermon was the beginning of a week's revival service which has been held at Green Lake. With the exception of this Sunday afternoon service, the pastor, Rev. G. C. Wood, has conducted the meeting, which has greatly benefited the community.

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TO THE PUBLIC

Doubtless there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them.

If you will only write a confidential letter to Keeley Institute, an old and reliable institution, a way will be shown you. All correspondence in the strictest confidence, and in plain envelope. Do not delay. It may mean a life saved for much usefulness. Address,

N. O. SMOAK, Manager,
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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

WHEN COMP'NY COMES

(A small boy's confession.)
By W. E. Poovey.

I always have to "wait"
When comp'ny comes,
And eat from an odd plate
The scraps and crumbs.
The meals are mostly late,
And served so up-to-date—
That's why I always hate
When comp'ny comes.

I'm dressed up every day
When comp'ny comes,
And not allowed to play
With dirty chums.
I'd rather run away
And hide beneath the hay,
But home I have to stay
When comp'ny comes.

I get but little rest
When comp'ny comes,
For every added guest
Adds to my "runs;"
So when I'm put to test
I've candidly confessed
That "leaving day" is best
When comp'ny comes.

THE STORY OF PAK-SUNI THE WOODCHOPPER

A Korean Rip Van Winkle

Pak-suni, the wood-chopper, knocked the ashes out of his pipe, stood up and stretched, pulled his waist-cord tight and deftly knotted it. It was high time he was off to get that load of brushwood or his Xantippe of a wife was like to clout him over the head with a pagaji. 'Tis ever thus, he thinks, the man and master has to slave while lazy women-folk stand about the neighborhood well and gossip.

Reaching backwards with his toe he secures his straw sandal and, shouldering his jigi (a sort of pack basket), he saunters up the hill path humming that old strain,

"With shoe on foot and staff in hand,
I'm starting out to view the land.
By mountain, river glen,
A thousand li will seem but ten.

As he ascends, the low scrub growth thickens, till he enters a grove of pines every one of which is sacred, because of that round mound over yonder with a flat stone table in front, and a semi-circular bank behind, and half embracing it. To cut down one of those trees would be like cutting off one of the spines in the back of the great dragon that fills the supernatural foreground of the Korean's mental view. So he trudged on over the hill he reached a secluded dell where no one could hear the ring of his axe. He had laid down his axe and deposited his jigi on the ground and was in the act of tightening his lion-string again, preparatory to work, when in the distance he spied two old men seated on the ground, beneath a great neutril tree, playing chess. This was a curious place to be playing chess; he must go and see what it all meant. He approached the players with a deprecatory cough by way of salutation, but as they did not look up or seem to be cognizant of his presence, he sat down with his hands about his knees to watch the progress of the game. It had reached a very critical point and he did not wonder that the players studied long and carefully putting finger to piece.

The bright sun was shining down through the leaves, and the wind was making a soothing murmur, and it was not very long before Pak-suni's head tipped forward on his breast and he fell into a deep sleep. How long he slept he did not know, when one of the players, throwing forward a

knight, said in a voice like that of a great bell—
"Chang."

Pak-suni woke with a start. He saw that the game had made some progress, and one of the contestants had indeed put the other's king in check. He watched a few moments longer, and then dozed off again. Four times he was aroused by the challenging "Chang" of the players, but at last he slept so soundly that the game went on to the end without his waking.

When at last he opened his eyes and looked about he felt cold and stiff and the sun was setting. He looked at his clothes and wondered whether those chess-players were not, after all, only a pair of rascals who had bewitched him long enough to steal his good clothes and leave these rags in their place.

He got up with difficulty and tottered to the place where he had left his axe and jigi. Of the latter nothing remained, but on the ground he found an old axe-head without a handle.

Muttering imprecations against the two old impostors, and trembling at thought of what his wife would say, he made his way homeward. As he entered the once familiar street he seemed to be at a loss to find his bearings. Surely that house be the bridge had not been newly thatched in a single day. The dog, which turned tail, skulked through a hole in the wall and then yapped back at him, was not the right dog for that hole. A knot of neighbors was gathered about the door of the village hostelry, but none of them seemed familiar. They turned and looked at him curiously.

"Whom are you looking for, old gentleman?" asked one, taking his pipe from between his teeth.

"I'm looking for—for—" and he named one of his neighbors.

"He's been dead these fifteen years. His son lives here, but he has gone up to Seoul with a load of ban-cakes."

The bewildered man looked about the group of strange faces and then asked:

"Do any of you know Pak-suni, the wood chopper?"

"Hush!" said one, "don't say that name so loud," and lowering his voice to a whisper, "When I was a boy my mother told me that he went out one day to gather wood and never came back. We believe that he tried to cut down one of the pines up there by the grave and the devils got after him and carried him away."

"I'm Pak-suni."

As if they had heard a work from the grave they leaped back and ran every way, tumbling over and fighting for the first place. The air was full of wooden shoes and curses. Old Pak-suni, for he was no longer young, burst out laughing at the ludicrous sight, which only intensified the horror for the fugitives. In a trice the street was cleared and the forlorn old man stood there alone. But presently down the muddy street came an old toothless woman carrying a bundle of washing on her head. As she passed, the old man said, "Can you tell me where I can find Pak-suni's wife? She's my—ahem—niece." The woman turned and stared.

"I'm not your niece, what do you mean?" He stepped forward so that she could see him clearly.

"Don't you know me? I'm Pak-suni." The aged crone let fall the bundle of clothes and, springing forward, seized her long neglected lord by the remnant of his once luxuriant topknot and hauled him down the street, demanding with each step why he had run away and left her to slave all these years.

He enjoyed this. Here at least was one thing that had not changed, among all the changes. He feared that he had been transported to some other world, but this brought his feet down flat upon the earth. His neighbors lay awake that night, listening with bated breath while she plied him

alternately with her tongue and with a clothes paddle.

From that time on, let those who will, believe that life went smoothly for this Korean Rip Van Winkle.—Korea Review.

A LARGE ASSOCIATION

"Can you come and help me clean house, Mandy?"

"No'm; can't come. I's jined de 'Sociation ob de Folded Hands.'"—Life.

PRETTY SAFE

It was in Paris. The talkative guide was exhibiting to the interested American tourist the tomb of Napoleon with all the customary flourishes of both language and hands. "This immense sarcophagus," declaimed the guide, "weighs forty tons. Inside of that, sir, is a steel receptacle weighing twelve tons, and inside of that is a leaden casket, hermetically sealed, weighing over two tons. Inside of that rests a mahogany coffin containing the remains of a very great man." For a moment the American was silent, as if in deep meditation. Then he said: "It seems to me that you've got him all right. If he ever gets out, cable me at my expense!"—Tit-Bits.

A ONE HUNDRED PER CENT RECORD

A young married woman who moved into the country considered the keeping of hens a pleasant and profitable undertaking. As she grew more absorbed in the pursuit her enthusiasm increased.

During one of her animated descriptions of her success a friend inquired: "Are your birds good laying hens?"

"O, yes," she replied, in a delighted tone; "they haven't laid a bad egg yet!"—Exchange.

ONE WAY OF GETTING ACQUAINTED

Talking about American village life, Mr. Booth Tarkington, the novelist, once said, "I'm afraid our American villages don't practice the social

amenities to any great extent. I know a short-story writer who moved recently into a quaint Vermont village. I met him the other day in a magazine office and asked him how he liked his new life.

"Fair," he answered.
"Have you called on your neighbors yet?" said I.

"No," said he, "but I'm going to if I miss any more of my wood."—Selected.

HOW WOMEN OF MIDDLE AGE

May Escape the Dreaded Sufferings of that Period by Taking Mrs. Block's Advice

Hopkins, Minn. — "During Change of Life I had hot flashes and suffered for two years. I saw Lydia E. Pinkham's Vegetable Compound advertised in the paper and got good results from taking it. I recommend your medicine to my friends and you may publish this fact as a testimonial."—Mrs. ROBERT BLOCK, Box 542, Hopkins, Minn.

It has been said that not one woman in a thousand passes this perfectly natural change without experiencing a train of very annoying and sometimes painful symptoms. Those dreadful hot flashes, sinking spells, spots before the eyes, dizzy spells, nervousness, are only a few of the symptoms. Every woman at this age should profit by Mrs. Block's experience and try Lydia E. Pinkham's Vegetable Compound.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., about your health. Your letter will be opened, read and answered by a woman, and held in strict confidence.



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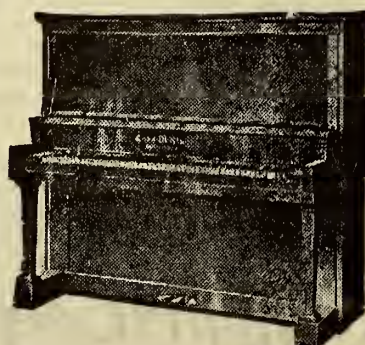
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Felt (new sweatband)	\$1.50	\$2.00
Velour (new sweatband)	1.50	
Derby (new sweatband)	1.50	
Panama (new sweatband)	1.50	

Ladies	Cleaned and Reblocked	Cleaned, Dyed and Reblocked
Felt	1.50 up	2.00 up
Silk	1.25 up	2.00 up
Panama	1.00 up	
New outside bands	50c extra	
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CHARLOTTE, N. C.

IS GOD IN THIS?

Dear Editor: I realize that I am among the little insignificant class that can only speak in the book room or basement when at an Annual Conference and never ask for the floor in any conference of any rank since I have been in the Methodist church; but there is a fire burning in my bones and I must give way to a temptation to write. Do as you please about publishing this, but I will feel better if I read it in the Advocate. Only yesterday, traveling over my charge, I found a widow with a bright young girl of 17 years and a boy of 11 years to raise and educate. The mother's very soul was in sending this splendid girl to one of our institutions of learning, but had no means to pay even a part of her expenses. In the same community is a young man asking me to get him a position somewhere to work his way through school. Both of these prefer Brevard Institute; and there are others I can find any day who would give their last penny and wash dishes for their board to get a chance to make good in this world—and they are as fair and fine and loyal as are to be found in the Anglo Saxon race.

But these same boys and girls are denied the supreme desire of their lives or turned to other denominations while our church spends thousands of dollars for athletic fields and tens of thousands more for gymnasiums and places for sport and pleasure. I don't believe God is in it, but I believe God is grieved away; and one thing I do know, the Northern Methodists are taking our boys and girls right out from under our noses and sending them away to their schools at a cost less than they would have at home. This is being done on my charge, while we boast of spending three thousand dollars on a baseball ground and offer nothing to those who need it more than all others—the very poor.

Well, some one is ready to refer to the million dollar aid fund in the Educational Movement; but what is a measly million in this age for ten million people who would like to use its income? Of all the money raised or

being called for, our people know that it does not touch the class who actually stand in need of help.

Some one else is ready to run off in the abstract and talk about a boy going to school with a calf tied by the neck and demanding an entrance to college. But this is the cheap way of saying, you keep quiet about your ignorance and poverty while we build great fine structures for sport and revelry and make our institutions grand and noble, so they will appeal to the rich and noble, and then if a poor boy or girl goes there they are snubbed and jeered until life is a misery to them. Is God in it?

J. O. Banks.

SOUTHERN RAILWAY SYSTEM

Greatly Shortens the Time Between New York and Southern Points.

Faster schedules between New York, Washington and the South will be put in effect by the Southern Railway System on Sunday, August 14, when material cuts will be made in the running time of eight through passenger trains.

No. 138, the "Atlanta Special," will leave Atlanta at 11:30 a. m., arriving at Washington at 7:40 a. m. and New York at 1:30 p. m., an hour and ten minutes earlier than at present.

No. 38, the "New York and New Orleans Limited," will leave Atlanta at 12:30 noon, arriving Washington at 8:40 a. m. and New York at 2:40 p. m., forty minutes earlier.

More than an hour in each direction will be cut from the time of Nos. 29 and 30, the "Birmingham Special." No. 29, will continue to leave New York at 9:15 a. m. and Washington at 3:30 p. m., but will arrive Atlanta at 10:55 a. m., leave Atlanta at 11:00 a. m. and arrive Birmingham at 4:30 p. m., an hour and ten minutes earlier. No. 30 will leave Birmingham at 10:30 a. m., an hour and a half later, will arrive Atlanta at 3:55 p. m., leave Atlanta at 4:00 p. m., arriving Washington 12:35 p. m. and New York at 6:10 p. m., the same as at present.

From the time of Nos. 25 and 26, the "Memphis Special," two hours will be cut northbound and two hours and twenty minutes southbound. No. 25 will leave New York at 8:45 p. m. and Washington at 3:10 a. m. as at present, but will arrive Chattanooga at 10:50 p. m., Memphis at 8:55 a. m., instead of at 11:15 a. m. No. 26 will leave Memphis at 7:30 p. m., two hours later, will leave Chattanooga at 5:10 a. m., and will continue to arrive Washington at 12:30 a. m. and New York at 6:45 a. m.

No. 45 will leave New York and Washington as at present, but will arrive Chattanooga at 6:10 p. m., fifteen minutes earlier. No. 42 will leave Chattanooga at 11:15 a. m., arriving Washington at 7:45 and New York 1:30 p. m., an hour and ten minutes earlier.

No. 32, the "Augusta Special," will continue to leave Augusta at 12:15 p. m., arriving Washington at 7:30 a. m., but will reach New York at 1:30 p. m., an hour and ten minutes earlier.

Inauguration of faster schedules by the Southern has been made possible on account of the shortened distance and excellent condition of the double-tracked line extending all the way from Washington to Atlanta. Since the completion of the double track work which involved the rebuilding of practically the whole of the railway, the Southern's through passenger trains have made a remarkable record for on-time performance and the management feels that the new and faster schedules can be operated with as satisfactory results.

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Board has been reduced to \$22.50 per month. Full faculty of thirteen men. It is on Southern Accredited list. Reservations are being rapidly made in dormitory for next year. R. O. T. C. furnishes uniforms and equipment free. For catalog address

J. A. SHARP, President
OXFORD, GA.

SATISFIED POLICY HOLDERS

Gastonia, N. C., May 16, 1921.

Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.

EMORY UNIVERSITY ATLANTA GEORGIA

BISHOP WARREN A. CANDLER, Chancellor

HARVEY W. COX, Ph. D., President

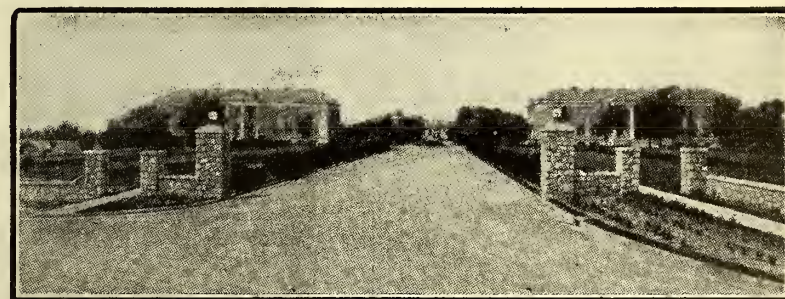
THE UNIVERSITY INCLUDES THE FOLLOWING DIVISIONS:

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- 2 The School of Medicine (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine. William S. Elkin, M. D., Dean.
- 3 The School of Theology (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D. D., Dean.
- 4 School of Law (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws. Samuel C. Williams, L.L.D., Dean.
- 5 The Graduate School, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph. D., Dean.
- 6 The School of Business Administration, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Science in Business Administration. Edgar H. Johnson, Ph. D., Dean.
- 7 The Emory Summer School, organized in 1919 and offering regular courses for college and university degrees and special teacher-training courses for professional school work.
- 8 The Emory University Academy (the old Emory College plant), situated at Oxford, forty-one miles east of Atlanta, and offering full secondary instruction for college entrance requirements and for training in citizenship. Joseph A. Sharp, D. D., Principal.

The University year is divided into quarters, beginning September, January, March, and June. Summer quarter opens June 21.

Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.

For general University Catalog and other information write the REGISTRAR, PROF. J. G. STIPE, Emory University, Ga.



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IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South. Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.

Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

G. T. ROWE, Editor and Gen. Mgr.
T. A. SIKES, Asst. Editor and Bus. Mgr.

SUBSCRIPTION RATES

One Year\$2.00
Six Months1.00
To all preachers of the Gospel, year 1.00

LOTHERY—Mrs. Caroline Lothery died May 21, 1921, at the age of ninety-four years. She was buried at Mount Zion church, Cornelius, N. C., though she was a member of the M. E. Church, South, at Davidson for a number of years before her death. Her last years were triumphantly endured against pain and suffering, and to the very last days of her life she praised God in prayer and song.

Mrs. Lothery was a very remarkable character. Besides her own Christian life she became the mother and grandmother of some of the most faithful sons and daughters of the Methodist churches at Davidson and Cornelius. She leaves to mourn their loss three children, eighteen grandchildren, fifty-three great-grandchildren, two great-great-grandchildren, friends and loved ones far and near. May God bless our memory of this fine Christian spirit. M. B. Woosley.

RESOLUTIONS OF RESPECT

Whereas, God in His all wise and loving providence has taken from us our friend and fellow worker, Eliza L. Daughtridge, an esteemed member of this quarterly conference and a trustee of this church; therefore be it

Resolved, That we take this means of expressing our appreciation of his life and services in our church, his service as an official, and his liberality in all good causes.

That we express to his widow and family our sympathy and love for them in this loss which is ours as well as theirs, praying for them all the presence and comforting power of the Holy Spirit.

That a copy of these resolutions be spread upon our minutes, a copy sent to his family and a copy published in the North Carolina Christian Advocate.

J. P. Daughtry,
J. C. Braswell,
W. G. Williams,
Committee.

ELLER—Mary Ann Sicheloff Eller, known and revered as Polly Eller, was born in Davidson county, N. C., September 7th, 1833, and fell asleep August 11th, 1921. Her years were 87, 11 months and 4 days. She was married to John A. Eller February 18th, 1857. This union was blessed with three daughters, Mrs. W. P. Pickett, Miss Mary E. Eller and Mrs. J. J. Eads, all of whom still live. She professed faith in Christ and joined the M. E. Church, South, in early life, and remained a consistent member until the end.

She leaves husband, three daughters, nine grandchildren and four great-grandchildren with a great host of friends to mourn her taking off.

One of her favorite Scripture selections was the 21st chapter of Revelations, which describes as she said her "home."

The following selections were used at the funeral: Jesus Lover of My Soul, and Amazing Grace.

The funeral was conducted in Midway church by the Rev. T. B. Johnson, pastor of the Thomasville M. E. Church, South, and assisted by the Rev. T. E. Pierce, pastor of Midway church, and the Rev. Dr. Johnson, pastor of the M. P. church in Thomasville. The remains were laid to rest in Midway cemetery.

PACKER—On July 28, 1921, the death angel entered the home of Mr. G. A. Packer and bore his spirit into the great beyond. For several months he had been confined to his bed, and had suffered untold pain. But he bore it all patiently, being resigned to the will of Him whom he had served for so many years. Early in life he was converted and joined Keener M. E. Church, South, of which he lived a consistent member until his death, serving for many years on the board of stewards, and being one of the leading members of that church. He loved his Saviour and his church, and before his death he bore testimony to the fact that all was well with his soul. He leaves a wife, six children, and a large host of friends to mourn their loss. May the God whom he served comfort the sorrowing ones in this dark hour.

B. O. Merritt, P. C.

SANDERS—Mrs. Emily F. Sanders was born in Beaufort, N. C., June 12, 1847, and died in Beaufort January 13, 1921. She was the daughter of Captain William and Mrs. Susan J. Sabiston. On October 12, 1865, she married David S. Sanders. There are four living children, Capt. W. A. Sanders, Mrs. Susan C. Bell, Mrs. Katie Smith and Miss Charlotte V. Sanders. A son, Luther Sanders, passed away some years since, and several children died in infancy.

Mrs. Sanders was a woman of bright intellect and active mind. She had decided convictions and was a strong character. She enjoyed good educational facilities, which she utilized advantageously. She had a literary turn of mind and throughout her entire life was a great reader, selecting only the very best. She possessed a retentive memory and was a

fine conversationalist. She was patriotic and public spirited. She read the daily papers and took a lively interest in passing events.

She was converted and joined the Methodist church in early life, and was devoted to the church and its ministry, attending the services of the church when not providentially hindered. She felt it to be a great deprivation when failing health kept her from the house of God. She eagerly devoured the church paper week by week. She was an ardent advocate of temperance and prohibition. The Bible was the man of her counsel which she consulted daily. She was charitable to the needy, guileless in spirit, speaking evil of none. She was a dutiful daughter, a faithful wife and devoted to her children.

She had not been endowed by nature with a firm constitution and was for many years an invalid. She bore her afflictions with a remarkable degree of fortitude. She had an abiding confidence and trust in her heavenly Father and endured as seeing Him who is invisible.

Her mortal remains were laid to rest by the side of those of her husband, near the church, in the presence of a vast throng of relatives and friends, who covered the grave with beautiful flowers. We expect to meet her in the better land. R. F. Bumpass.

EDWARDS—On the night of August 9, 1921, at 1 o'clock, the home of Mr. and Mrs. R. W. Edwards, of Ocean View, Va., but formerly of Judson, N. C., was made sad by the death of little Juanita. She was four years, three months and seven days of age. Her suffering was intense the nine days she struggled with diphtheria, which caused her death. Juanita's presence was sunshine and her voice was music. Father and mother loved her much, but God loved her better and took her home to be with Him. Judson, N. C. J. D. Pyatt.

HENDRIX—It was Saturday, August 13th. Sidney R. Hendrix had worked in his field in Robeson county till dinner. He had made no complaint whatever. He was sitting at the dinner table eating and feeding one of his children when the Master called for him and he fell over dead. It was his 29th birthday. So far as known he had no bodily weakness. He was a hard worker and a splendid young man. Somehow I feel like this is a great warning to others to be ready. "For in such an hour as ye think not the Son of Man cometh." Sidney was a consistent member of the Methodist church and seemed to be ready. His wife and three little children, together with his father, will greatly miss him now, but in heaven they may see him again. G. W. Starling.

MR. ARMSTRONG HANDS OUT SOME PLAIN TALK

Remarks of Pastor of the Forest Hill Methodist Church Being Much Discussed.

We are giving below some extracts from a sermon recently preached by Rev. J. Frank Armstrong, pastor of Forest Hill church, Concord, for which

we are under obligations to the Concord Times:

Taking his text from the 23rd chapter of II Samuel, Rev. J. Frank Armstrong, pastor of Forest Hill Methodist church, preached yesterday morning to a full house a sermon that is being discussed throughout the city.

After defining real courage as exemplified in the conduct of Eleazar, the preacher remarked that he was prepared to make some very plain statements regarding the strike situation in this city.

"Human life," he declared, "is a thing altogether too sacred to be trifled with or jeopardized and the law which guarantees its security cannot be defied and overridden without bringing on conditions absolutely intolerable."

Praising those of his own congregation that had the courage to go back to work, he declared, "all of us have come to see that your best friend is not the New England agitator who comes among you simply to fleece you of your hard-earned money. A better friend than he are the mill owners and managers who all along have tried to treat you fairly and who have since your decision to return to work done everything in their power to provide the protection which they promised."

At this point the preacher commended his congregation for the brave manner in which they had taken insult and threat without striking back. He thought it required the same quality of courage to do this as it did to face the Germans in France. Here the preacher paid his respects to some of the officers of the law. "It has been clearly demonstrated this week," he said, "that there is at least one county in North Carolina without a sheriff and at least one town of 10,000 people in the same county without a chief of police. These two men ought to resign their high offices tomorrow and if they refuse to do it they should be impeached before night." One reason for this was declared to be that he personally appealed to those men Saturday morning to at least ask several hundred strikers crowded in front of his home to either disperse or remain

quiet in view of the condition of his wife, whose nerves had completely given away under the strain of several days and neither officer gave him any answer whatsoever.

Mr. Armstrong was greatly pleased, he said, to find his large congregation of men and women solidly behind him. In mingling with some of the leading business and professional men of the city he found that they were eager to commend him for his bold stand for the enforcement of the law, and practically every man signified his readiness to sign a petition asking for the impeachment of these officers if they do not voluntarily resign.



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(3) Students serious in purpose.

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M. T. HINSHAW, President

Rutherford College, N. C.

WHAT IS A PREACHER WORTH?

(Continued from page 10)

a young life in its waywardness. A soul is saved. A youth enters upon the highway of salvation and usefulness. Ask the parents of that youth what the minister has been worth to them. Ask the youth then, or ask him twenty- forty, sixty or eighty years from the day of his conversion, just what the preacher was worth to him. Study the life of that youth as he develops into manhood, watch him through the days of his achievements, and down to old age. What are the fruits of the consecrated Christian life that he has lived? Ah, what was the preacher who won that youth worth to his fellow man? The answer is not easy. But when it is remembered that that youth was only one of the many people he won for Christ, and when it is further remembered that the winning of people for Christ is only one of the many forms of service the minister renders, the answer to the question of the real worth of a minister becomes so complicated that no one, we think, would dare to attempt to make answer.

What is a minister worth? No community pays a pastor, or attempts to pay a pastor, what he is worth. No pastor who is indeed a man of God expects to be paid what he is worth. And no pastor is worthy of the stipend he does receive who is not worth a thousand more than he gets in dollars and cents. Other men may receive salaries; preachers are not supposed to receive them. Preachers get only a living; some of them get enough to lay a little by for a rainy day. All of them ought to get enough to do that. What the preacher gets is called "support" in the Methodist Discipline. That is all right. It is not a salary and should never be thought of as such, or referred to as such. The support a preacher gets cannot be taken as a gauge of what he is worth. The preacher's real worth cannot be expressed in any known terms of expressing values. Both ministers and laymen need to keep this well in mind.

But what, then, is a preacher, a real minister of the gospel of our Lord and Saviour Jesus Christ, worth to the world? He is worth more than locks and bars in protecting property; he is worth more than sheriffs and jails in preserving good order; he is worth more than lawyers and courts in establishing justice; he is worth more than labor union leaders and foremen in maintaining economic peace and prosperity; he is worth more than presidents and kings in the onward march toward universal brotherhood and the salvation of the world. In the Bible he is called "a man of God."

Bishop Quayle has this to say about the preacher: "How beautiful upon the mountains are the feet of him that publisheth peace. The preacher is a mountain. He stands out and he stands up. Winds cannot blow him over. Willows bend toward the north because the summer winds persuade them; and so every lovely willow is stoop-shouldered. But the mountains do not know that the winds blow. The preacher represents enduringness, certainty, solidity, and an assured relation to life. He is mountainous, craggy, magnificent, sublime. He stands against all winds, under all skies, in all seasons, for the vast verities of God. Sometimes I could not see the mountains for the fogs girt them around, but when the mists rose, the mountains were still there. That is the glory of them. They never move out. The mists move on, but the mountains never. The preacher is a mountain. O, to be such a man."—R. S. S. in Christian (Nashville) Advocate.

District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

	August
Fairview, Tweeds	27-28
Tryon	28
	Sept.
Mills River Chapel	3-4
Central	4
Asheville Ct., Riverview	10-11
Chestnut Street	11
Mars Hill, Bright Hope	17-18
Weaverville	18
Wanut, Stackhouse	24-25
Marshall	25
	October
Rosman Ct.	1-2
Bravard	2
Spring Creek, Roaring Fork	8-9
Leicester, Brick Ch.	15-16
Haywood Street	16

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND

	August
Pineville, Harrison, 11 a. m.	27
Pineville, Marvin, 11 a. m.	28
Hawthorne Lane, night	28
	Sept.
Lilesville, Lilesville, 3 p. m.	3
Lilesville, Lilesville, 11 a. m.	4
Matthews, Matthews, night	4
Unionville, Mill Grove, 11 a. m.	10-11
North Monroe, night	11
Prospect Trinity, 11 a. m.	17-18
Monroe, Central, night	18
Marshville, Center, 11 a. m.	24-25
Polkton, Polkton, night	25
	October
Ansonville, Salem, 11 a. m.	1
Seversville, Trinity, 11 a. m.	2
Thrift Moors, Moors, night	2
Hickory Grove, 3 p. m.	5
Duncan Memorial, night	5
Waxhaw, Mineral Spring, 11 a. m.	7
Weddington, Wesley Chapel, 11 a. m.	8-9
Morven, () 11 a. m.	15-16
Wadesboro, night	16

GREENSBORO DISTRICT
A. W. Pyler, P. E.
508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

	August
Pleasant Garden, Bethlehem	28
Jamestown, Jamestown, night	28
	Sept.
Randleman, St. Paul, Q.C. 4 p.m., 3, ngt.	4
Deep River, Central Falls	4
Centenary	11
E. Greensboro, Mt. Pleasant	10-11
Main St., High Point, night	11
Coleridge, Mt. Olive	17-18
Ramsey-Funkville, Funkville, night	18
West Market	25
Gibsonville, night	25
	October
Randolph Mt. Vernon	1-2
Wesley Memorial, 11 a. m.	2
East End, night	2
Wentworth, Bethlehem	8-9
Reidsville, 11 a. m.	9
Bethel, night	9
Ruffin, Ruffin	16
Spring Garden, night	16

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
FOURTH ROUND

	August
Old Fort, O. F., Sat. 11 & Sun. 11	28
N. McDowell, N. Catawba, 3 p. m.	28
	Sept.
Morganon Ct., Mt. Pleasant, 11	3-4
Enola, Dentons, Sun. 3 p. m.	4
Glen Alpine, 8 p. m.	4
Bostic, Hopewell, 11	10-11
Broad Riv., Wesley, Sat. 3 & Sun. 3-10-11	11
Forest City, F. C., 8 p. m.	11
Connelly Spgs., R. Col., Sat. 3 & 8	17
Table Rock, O. H., Sat. 11 & Sun. 3-17-18	18
Morganton Sta., 11 a. m. & 8 p. m.	18
Thermal City, Trinity, Sat. 11	24
McDowell Nebo, Sat. 3 p. m.	24
Marion Sta., 11 a. m.	25
Marion Ct., Providence, 3 p. m.	25
E. Marion Marion Mills, 8	25
	October
Bald Creek, B. C., Sat. 11 a. m.	1
Burnsville Sta., 11 a. m.	2
Micaville, Shoals, 3 p. m.	2
Spruce P. & B., S. P., 11 a. m.	3
Mill Spring, Beth., Sat. 11 & 1	8
Rutherfordon, R. Sun. 11 & Mon. 9-10	9
Spindale & A. S. Sun. 8 p. m.	9

Pastors see that all collections are looked after, please.

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

	August
Jonesville, Grassy Creek	27-28
Elkin	28
	September
Dobson, Dobson	2-4
Rural Hall, Mt. Pleasant	10-11
	Sept.
Madison, Madison, 11 a. m.	18
Mayodan, Mayodan, 3 p.m. & night	18
Summerfield, Lee's Chapel	24-25
	October
Janbury, Delta	1-2
Walnut Cove, Palmyra	8-9
Yadkinville, Center	16-16

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E.
FOURTH ROUND

	August
Helton Ct., Greenwood	27-28
	September
Watauga Ct., Henson Chapel	3-4
Boone Ct., Boone	4-5
Avery Ct., Jonas Ridge	10-11
Elk Park Ct., Montezuma	11-12
Laurel Springs Ct., Mt. Zion	17-18
Sparta Ct., Union	24-25
	October
North Wilkes Ct., Union	1-2
N. Wilkesboro Sta., N. Wilkesboro	2-3
Wilkes Ct., Beulah	8-9
Wilkesboro, Roaring River, night	9-10

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
FOURTH ROUND

	August
Albemarle Ct., Cottonville, 11 a. m.	27
South Main, 11 a. m.	28
North Main, 7:30 p. m.	28

	September
Salisbury Ct., Bethel, 11 a. m.	2
Gold Hill, Liberty, 11 a. m.	3
Salisbury, First Church, 11 a. m.	4
Park Avenue, 7:30 p. m.	4
Salem Ct., Salem, 11 a. m.	10
Albemarle, Central, 11 a. m.	11
Albemarle, First Street, 7:30 p. m.	11
Concord Ct., Rocky Ridge, 11 a. m.	17
Forest Hill, 11 a. m.	18
Concord Central, 7:30 p. m.	18
Kannapolis Ct., Unity, 11 a. m.	24
Kannapolis Station, 11 a. m.	25
China Grove, China Grove, 7:30 p. m.	25

	October
Woodleaf, South River, 11 a. m.	1
Spencer Central, 11 a. m.	2
East Spencer, 7:30 p. m.	2
Harmony, 7:30 p. m.	3
Kerr Street, 7:30 p. m.	4
Salem Ct., Salem, 11 a. m.	5
Radin, 7:30 p. m.	5
New London, Bethany, 10 a. m.	6
Gold Hill, Gold Hill, 4 p. m.	6
Kannapolis Ct., Oak Grove, 10 a. m.	7
Salisbury Ct., Granite Quarry, 4 p.m.	7
Bethel, Bethel, 11 a. m.	8
Albemarle Ct., Bethesda, 11 a. m.	9
Norwood, Norwood, 7:30 p. m.	9
Mt. Pleasant, Friendship, 11 a. m.	15
Epworth, 11 a. m.	16
Westford, 7:30 p. m.	16

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

	August
Crouse, Antioch, 11 a. m.	27-28
Ranlo, 8 p. m.	28
	Sept.
Shelby Ct., Pine Grove, 11 a. m.	3-4
Kings Mt., 8 p. m.	4
Lowesville, Snow Hill, 11 a. m.	10-11
Mt. Holly, 8 p. m.	11
Lincoln Ct., Ivey, 11 a. m.	17-18
Franklin Ave., 8 p. m.	18
Dowell, 11 a. m.	24
Dallas, High Shoals, 11 a. m.	25
McAdenville, 8 p. m.	25
	October
Stanly, 11 a. m.	2
South Gastonia, 8 p. m.	2
Bessemer, Concord, 11 a. m.	9
Belmont, 8 p. m.	9
Main St., 8 p. m.	11
Mayworth, 11 a. m.	16
East Belmont, Ebenezer, 3 p. m.	16

I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

	August
Ball Creek, Camp Ground, 11 a. m.	27-28
Catawba, Camp Ground, 11 a. m.	27-28
Broad St., Statesville, night	27-28
	September
Mooresville, Broad St., 11 a. m.	3-4
Mooresville Ct., McKendree, 3 p.m.	3-4
Davidson, Davidson, night	4
Lenoir Ct., Littlejohns, 11 a.m.	10-11
South Lenoir, Mt. Zion, 3 p.m.	10-11
Granite Falls, Granite Falls, night	10-11
Hickory Ist, Hickory, 11 a.m.	17-18
Rhodhiss, Rhodhiss, night	17
Troutman, Vanderburg, 11 a.m.	24-25
Mooresville, Central, night	25
	October
Dudley, Pisgah, 11 a.m.	1-2
Hudson, Mt. Hermon, 3 p.m.	1-2
Lenoir Ist, Lenoir, night	2
Hiddenite, Liberty, 11 a. m.	8-9

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

	August
Murphy Ct., Tomotla	27-28
Hayesville, Tusquitec Tues.	30
	Sept.
Hiwassee, Brasstown	3-4
Bryson-Whitney, Bryson	10-11
Shoal Ck. & Echota, Shoal Creek	17-18
Jonathan, Sat.	24
Waynesville Ct., Sun. a. m.	25
Bethel, Harmony Grove, 3 p. m.	25
	October
Glenville	1-2
Highlands	2-3
Robbinsville	8-9
Judson, Judson, Tues.	11
Fines Creek, Fines Creek, Sun.	16

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND

	August
Lewisville Ct., Doub's	27-28
South Side gr. conf. Oct. 12, ngt. & ngt.	28
	Sept.
Hanes, Clemmons-Hanes, night	2
West Davie, Zion, 11 a. m.	3
Coleman gr. conf. Sept. 29, night	3
Advance, Mocks, 3 p. m.	4
South Side Ct., Vernon, 11 a. m.	5
Kerns'l-Oak Ridge, Oak Ridge, 11 a.m.	11
Linwood Ct., Wesley	17-18
Lexington, First Ch., 3 p. m. & night	18
Forsyth Ct., Mt. Tabor	24-25
Walkertown, 3 p. m. & night	25
Mocksville, night	30
	October
Davie Ct., Hardison	1-2
Farmington Ct., Farmington, 3 p. & ngt.	2
Denton Ct., Denton	8-9
New Hope Ct., New Hope, 3 p.m. & ngt.	9
Thomasville, Main St. & S.Thom., ngt.	10
Centenary, night	13
Burkhead, night	14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
THIRD ROUND

	August
Columbia, Scuppernong	27-28
	September
Tyrell, Gum Neck	3-4

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N.C.
FOURTH ROUND

	September
Craver Ct., Tuscarora, 11 a. m.	3-4
Dover Ct., Dover, night	4
Grifton Ct., Sharon, 11 a. m.	10-11
Kinston, Caswell St., night	11
Pink Hill Ct., Pink Hill, 11 a. m.	17-18
Snow Hill Ct., Jerusalem, 11 a.m.	23
Hookerton Ct., Hookerton, 11 a.m.	24-25
	October
LaGrange Ct., LaGrange, 11 a. m.	1-2
Atlantic and Sealevel, Atlantic	8-9

Ocracoke and Portsmouth, night	10-11
Beaufort, night	12
Morehead, night	13
Newport Ct., Newport, 11 a.m. & ngt	14-16
Harlowe Ct., Harlowe, 11 a.m. & ngt.	15-16
	September
Craver Ct., Tuscarora, 11 a.m.	3-4
Dover Ct., Dover, night	4
Grifton Ct., Sharon, 11 a.m.	10-11
Caswell St., Kinston, night	11
Pink Hill Ct., Pink Hill, 11 a.m.	17-18
Kinston, Queen St., night	21
Snow Hill Ct., Jerusalem, 11 a.m.	22
Hookerton Ct., Hookerton, 11 a.m.	24-25
Pamlico Ct., Bridgeton, 11 a.m. & ngt.	28
	October
La Grange Ct., La Grange, 11 a.m.	1-2
Straits Ct., Tabernacle, 11 a.m. & ngt.	5
Atlantic & Sealevel, Atlantic	8-9
Ocracoke & Portsmouth, Ocracoke, nt.	10-11
Beaufort, night	12
Morehead City, night	13
Newport Ct., Newport, 11 a.m. & ngt	14-16
Harlowe Ct., Harlowe, 11 a.m.	15-16
Jonas Ct., Trenton, 11 a.m.	22-23
Mt. Olive Ct., Smith's Chpl., 11 a.m.	29-30
Mt. Olive and Calypso, Mt. Olive, ngt.	30
	November
Goldsboro, St. John, night	2
Goldsboro, St. Paul, night	5
Goldsboro, Elm St. and Pikeville, Pikeville, 11 a.m. & night	4
Goldsboro Ct., Thompson's Chpl., 11 a. 5-6	
Vandemere Ct., Barnes Chp., 11 a.m.	
& 3 p. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13

	October
La Grange Ct., La Grange, 11 a.m.	1-2
Straits Ct., Tabernacle, 11 a.m. & ngt.	5
Atlantic & Sealevel, Atlantic	8-9
Ocracoke & Portsmouth, Ocracoke, nt.	10-11
Beaufort, night	12
Morehead City, night	13
Newport Ct., Newport, 11 a.m. & ngt	14-16
Harlowe Ct., Harlowe, 11 a.m.	15-16
Jonas Ct., Trenton, 11 a.m.	22-23
Mt. Olive Ct., Smith's Chpl., 11 a.m.	29-30
Mt. Olive and Calypso, Mt. Olive, ngt.	30
	November
Goldsboro, St. John, night	2
Goldsboro, St. Paul, night	5
Goldsboro, Elm St. and Pikeville, Pikeville, 11 a.m. & night	4
Goldsboro Ct., Thompson's Chpl., 11 a. 5-6	
Vandemere Ct., Barnes Chp., 11 a.m.	
& 3 p. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

	August
Fillerbe, Jones, S. Springs	26
Roberdel, Roberdel	27-28
Piedmont, Pee Dee	28

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
THIRD ROUND

	August
Rocky Mount Ct., Yorks	28
Nashville, night	28

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

	August
Jacksonville, Jacksonville	23-29
	September
Ingold, Epworth, a. m.	3-4
Clinton, p. m. & a. m.	4-5
Wilmington Ct., Federal Pt., a.m.	11
Epworth, Epworth, p.m.	11-14
Warsaw-Faison, Adams, a.m.	17-18
Kenansville Ct., Ken'svle, p.m., a.m.	18-19
Scott's Hill Ct., Scott's Hill, a.m.	23
Burgaw, Herrings, a.m.	24-25
	October
Wilmington, Fifth Ave., a.m.	2
Wilmington, Trinity, p.m.	2
Tabor, Zion, a.m.	7
Chadbourne, Fair Bluff, a.m.	8-9
Hallsboro, Hallsboro, a.m.	14
Carver's Creek, Council, a.m.	15-16
Whiteville, Whiteville, p.m., a.m.	16-17
Rose Hill, Providence, a.m.	21
Magnolia, Trinity, a.m.	22-23
Swansboro, Stella, a.m.	29-30
Maysville, Belgrade, p.m., a.m.	30-31
	November
Shallotte, Shallotte village, a.m.	4
Town Creek, Zion, a.m.	5-6

FRECKLES
Now Is the Time to Get Rid
of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The next time
you buy calomel
ask for

Calotabs

The purified and refined
calomel tablets that are
nausealess, safe and sure.

Medicinal virtues retained
and improved. Sold
only in sealed

THE AMY B. HACKNEY MISSIONARY SOCIETY

(Continued from page 8)

ed ourselves to China for Christmas.

"There are some other things I would like to tell, but must not be greedy of space. I am wondering why one can't have more children's societies in the rural districts. I have told this about our society because, while we are not exactly a rural church, but a small town church, which is the next thing, and if we can have a successful society and get so much pleasure and benefit from it, would it not mean still more to the children in the rural communities whose pleasures are even fewer than ours? And no sensible, motherly woman need be afraid to assume the leadership of the children, for they are the most responsive, most helpful little workers in the world and there is no limit to the spiritual benefit the leader gets from contact with them. Probably, too, in the children's societies we have one of the greatest weapons of the age with which to fight the tremendous social evils of the present and the future. It is a glorious opportunity, especially for the rural children, who are clamoring for something to relieve the monotony of their lives. Let us not miss this opportunity!"

OLD TRINITY

(Continued from page 9.)

ity in the brand new beautiful church there. It is a two-story brick building so arranged as to accommodate good Sunday school work as well as church services. The building when completed will cost around \$20,000, and will of course be a credit to the congregation. The loyal membership there is straining every nerve to meet the payments as they come due. One class of young women subscribed \$500 and is raising the money through various class enterprises. Old Trinity has never had a church before and now it proposes to have one that will be in keeping with present and future needs. Our hats are off to them.

Twenty-five years ago I lived at Old Trinity. During the three years spent there I think Bruce Craven and I agreed on one thing and that was that he was to be manager of the baseball team and I was to be captain. Since he has got to be "Grand Dragon" Craven I have got a scared of him and am inclined to side with the desenter more frequently. Anyway, we are both for the Sunday school.

BELMONT PARK, CHARLOTTE

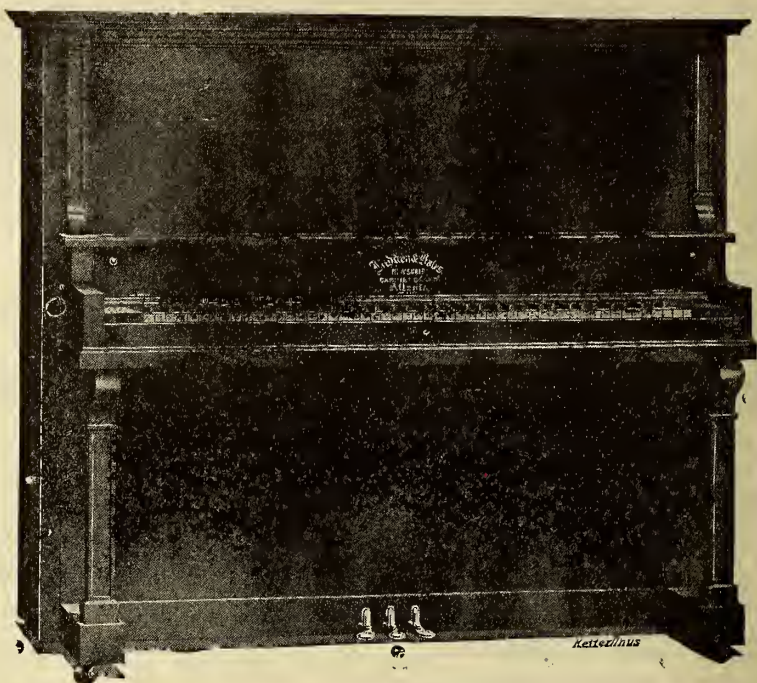
One of the best Sunday schools in our conference is the one at Belmont Park, Charlotte. Last February we held a Standard Training School at Charlotte and practically every officer and teacher of the Belmont Park school attended regularly. Immediately following this school steps were taken to build a Sunday school plant, and it was forthwith built. Now they have the facilities for a departmentalized school and they have it in deed and in truth. Three separate schools are going at the same time each Sunday morning and the scholars are getting instruction directed at their very needs. Pastor W. B. Davis and Supt. L. M. Smith are thoroughly interested and are backing their interest with good sense and hard work. They and their thirty assistants are making Belmont Park a better place to live in. I know of no better place to direct those who want to put modern school facilities to an old church than to Belmont Park, Charlotte. Look over the plant before you decide on your plans. It is not enough these days to simply build rooms to your church; you will want to know what kind of rooms you ought to have. But it is not all rooms at Belmont Park. They have real religion there.

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THE

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This Club Plan of piano buying solves all the complex problems of the piano purchaser, and takes out all the risks so frequently found in the regular methods. The Club positively insures satisfaction—with the quality and tone of the instrument—the price—and the terms. If not, the instrument is returnable and your money refunded—every cent you've paid in. You have nothing to do with organizing a club—the management does this—but you get the advantage of being a member of the club, comprising 100 members. And, it is through the organization of such a Club that makes it possible for you to secure a standard grade piano at a reasonable price, on a safe and convenient plan of payments. This is not the installment plan—it is better, safer and easier—it is the ideal way to secure your piano.



A Saving In Price

This is one of the attractive features of the Club Plan of buying a piano. And, how is it done? The explanation is simple. A Club of 100 Buyers, securing 100 pianos can, most naturally, buy them for much less money than the individual who only buys one at a time. This plan gives the Factory an enormous volume, and by turning out a big volume they recognize the big saving, which they, in turn, give to the Club Members. Thus, you get the lowest possible price ever paid for a high grade instrument. You are responsible only for your own purchase—we assume the responsibility for securing the 99 other Club Members. You should join this Club today!

Our Guarantee

In joining this Piano Club you take absolutely no risk whatever. Each and every member is fully protected in every respect. The Club provides a permanent guarantee against all imperfections of workmanship and materials, made by one of the oldest and strongest piano houses in America. If you could read the hundreds of letters we daily receive from enthusiastic Club Members, you would not hesitate to join the Club. You, too, will be just as greatly pleased.

Read What Some of Our Enthusiastic Members Say

Ludden & Bates, Atlanta, Ga.—"The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family. The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment." MRS. R. A. SPINKS.

College Grove, Tenn.
Ludden & Bates, Atlanta, Ga.—"In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or played on it says they never heard a finer toned one, and I can observe such a vast difference in this one and others that are in this community, that have been placed by agents. Too, every one, even those that know nothing about music, can tell the superiority of my piano over others. Wishing you much success, I am," MRS. JORDAN RIGGS.

Columbia, S. C.
Ludden & Bates, Atlanta, Ga.—"I have had one of your pianos in my home for several months and I find that it comes up to your representation in every particular. Your Club Plan for the payment of same strikes me as being very lenient and I think that every home can afford a Piano on this basis. Trusting that you have a very prosperous business along this line, I am," MRS. AVA JACKSON.

Free Booklet, describing the superb instruments, and giving details of the many attractive features of the Club Plan, mailed upon request. Write for it. Address,

Ludden & Bates,

Advocate Piano
Club Dept.

Atlanta, Georgia.

TO LAUGH

The presiding elder of the Statesville district tickles me. Some time ago I sent him some stereopticon slides dealing with the Sunday school work and in writing him about them he replies as follows:

My Delectable Clod-Hopper:

Score! They shall go forward by tomorrow's mail. I haven't been able to use them as much as they deserved for the simple reason that after they came to hand the pastors were all busy as fleas in tan bark showing how revivals should be run. We are having a great season with the sinners and the good work is going forward.

Thursday, September 15, Newton, has been writ in red and we'll all be there. Issue me any orders that will assist you.

I placed five lime barrels in the cellar the other day and all I'll need now is for Bishop Darlington to tell me

what to write on their shaven heads. The madam insists that I am a poor packer and I endeavor to confirm her faith. But I am a good traveler and will have the tin wagon well greased for the trip

Wishing you all the good your powers of appreciation can absorb and a little to run down the northeast side of the cup,

I am yours,
W. A. Newell.

When Jones' rich grandmother passed away, all his poverty-stricken friends rallied about him with words of cheer and comfort; but Jones remained sad and dejected. "She left a last will and testament, I suppose?" murmured Jenkins, carelessly. "Oh, yes," said Jones, "she left a will and testament." They hung expectant while sobs choked back his words. "I," he declared at last, "am to have the testament."—Jack Canuck.



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Restores Color and
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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, SEPTEMBER 1, 1921

Number 35

JOTTINGS AND OBSERVATIONS BY THE WAY

Editor Rowe has told the Advocate readers how eager he was to get off to the Ecumenical in London and then reminded them of the perplexing situation of the wherewithal. But it all turned out well, for a few thoughtful friends—whose names shall ever be written with a pen of gold—came across with some \$750 to send him over Europe. All of this is very fine! Blessings on every one!

The friends of this sojourner were not so anxious to get him out of the country as to put down hard cash to secure such an end. However, they did not pass him unnoticed. Some of the preachers of the Durham district, and a few laymen—whose names shall be written in the next Durham District Reflector—saw that he was duly clothed from tip to toe. This traveler is now well clothed and it is much to be desired that he be kept in his right mind.

But all this is to no purpose. What I had in mind to do was to jot down a few things by the way, since my voyage is so far removed from the goings of the editor. He sails to far away Italy and returns from a port of France; whereupon, I am destined for Liverpool and expect to sail on the return from Glasgow. So, in keeping with a promise made Timothy Sikes, the pen is put to paper—watch for a hodgepodge!

Two hours after I ran into the Pennsylvania Station my passport had the approval of the British consul and the internal revenue man of Uncle Sam had given me a clean bill—sometimes one needs a day or two to get by these dignitaries; but the rush was not on this day.

This leads to one pertinent observation: How do ordinary folks get into this country, when it is such a hard job for a respectable white man to get out? I have filled blanks and made affirmations off and on for a month.

Since nothing remains but to await the sailing of the Albania at noon, August 20, it may be well, as we say to the children in their stories, to begin at the beginning—the beginning is Durham, August 17.

Somehow, Durham made a new appeal. Not because its industries are better known than the pyramids, and its college touches the ends of the earth; but rather because it is home, and those dearer than my own heart's blood are there. The Father's tender care had a new meaning and furnishes the sweetest consolation.

It was good to get a glimpse of Rev. and Mrs. McWhorter, of Chapel Hill, and of Rev. H. C. Smith, of Carr church, and to receive their blessings and best wishes. These were taken as representation of the many who had expressed themselves in one way and another. Here is one who has been deeply touched and can never forget. The currents are running deep and strong—too deep for tears or laughter.

From all sides on the way from Durham to Richmond came evidences of the unusually dry, hot summer. Corn was fired and burned in the fields with promise of small yield. Tobacco is little better. The ordinary and commonplace characterized the journey—cattle browsed in the shade, pickaninies played in the yard, farmers kept watch about tobacco barns and Fords went here and there. The idle around Norlina displayed additional interest in the crowded trains due to the reduced rates to Niagara Falls and Atlantic City.

Old Petersburg and every mile to Richmond revives the stories of the sixties and recalls the "thin grey line" and the immortal Lee. This is true of all northern Virginia.

A view of the ball park at Richmond made fresh and green the memories of certain contests on that arena in the fall of '90 and '91. Trinity met the University of Virginia in the first game of interstate football played in the South on the Island in the James. Later teams may have shown more

skill and finer tactics, but never did a team show more grim determination than did Trinity's. We gave Virginia the best we had.

It has been said that an honest confession is good for the soul, so here goes: That drubbing we gave Virginia thirty years ago was worth more than a trip to Europe. My first trip to Richmond looms larger than my last. This sounds boyish, but is honest. Youth is immortal.

Pardon an observation. (This is not so personal.) We passed Ashland just at set of sun. Surely old Randolph-Macon never showed to better advantage. The shadows, the tints at the sunset, the soft haze on the horizon, and the calm of the evening-time made the college as composed and self-complacent as an old Virginia gentleman. Some of the stories told by Hon. T. J. Jarvis of the college at Boyton, and by Hon. L. L. Smith of the doings at Ashland revived and gained a new meaning. But this is not the place to tell college yarns though they gather about such worthies.

To avoid a night run, it became necessary to spend the night in Washington—a most interesting

sat some half a dozen ladies of color riding like queens. So near is grandeur to dirt.

Speaking of the Pennsylvania lines lead to another observation: Could a privet-hedge be planted on either side from Baltimore to New York—as has been done in a few places—how much more artistic would it be than the thousands of billboards that infest the way. Everything is there from the "57 Varieties" to Bromo Seltzer.

Nothing is so interesting as folks. On a ride on the second story of a "Civility" up Fifth Avenue and on Riverside to 156th street, I saw and heard things wise and otherwise. As we passed Grant's tomb a man far above the average in general appearance enquired of his wife, "Isn't that for Garfield or somebody?" "No," she replied, "it is more apt to be for Cleveland." The Hudson rolled on, and they turned their remarks to two gunboats—two boats as innocent of being gunboats as a mud-scow. Evidently history and navigation were not the strong points with these travelers. More's the pity. Their speech marked them as being from Dixie.

But one must not be too observant in New York. The ends of the earth meet on Manhattan. However, all the provincials do not journey to New York. I asked an intelligent looking policeman at 33rd and Sixth avenue how far it was from Sixth avenue and 14th street to the Cunard pier? His reply was, "It has been so long since I was down there I have most forgot; but it is no big distance." Think of it! Doubtless he would call Grant's the tomb of Adam or of St. Patrick.

This hodge podge is all by the way. The voyage and the Ecumenical is another story.

New York.

M. T. Plyler.

GUESSES ABOUT THE FUTURE

Lying just beneath the surface in every human heart is an impatient curiosity concerning what is to be. How men would like to know exactly how it is all going to turn out! The poet sings:

O, blindness to the future,
Kindly given,
That each may fill the circle,
Marked out by Heaven.

But man is not content to work and wait. He wishes to see the future now. And therefore, when some daring speculator lays out the plan of the ages, like a landscape gardener, and emphatically declares that all events of coming history have been revealed to his mind, multitudes go out after him in the hope that he knows what he is talking about.

The darker the outlook of the immediate present grows, the more fascinating visions of the future become. During the centuries preceding the advent of Jesus Christ an apocalyptic literature obtained an all but universal vogue. The more obviously impossible a glorious future for Israel through the movements of earthly empire became, the more positively religious leaders asserted that God would soon descend with a great shout and miraculously put His enemies to rout.

The world is now being treated to the usual post-war flood of such speculations, and Pastor Russell's "Divine Plan of the Ages" and "The Finished Mystery" are being studied by an admiring group of disciples, as the infallible dicta of an unerring seer. What is to be done about it? An anxious correspondent asks: "How are we to meet such doctrine? Is there anything that can be done to repress the circulation of such pamphlets?"

We fear not. When the speculative tendency overrides and submerges the practical in a man's mind, he is thenceforth good for nothing, but to argue about the millennium and go about selling tracts and papers setting forth his favorite views. The salt of the earth is always found in those who pay attention to the work at hand.



REV. AND MRS. I. L. SHAVER AND BABY
These Young People Are Missionaries of the M. E.
Church, South, in Japan. The Little Baby
Died Since the Photo Was Made.

place for newly married couples and for politicians wooing a job. In keeping with my country habits and obedient to the tendency of the uninitiated to see the sights, I was out before six for a stroll around the capitol. How calm and composed and compelling was the entire scene. The grounds, so fresh; the buildings, so majestic; and the dome, so dignified! Peace lay like light across the land. Could such equanimity prevail with all that goes on within? How can these things be? I was reminded of a morning when Roosevelt was in the White House. A six-inch snowfall during the night ushered in a day calm and beautiful. All was still as death and not a track was there in the snow as I made my way from the boat up past the executive mansion. It seemed impossible that such a scene could enshroud the apostle of the strenuous life.

Some half hour south of Wilmington, Delaware, by the Pennsylvania lines, is the marker, "Mason and Dixon's Line." What a wonderful line! North vs. South; South vs. North. Oh the ills! Just a little distance to the north two negroes, covered with sweat and dirt, mowed ditch banks as though they were in Dixie; but just across the car from me

THE NATURE OF PROPHECY

The primary meaning of prophesy is, "to speak for another." The prophet was therefore a man who spoke forth the truth for God, as he was moved by the Holy Spirit. It was his mission to make known the character, will and purpose of God and the nature, needs and destiny of man. He was the spokesman of the Eternal upon the field of time.

There was also in prophecy a secondary element of prediction, which was always moral and never magical in its nature. The prophets were great moral and spiritual leaders of the nation. They spoke to the actual situation of the time, delivering the eternal principles of righteousness, and consequently their utterances contained a message for all times. They knew through contact with God what courses of action would exalt a nation and what would finally lead to destruction.

Therefore promises and warnings colored their messages throughout. Their penetrating insight into present conditions and their knowledge of eternal principles enabled them to obtain a vision of the future that would be the inevitable result of lines of action. While others were crying, "peace, peace," the prophet's eye could visualize the catastrophe toward which the nation was headed. Measuring the forces of evil, he could predict the clashes that would come between them and the forces of righteousness.

Being based upon moral conduct, the predictions of the prophet were necessarily conditional. Running along parallel are promises of national splendor and warnings of destruction. One course of continued action would end in failure and ruin. No other interpretation is consistent with human responsibility. If the future is fixed and inevitable, there can be no place for human freedom. Israel turned a deaf ear to repeated warnings, and consequently failed of the predicted glory forever.

A panorama of a fixed future never passed before a prophet's eye. As he looked into the future and saw the glory that would be, he was conscious of the fact that the vision at any given stage might fail, however certain the final victory might be. He dealt with nations and peoples as he knew them, and the United States of America never entered into a single prophet's mind. No apostle expected the world to continue for two thousand years beyond his day, and all of the members of the early church were buoyed up by the hope that Jesus would come in their day.

Prophecy was always practical in intent. It placed an ideal future over against the actual and distressing present in order to encourage faithful men and women to endure their trials, and it never lost the connection between the time actually present and the time to be. The concrete governments, institutions, and people, with which they dealt, were in existence at the time. When the seer on the isle of Patmos said that "no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name," he was not speaking of the Pope of Rome or the Kaiser or any other far-off person or thing, but of somebody actually present and powerful and dangerous, to whom it was safer to refer in a veiled way, and consequently he gives the enigmatic "666" in order that the initiated might get his number without having to hear his name.

Since the prophet always addressed himself to present conditions, the meaning of many prophetic utterances is lost beyond recovery, because it is impossible to obtain the data necessary for an understanding of the conditions and circumstances under which the prophecies were uttered. Scholars have accomplished wonderful results in recent years in their efforts to reproduce the setting—Isaiah, for instance, has yielded richly under the skill of George Adam Smith—but many passages and references remain hopelessly obscure.

When prophecy is studied in this way it becomes of inestimable value. But there is a way of breaking up the Bible into bits and rearranging these into fanciful schemes, as a child builds playhouses out of blocks, or an artisan fashions a mosaic by inserting into patterns small pieces of variously colored glass or stone. How wonderfully simple this method is! Let the imagination supply the framework, and lo! texts come trooping in to take their places. Here fancy may run riot, uncontradicted, because it is impossible to prove that any predicted event will not take place. By this method one can make the Bible teach that the world will

come to an end next year or that it will last forever and a day.

If the Bible were really that kind of a book, it would have no relevant message, and sensible men might dismiss it as a bundle of riddles, suitable only for the amusement of unoccupied minds.

AN UNSYMPATHETIC TREATMENT

The Advocate has received, with the compliments of the author, Mr. William Parker, a little book on "The Judgment of Nations, or The Ending of Temporal Power," which purports to trace the course of history from the creation of man to the end of time. The editor is pleased to get a book that states so clearly and concisely the antithesis of what he believes and unfolds before his mind the future as it is not going to be. Many men have followed the same line and arrived at practically the same conclusions, but Mr. Parker has excelled them all in comprehensive brevity.

The material is not new, and the track is the same that has been made familiar by the literature of the Seventh Day Adventists and others who interpret prophesy in that way. There is the regular division of time into epochs, of which the public has so often read and heard—"2000 years from Adam to Noah, 2000 years from Noah to Christ, 2000 years from Christ to the end of the Gentile age, and 1000 years of glorious millennial reign." Ancient chronology, however, is a very uncertain thing at best, and the table of Archbishop Ussher, upon which the reasoning of the book is based, is out of date by more than a century. There are undisputed facts which prove conclusively that human life has been on the earth at least 10,000 years—how much longer nobody knows.

Moreover, there is nothing to show that epoch-making events have been occurring at regular intervals of 2000 years, for such remarkable occurrences as the rise of Mohammedanism, the Reformation and the French Revolution took place out of any such order, but even if the old chronology were correct and great events had taken place twice at intervals of 2000 years, so small a number of instances would not be sufficient to establish a principle of law. This division is therefore purely arbitrary and is made to support a theory of the early ending of time.

A necessary link in the author's chain of events is the failure of the visible church, which must stumble along through increasing darkness to its final fall. But he is charitable in his consideration of the "attitude the Christian should assume toward the fallen church. While granting the inevitable moral fall of the church, yet one is not justified in condemning her. We are not to condone or excuse her sins, yet we must never forget that the church is the Lord's anointed. However reactionary or corrupt the church may become, we should never lose sight of the fact that God's eternal purpose is in it." In a word, the author believes that God commissioned the church to preach the gospel to the world, knowing that it would fail and intending that it should. Here he and the editor are as far apart as the poles.

And then at last there will be a battle, which, for spectacular grandeur, will astonish heaven and earth. First will come a naval engagement. "The ships of Chittim—the United States—will come from behind an island and surprise the fleet of the Antichrist and defeat them. The final battle will be on land. Every military force of both earth and heaven will be employed. Michael will lead the forces of heaven against Satan and cast him out and into the earth, which will precipitate the worst conditions that the world has ever seen, or ever will see. This will constitute the final tribulation and will end in the world's Armageddon. A notable feature of this Armageddon is the fact that the Lord Himself is leading and directing the fighting. Christ Himself will come in an actual bodily presence, and set up an actual kingdom on earth." Of all of which the editor believes not a word.

When we realize that a new generation is on earth every thirty years and that under the providence of God humanity is allowed to bury a large amount of the prejudices and mistakes of the past, the hope of the establishment of the Kingdom of God gleams brightly. If one generation is trained right the progress of the kingdom will leap forward by centuries.—Selected.

SCHOOL OPENINGS

The season for our school openings are at hand, and during this month the machinery will be put in motion for the new school year in all our colleges. Many young men and women will enter institutions for higher education throughout the country for the first time. "Does it make any difference as to where they go?" This question is often asked. "I am going to allow my boy or girl to decide for themselves," is often heard. We believe that it does make a difference where they go, and we believe that the parents should decide for the young folks. But where ought Methodist boys and girls go to school? If we belonged to the Baptist church we would unquestionably send ours to Wake Forest, Meredith or some institution managed by that denomination. If it happened that our membership was in the Presbyterian church they would go to Davidson, Queens, Flora McDonald or some school under the control of that church, and as we happen to belong to the Methodist church we have no hesitancy in saying that Trinity, Greensboro, Louisburg, Davenport or some other institution fostered by the Methodist church, is the place to send our children. Of course, it is assumed that these institutions are the equal of others, and we are confident that they are as good as will be found anywhere.

It is not enough to train the mind. There is something more to be taught than the text book. If this was all it would not make so much difference. But there are finer things to be taught. The spirit must be trained and religious truths must be instilled in the soul of our young people, and our church schools give more attention to these higher matters than others, and they are worthy the patronage of our Methodist people, and are owned and controlled by our church and every Methodist ought to feel under special obligations to patronize their own institutions.

We trust that all our people will think on these things when casting about for a place to send their young people to school.

COMMUNION DAY

We have often wondered why it is that on communion day we have our smallest congregations at church, but as a general rule we do. People seem to stay away from church on that day, but why we are unable to say, and we have thought of it many times. It seem to us that on communion day should be the day of all days when every member of the church should make a special effort to be in his place. Our Lord desired to be remembered by His followers, and commanded that "we do this in remembrance of Me," and "as oft as you do this you do show forth His death till He come again." We are impressed with the fact that most of us do not think just what a gracious privilege we are neglecting when we refuse to go to church and participate in this divinely instituted sacrament.

Why do we fail in this important matter? Is it because we feel ourselves unworthy? Then we are unworthy to enter heaven's gate. Are we ashamed to thus confess Christ before men? Then He will be ashamed to confess us before His Father in heaven.

This means of grace should be so highly esteemed by all God's people that on the day when the table of our Lord is spread it should be a day of joy and gladness when all who profess to be His children should make more than an ordinary effort to be present and partake of the elements representing the broken body and shed blood of Him who offered Himself a sacrifice for the sin of the world.

Our pastors should call the attention of the people to this all important matter from time to time.

DOCTORS OF DIVINITY

The honorary degree of Doctor of Divinity, according to the New York Christian Advocate, has been conferred this year by colleges and universities of the Methodist Episcopal Church upon forty Methodist preachers. Evidently, those Methodist institutions of the North have no fear of compromising their standing in the educational world by conferring honorary degrees upon Methodist preachers.

On our desk is the "Methodist Advance," published by the dignified and versatile pastor of the Aberdeen charge in the interest of the work he is doing down there. It is well edited and well printed.

PEOPLE AND THINGS

Next week we will resume the publication of articles from Dr. Rowe. We did not receive his letter in time for this week's paper.

Mrs. E. O. Cole, wife of our pastor at Kernersville, returned home Friday night from an extended visit to relatives in the state of Washington.

Rev. S. T. Barber, of Main Street, High Point, called to see us last week. He reports that he has a great Sunday school, and that he is preaching to large congregations.

The Advocate regrets to learn that the condition of Mr. Walter Thompson, superintendent of the Children's Home, is critical. Not much hopes are held out for his recovery.

The annual protracted meeting at the Fallston Methodist church began last Sunday night. Rev. Dwight W. Brown, the pastor, is being assisted by Rev. W. E. Poovey, of Shelby.

Mr. Earl R. Sikes, son of Rev. and Mrs. T. A. Sikes, left Sunday night for Washington, D. C., where he will do research work for a while before returning to Cornell University, Ithaca, N. Y., where he is an instructor in the department of economics.

Rev. J. C. Umberger says that the Woodleaf is "a moving circuit." If one church lags another one is taking on new life. The congregation at Ebenezer has put new windows and blinds on the church and cleaned up the grounds; Cleveland has been repairing the church, and Woodleaf is going to purchase some lamps and a bell.

At a meeting of the building committee held last Thursday the contract was let for the immediate construction of an additional building on the campus of the orphanage. The new structure will be known as the "Tise" building, in honor of Mr. Cicero Tise, who made the building possible by a bequest for that purpose.

It is with sincere regret that the Advocate learns of the death of Mrs. H. F. Edgerton, of Kenly, which we learn from the daily press occurred at her home last Saturday. No particulars have reached us. Mrs. Edgerton was a most excellent woman, and was a leader in church work in her home town. Brother Edgerton and the children have our sincere sympathy.

The Advocate wishes to call special attention to an article in this issue by Rev. A. W. Plyler, "Freak Legislation That Ought to Be Repealed." We think that Brother Plyler proves his case, and is entitled to a hearing. It is hard for us to understand how such a piece of legislation ever got through the General Conference. Let it be repealed by all means.

A letter was received from Rev. J. H. Barnhardt Monday morning. Things have been going good with the party, he says. No one had been sea sick, but he declares that Editor Rowe was exceedingly homesick. Certainly Homer is not. There is one thing that Brother Barnhardt seems to have learned since he went away, and that is the fact that there is something in the world bigger than Cabarrus county. He says the Atlantic ocean is a "whopper."

Rev. L. C. Brothers, of the Bath charge, called to see us last week. He was on his way home from a visit to relatives in Salisbury. During his vacation Brother Brothers assisted Rev. A. J. Hobbs, Jr., in a meeting at Pearly church. The meeting was a great blessing to the community. After services were dismissed the last night of the meeting it was necessary to call the congregation together because of the fact that several were convicted and went to the altar, were saved and joined the church. Ten were received as immediate results.

Rev. J. A. Baldwin, president of the Southern Industrial Institute, Charlotte, was in Greensboro Monday and paid the Advocate office a pleasant call. Brother Baldwin has recently added to his plant a well-equipped sewing plant with hemstitching and embroidery machines as well as machines for plain work in which the girls do sewing plain and fine. For the boys in the institution Brother Baldwin has a farm of 274 acres, and a thoroughly equipped plant for making furniture, making a specialty of ironing boards and doll beds and cradles. Students at this institution attend school from 8 to 12:30, and work from 1:30 to 6:30. Bro. Baldwin is exceedingly optimistic as to the future of his undertaking, and believes that his hardest problems are behind him.

Rev. A. J. Parker, of the St. John-Gibson charge, will assist Rev. J. A. Hornaday, of Maxton, in the meeting to begin at St. Pauls in a short while.

A card from Rev. E. R. Welch, who is touring the Holy Land in company with Bros. Stanford, Pickens and Ratledge, informs us that "all are well in Jerusalem," where he was on the third day of August.

Rev. Sam Maxwell and Singer Powell are in a meeting with Rev. J. C. Umberger, on the Woodleaf charge. We learn that much interest is being manifested.

Mr. W. C. Stroud, a native of Chatham county, has been elected superintendent of the graded schools at Warrenton. Mr. Stroud graduated from Trinity with the class of 1916.

The congregation of St. Pauls, Maxton, has granted Pastor Hornaday a two weeks' vacation, which he will spend in Beaufort where he served the Methodist congregation at one time. He will go from there to Wilmington, where he will assist Rev. J. W. Hoyle, Jr., in a series of meetings.

Mr. J. Willie Smith, one of the oldest members of West Market Street church, this city, died at his home on Gaston street last week. For a long time Bro. Smith was a member of the official board, and a leader in church work. The Advocate extends sympathy to the family.

A great meeting has just closed at Smith's church, near Rosemary. Rev. C. M. Lance, the pastor, was assisted by that choice spirit, Rev. S. E. Mercer, of Calvary, Durham. A large number professed conversion and manifested this fact by uniting with the church.

Rev. R. M. Courtney, the genial missionary secretary of the Western North Carolina Conference, was in our office last week and made us happy with his smiles. Courtney is one of the choice spirits of the class of 1899. Always glad to see you, Brother Courtney.

Dr. John M. Crome, pastor of St. Paul's Methodist church of Wytheville, Va., is assisting Rev. R. H. Daugherty in a meeting at West End church, Winston-Salem. The meeting began on the 21st and will continue for two weeks. Dr. Crome is preaching the gospel with great power and attracting splendid congregations. Fine results are expected.

The Advocate acknowledges with appreciation the following announcement: Mr. and Mrs. Thomas Neal Ivey invite you to be present at the marriage of their daughter, Margaret Price, to Dr. John W. Harris, on Wednesday morning, the fourteenth of September, nineteen hundred and twenty-one, at twelve o'clock. Five hundred and four North Blount street, Raleigh, North Carolina.

The annual camp meeting at Bethlehem church began on last Sunday morning. Rev. A. W. Plyler, presiding elder of the district, preached morning and afternoon on that day. The attendance was large and interest was fine for the opening day. Rev. G. T. Bond, pastor of Spring Garden, is doing the preaching during the week. Rev. A. G. Loftin is the pastor.

Because of the recent attack of influenza Rev. H. B. Porter, of the Siler City charge, was not able to attend his meeting at Hickory Mountain last week, but Rev. H. C. Smith, pastor of Carr church, Durham, was present and took charge. Of course, the meeting did not suffer for the lack of good preaching. Brother Smith is at home in a meeting, and his preaching is always of a high order.

Mrs. Luda Morrison Thompson, wife of Mr. Dorman Thompson, one of the strong laymen of Broad Street church, Statesville, died at her home in that city last week after an illness that extended over several weeks. Mrs. Thompson was a Christian woman of the truest type, and was active in all church work till her health failed her. She was a leader in all the woman's activities of Broad Street. The Advocate extends its sympathy to Brother Thompson and the children.

Dr. Mahlon Bolton, one of the most prominent physicians and citizens of Northampton county, died at his home last Wednesday, and he was buried on Thursday afternoon with Masonic honors. Dr. Bolton was one of the strong pillars in the Methodist church in his section of the state. He always attended the district and annual conferences, and was a leader in everything that looked to the betterment of humanity and the enlargement of the Kingdom of God. We shall miss Dr. Bolton in every department of church activity.

Revival services are in progress this week at Browning church on the Mt. Olive circuit. Rev. W. F. Craven, the pastor, is doing the preaching, and much interest is being shown.

The Woodland Echo says that a real revival had been held at South River on the Woodleaf circuit. Church members were revived, backsliders reclaimed and sinners converted. Rev. F. O. Dryman assisted Rev. J. C. Umberger, the pastor.

Mr. Ray J. Tysor, of Asheboro, has been secured by the Greensboro Y. M. C. A. to assist in the physical department. He will enter upon his new duties September 1st. Mr. Tysor is a graduate of Trinity College, and a young man thoroughly qualified for the duties to which he has been assigned. The Advocate gives him a cordial welcome to Greensboro.

Rev. T. J. Rodgers, pastor of West Greensboro, was in a meeting last week at Muir's Chapel. Rev. H. C. Sprinkle, of Centenary, this city, did the preaching. We learn that this was one of the finest meetings that has been held at this old church in a long time. The attendance was large from the beginning, and the interest at all services was good.

Rev. J. A. Cook, of Randleman-Naomi, is in the midst of a series of meetings at Naomi this week. This will be followed by a meeting of days at St. Paul's. Brother Cook is doing the preaching himself, which assures the people of that charge that they will have preaching of the better variety during their meetings.

Rev. J. Ed. Thompson, one of our good friends of our early ministry, delighted us a few days ago with a visit. Brother Thompson is just about as young as he was two decades ago, and his spiritual vision is growing brighter all the time. He is just putting the finishing touches on a first class brick parsonage over at Belmont, where he is in the midst of a fruitful pastorate. Come again, Brother Thompson.

A cablegram from Bishop W. R. Lambuth, received August 23, at Nashville, says that the Siberia-Manchuria Mission meeting has just been held; three Chinese preachers and twelve hundred members. He adds: "A splendid opportunity presents itself." This is a heartening message, and one that emphasizes the great value of the Centenary. Without Centenary money this new field could not have been entered.

The following item is taken from the Virginia Tidewater News: "The revival meeting held in the town auditorium was a great success. It was a real old-time Methodist revival and was characterized by the mourners' bench, conversions, shouts, amens, and a general awakening in the church. The crowds came from far and near to attend the meeting. Approximately 25000 people were in the auditorium and around it the last service. Brothers Maxwell and Powell left today for an engagement at Mebane, N. C."

The Charity and Children thus speaks of the work of Dr. Brooks, superintendent of public instruction for the state: "With Dr. Brooks in the saddle, where we hope he will be for the next ten years or more, and with the educational spirit growing stronger all the time, the prospect for a still more glorious record in this census period than in the last, is indeed bright." Dr. Brooks is a graduate of Trinity College, and one of the strong laymen of our church, and an educator without a superior in the state, and the Advocate joins in the sentiment expressed by Brother Johnson that he will remain where he is for a long time to come.

The Advocate wishes to call the attention of the preachers and patrons to the fact that conference is almost upon us. Less than two months till the Western North Carolina Conference meets at High Point. Several thousand subscribers are behind with their subscription. We do not want any of them discontinued. It is almost impossible to be a real intelligent member of the church and not take and read the Advocate. We are very much in need of what is due us on subscriptions. Our young ladies are busy sending out statements to those who are behind. They will begin early next week to send out the list to the different pastors. Every pastor will have his in a short while. He will be able to tell you just what you are due. If he fails to call your attention to it, please ask him how your subscription stands. If you feel that your label is not correct notify him, and he is authorized to make any correction that is necessary. Please let us have what you are due us.

ONE DAY IN A TENT IN PRAGUE, CZECHOSLOVAKIA

By O. E. Goddard.

This is no effort to write of our European work in general. Many interesting things might be written of our work in Brussels—school, hospital, orphanage, etc. Many more interesting things might be written of our work in general in Prague, Czechoslovakia. But I shall say nothing of the relief work, of the camp for tubercular children, of the more than twenty colporteurs literally sowing down the republic with the Word of God and other good literature—of none of these things shall I write. I simply confine myself to one kind of work and for one day only. Rev. Joseph Dobes, once of Texas, now a missionary here in his native land, is conducting evangelistic services in a tent in one part of this large and historic city. Great multitudes are attending the meetings. It was my privilege to meet this audience Sunday morning, July 24th, at ten o'clock. I preached a simple sermon of the Prayer Life, Brother Dobes interpreting. At the close of the service, knowing that so many people were professing Christ in these services, I called for those who were not saved to come forward and there and then surrender to Jesus Christ and accept Him as their personal Saviour. Only one came and she an aged woman, a grandmother. As I went down the aisle to open the service, I was greatly touched to be met by a sweet little girl with a gorgeous bouquet in her hand. She presented me this bouquet and in her language expressed her appreciation of my being in Czechoslovakia. It was an immense bouquet of fragrant flowers of the richest hues. She spoke of their joy that in a sermon I had preached in that tent on Friday night thirty-six people accepted Christ as their personal Savior. At the close of the service a young father and mother presented their newborn babe for holy baptism. With the help of Brother Dobes I read the vows and administered the rite of baptism. The tiny infant was wrapped something like a papoose.

At three o'clock in the afternoon an immense audience assembled to hear Bishop Darlington. I was at the same time preaching in a church as were several of our party. Hundreds of people I was told could not get under the tent. They stood in the hot sun (and it was an unusually hot day for this country) and listened to the word of life as preached by Bishop Darlington through the interpreter. More than twenty came. Before the Bishop reached the pulpit they had presented him four great bouquets. At the close there was such a handshaking as Americans never saw. Americans shake hands indifferently and apathetically as compared to these Czechs. My first experience under the tent was overwhelming. These grateful people literally climbed over each other to get to the speaker. I am sure I shook hands with every one there and there was a vast audience (at least three hundred who could not get under the tent) and I have a suspicion that some of them must have come around three or four times for a shake. Often these ardent people seize the preacher's hand and not only grasp it with almost superhuman strength, but they deferentially bow and imprint a kiss on the back of his hand. That has already happened to me so often that I do not blush now as I did at first.

At seven-thirty Bishop Ainsworth was the speaker. Long before the Bishop arrived the tent was full and all the standing room near filled with soul-thirsty humanity. (I did not witness this service either, as I was preaching at the same hour in another part of the city.) Before he reached the pulpit he was the recipient of two immense bouquets. At the close of his sermon a call was made for those who would accept Christ as their Saviour, and more than thirty came forward. The Bishop avoided the handshaking after the benediction by announcing that he had not had his supper and he was in great haste to get back to his hotel. The grateful congregation followed him to the car and gave him a great ovation. Never did he see such appreciation from any other audience on earth as he saw there that night. I hardly know what we preachers will do when we get back to America where we get no bouquets, no handshaking, no ovation. Drs. Beauchamp and Sledd were busy dispensing the Word of Life in other places. But I simply desired to give the readers a brief pen picture of what hap-

pened in one day under one tent in this wonderfully interesting part of the world.

Several thousand people have made profession of faith under the preaching of Brother Dobes in his tent meetings. Hundreds of thousands are breaking with Rome and they are soul-hungry. Never was Protestantism faced with such an opportunity and such a responsibility. All of these converts were once members of the Roman Catholic church. Some of them come direct from a Romanish to a Protestant church. Many of them first become freethinkers, infidels, atheists, and not finding what their souls call for and what their children need, they come to Protestantism to see what we can do for them. There is a national Protestant church and the law makes membership in that body easy. Hence the danger of filling the Protestant church with unconverted people. An unconverted Protestant church member may not be any better, yea may not be as good, as a Roman Catholic member. The Roman Catholic does have reverence for his church, does expect salvation in a sacramentarian way, but an unregenerate Protestant may not have that many virtues. The mission of Methodism is to present the fact of conversion, of the virtues of the Spirit, of conscious salvation. This we are doing with all the power of God will give us. Although I preached my first sermon last Friday night and this is the Tuesday following, I have taken by the hand one hundred and sixteen souls professing faith in Christ. I hope to reach at least one thousand during my stay here. If our church at home could see what is going on in any one day in this one department of our work here, they would not begrudge any money spent in European work.

Bishops Darlington and Ainsworth and Dr. Beauchamp are giving the whole European situation most careful study. The problems are perplexing. Perhaps more than in any other field which we have entered. These men of God will wisely and faithfully perform the task assigned them by the church. Europe, all Europe, so far as I have seen it, needs above everything else an evangelical gospel preached by men of evangelistic power. This wins anywhere on earth.

HOW THE HOLY SPIRIT WORKS

Dr. R. L. Bell in a most practical article published in the Christian Observer on "The Church and Legitimate Advertising" gives a remarkable story which is reproduced for the purpose of showing not only how the Holy Spirit works, but how shortsighted is a church, general or local, which is indifferent to the publicity found in the tract and Christian newspaper:

"Mr. Burkholder, of Nashville," concluded a remarkable address with this story:

"When I was in the newspaper business in Houston I had the privilege of working with the newsboys of the city. The work centered around the Newsboys' Home where a consecrated young woman was the superintendent. This superintendent sought to instill proper ideals in the minds and the hearts of the boys who frequented the home, and to this end she encouraged them in memorizing verses from the Bible.

"One means of stimulating interest in the Bible study was a contest in the memorizing of Bible verses. The boys took to the plan readily and competition was keen.

"Early one Sunday morning, one of the newsies of the contest was standing in front of the Rice Hotel awaiting a customer and almost thoughtlessly began to scribble verses from the Bible on his papers, seeking thus to employ his spare time. Across the margin of the top paper he wrote this verse: 'Remember the Sabbath day to keep it holy.' Hardly had he written the verse when a traveling man came out of the hotel and asked for a paper. The lad sold him the top paper containing the gist of the Fourth Commandment.

"No sooner had the customer passed on than he noticed the scrawling on the paper and returned with the question: 'Son, who wrote this verse of Scripture on the paper?'

"'I did,' replied the newsie, 'but I will gladly give you another paper. I did not notice that I had scribbled on that one.'

"'No, I do not want a new paper,' replied the drummer. 'I had rather have this paper than all the others. But where did you learn anything about the Bible?'

"'I live at the Newsboys' Home and we have a contest on there to see which boy can memorize

the largest number of Bible verses,' the lad rejoined. 'And I am so anxious to win, I put in my extra time studying Bible verses.'

"'Who is in charge of the Newsboys' Home?' the traveling man inquired. And the lad furnished the name and the telephone of the superintendent.

"A few minutes later the traveling man had the superintendent of the home on the telephone, and explained the circumstance of his buying a newspaper with a verse of Scripture on it. Continuing, he explained that a number of years ago, when he left home to begin life for himself, he promised his Christain mother that he would give his heart to God and live a Christian life. Up to this time, he said, he had failed to keep that promise. He had an engagement at ten o'clock that morning with a prominent merchant to whom he expected to sell a large bill of goods, but reading that command of the Sabbath to keep it holy, he had decided to call off the engagement with the merchant, and to go to preaching and Sunday school instead, and turn over an entirely new leaf. In conclusion he expressed his appreciation of the work of the superintendent of the home in trying to lead the newsboys in Bible study.

"Shortly after noon the telephone of the Newsboys' Home rang again and the traveling salesman was again on the line. Asking for the superintendent, he told her he had fulfilled his promise of the morning, had gone to Sunday school, heard the preaching, a warm-hearted evangelistic sermon, had given his heart to God, and had sent a telegram to his mother telling her that, after all these years of waiting, he had finally made good his promise to her when he left home for the first time. But for the fact that the newsboys were studying the Bible, he might never have found God, he explained in conclusion."—Christian (Nashville) Advocate.

LACK OF MINISTERS

Much is being said in the papers, secular and religious, about the small number of young men who are entering the ministry. The explanation usually given is the small salaries paid ministers by all the churches.

We do not believe that is the explanation at all. We think it is a slander on many thousands of sincere young men. This writer has never known a genuine man who turned away from a call to be a preacher of the Gospel for any such reason. The ministers he has known have inspired him with a much higher respect for their nobility of character than to attribute to them a love of money and comforts as their motive for entering the pulpit. If the supply of consecrated messengers of God depends upon an increase in the amount of money paid them, then the church is in a sad condition and a bad way. If it ever becomes the rule among men that they will be ministers if well paid, but will not unless well paid, the world will never be won for Christ and the church will die. That has not been the rule nor is it likely to be.

Men who meet Jesus on their way to Damascus naturally say that they are willing to stand before the children of Israel or kings or the Gentiles for His name's sake. It is that kind of men that have made the Southern Methodist Church, and will continue to make it. Jesus made prayer on the part of the church as the condition for the entrance of men into the ministry. "Pray ye, therefore, the Lord of the Harvest that He will send laborers into His harvest." He said that such a laborer "is worthy of his hire," but in so far as He spoke of money and property in that connection He warned that they would be an encumbrance and a hinderance to the laborer's success. The idea that any disciple of His would calculate the amount of money he would be paid, was scorned by Him; and it has likewise been scorned by every sincere man in our day who has heard God's voice telling him to go and preach His Gospel.

It is not fair to charge men worthy to be ministers with such mercenary motives. They are entitled to be paid better than they are paid; and no church, able to pay, can maintain its self-respect which does not pay its pastor a living salary. But the lack of ministers in our time is not due to such stinginess. It is more likely due to a lack of prayer. Laymen and godly women need to learn that they should talk to worthy young men about becoming ministers, and pray to God to call laborers into His harvest. If the rest of us will follow God's methods we need not be troubled about the lack of ministers.—St. Louis Christian Advocate.

FROM THE PELICAN PINES

By Rev. S. A. Steel, D. D.

So it is Dr. Carley! I approve. There is a bumper crop of divinity doctors this season, and we need them, for our theology is getting in bad condition. With Genesis taught as mythology in our schools and Unitarianism preached from our pulpits, we are headed for the sanitarium or the graveyard. I got my "D.D." from Emory College when Atticus G. Haygood was its chief. The last time I saw Bishop Pierce was on that occasion. He was feeble, but was able to be at the service, and in those days commencement crowds were immense. One could not find standing room. If I remember correctly, "Marse Warren Candler" was editing the Wesleyan, acquiring that facility with his pen which he still displays. I was the commencement orator for that year. That is a type of speaker that is fast becoming obsolete now, and will soon be seen no more—utterly unlike your little piddling spouters of natural gas, which cost them nothing to produce! No, sir. There were orators on the platform that day. I don't say that I was one of them; but I made a speech, Carley! My subject was "American Civilization"—some subject that! The afflatus was on me, and I said things. Pierce applauded, Haygood clapped his hands, venerable doctors all around me said, "Amen," and the vast audience cheered as I went swinging and soaring on the wings of iridescent words to high places of thought. After it was over, Haygood and I walked away together alone, and he said: "Now, honor bright, Steel, how does that speech compare with your average utterance?" "Far, far above it," I replied. He stopped suddenly, and, seizing my hand, said: "Thank God for an honest man!" There is little incentive now to make special preparation for public speaking, for if one exceeds twenty minutes the little tin cup auditors get full to overflowing and want the benediction and fresh air! Alas, I fear you young doctors can't do much to cure this affliction. I am glad I came up under a different regime, for among the richest treasures of memory are my recollections of the soul-stirring and life-lifting oratory of such public speakers as Marvin, and Munsey, and Doggett, and Pierce, and Kavanaugh, whose sermons were like veritable chariots of fire. Don't rest on your honors, Carley, but push on, for there is bigger work to be done.

I, too, have received a new title. It was not conferred by any college, bears no academic seal, or inscription of cryptic Latin, or legend of classic lore; but it is a genuine patent of nobility, and I shall henceforth feel afresh the inspiration of noblesse oblige. It was bestowed by a beautiful Virginia woman, who, when I was introduced to her, said: "I am happy to meet the Knight of the Pelican Pines!" So that is my title and I am proud of it, and of the source from which it came, the heart of a noble woman. Academic honors fade before the luster of a queenly woman. Of course, some grim skeleton, diseased from head to heel with cynicism and adept in the black art of writing anonymous letters, will grin, and say she had in mind Don Quixote and his crazy tilts with wind-mills which he mistook for giants! These characters, like vermin, make a bath welcome. No, she had in mind King Arthur and his Table Round, and the knightly spirits that formed the starry galaxy of his court, "when knighthood was in flower." She reads what I write, she said so, and knows that I stand for the old ideals that have been crushed under the ponderous wheels of material progress. It was a graceful compliment to associate me in a sentimental way with the picked men of old through whom "the good King Arthur" thought to redress the wrongs of his realm and chase the heathen from the land. I want no higher honor!

Tennyson's "Idylls of the King" is an allegory that finds its illustration in our own time. Poor Arthur! His ideals were wrecked on the rocks of depravity and his heart broken by the failure of his lofty aim. He found his noblest knight the secret enemy of his peace, and his oldest covetous of the gems that glittered on Excalibur, and all unable to comprehend his work. All?—no, Sir Galahad was pure and sought the Holy Grail with honest heart. But, alas, the noble king's design vanished, and only the bitter disappointment remained as he drifted away to the fair island of Avalon "to heal him of his wounds." So with our Arthur over yonder in Washington, broken in body, doomed to see the splendid idealism that thrilled the world as millions of

knightly lances leaped to light at his call, end in a political chaos. Like the king of old, Wilson was far ahead of his age. His "too proud to fight," and when forced to do it, "fighting to make the world safe for democracy," sound like the veriest sarcasm in the light of recent events in this land. The devil and Germany must have locked arms and laughed "unter der lindens" last week, when more than ninety thousand people went wild at the sight of two bullies beating each other up like beasts. They should have put a thoroughbred Polled Angus bull in against the human beast to determine which was the fittest to survive. Yet for a week all America was talking about an incident that exalted the ideal of brute force; the press teemed with it; the bulletin boards heralded it; the movies reproduced it; it was discussed with admiration of the human animals around myriads of firesides. Yet if it meant anything, it meant that the very thing we fought Germany for incorporating in her life, the principle of brute force, is the thing America admires. Idealism indeed! "Too prod to fight!" It is the old story of Launselot and the recreant knights of Arthur's Table Round. Today, as then, the very men we expect to uphold the realm drag its honor in the dust.

So Dr. Carley, buckle your armor tighter. The fight is on, but it is not won. The Dempsey display shows that the brute nature still controls us. But the idealism of Wilson yet will win, and the day will come when men will blush to remember they ever fell so low as to boast a champion like the bully who won the "fight." Meantime don't forget that I am "The Knight of the Pelican Pines!"—New Orleans Advocate.

A MOUNTAIN-TOP EXPERIENCE

I have heard of many interesting conversions taking place under varied and unique circumstances, but the following is the most interesting and beautiful of them all.

A young lady, in company with a group of mountain climbers, scaled one of the peaks in the Long's Peak region of the Rocky Mountain National Park. Having gone to the end of the auto road they took the winding trail that leads to the mountain summit. Past fragrant pines and beautiful quaking aspens, along dashing streams singing their antiphonal music through the forest, they urged their way until the Boulder fields were reached, where unsteady trails marked by stone cairns led them over narrow ledges and by yawning chasms to the altitudes of perpetual snow. The exhilaration of such a climb cannot be explained; it must be felt and the impression it made on the pure and refined soul of our young college girl was deeply reverential. While standing there, "lost in wonder, love and praise," she witnessed the play of an electrical storm below. The wind blowing a terrifying gale, trees bending, rocks hurled from their settings, the rain pouring like sheets of pelting lead; the lightning plowing zizzag furrows of fire; the thunder crashing and booming like an army at battle; the whole mountain side a titanic conflict, minimizing the power of man and magnifying the power of God.

With the thought of God's greatness came a sense of His nearness and she found herself repeating the words of Tennyson:

"Speak to Him, thou, for He hears,
And Spirit with spirit can meet.
Closer is He than breathing
And nearer than hands and feet."

At an altitude of over 12,000 feet in "God's own climate," above fog, dust and cloud, she opened her heart to the divine presence and entered into fellowship with

"The great old saints of other days
Who once received on Horeb's height
The eternal law of truth and right
Or caught the still small whisper, higher
Than storm, than earthquake or than fire."

Nature's wonders became to her the gateway into the conscious presence of God and to Him and His service she consecrated her life. Then as if to give a token of her acceptance a beautiful rainbow arched the sky, dipping down into the peaks and piling up its gorgeous colors against the mountain skies.

Though the valley with its heavy atmosphere, dust and grime awaited her she has thus far kept

free from its contamination and lived true to the high resolve which she made that eventful day on the lofty mountain summit.—Charles A. Rowland in Central Christian Advocate.

THE BIBLE AND THE CHURCHES

Forces are at work in this country, in this state and in this community to discredit the Bible and to undermine the churches. If they succeed, God pity the country, for when the Bible and its teachings no longer mean anything and when the churches which teach the brotherhood of man and the service of Christianity are destroyed we shall no longer have an America as of old but in its stead we shall have a Russia, a country of chaos and desolation where tyranny holds sway, without religion, without law and without freedom.

Such a possibility may seem remote, but if the movement mentioned is not met and firmly met by the right thinking people of the city, state and nation it will not be so long before we shall find ourselves in the same condition in which Russia is today—a country of anarchy, shunned by the rest of the world, where government is by the few, where force prevails, where the principles which underlie all free governments have been destroyed, where the whim of a dictator prevails and freedom is a hollow mockery.

In Russia, the churches no longer have any part in the life of the people and the laws of marriage have been set aside by the dictator. Woman has become a mere chattel over there. Do we want such things in this country? If we don't beware of the insidious propaganda which is being spread and which seeks to destroy the churches and to discredit the Bible.

It is unthinkable that there should be such a consummation to the plans of those who seek in that way to overthrow the institutions which have so important a part in our existence. It is not believed that the common sense and the righteous belief in a loving God and His book of laws will permit anarchy, atheism, and agnosticism to prevail in this land of ours.—Randolph Review.

A TEST

A professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they would say yes to every one of fourteen questions he should put to them. It may be of interest to you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano-playing or golf?

Are you good for anything to yourself?

Can you be happy, alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—Selected.

"Methodist Minister Kills Catholic Priest" is a headline that has been going the rounds of the secular press for the past several days. It relates to a Catholic priest having been killed by a Mr. Stephenson in Birmingham. We are reliably informed that Stephenson is not a minister at all. He formerly held license as a local preacher, but several years ago he had been deprived of his license, and therefore could not in any sense be called a minister.

MRS. MAUDE SOUTHERLAND BULLUCK

Sometimes I find myself wondering if I shall tarry on these earthly shores until all the devoted friends of my youth are gone, and I shall be left "as one who treads alone some banquet hall depressed me as a telegram from Junaluska dated July the 26th announced the home-going of her whose name heads this tribute. "Mother died today." That was all; but it meant not only to him who sent the message the loss of a great mother, but to me the loss of a great friend, one whom I had known and loved for her genuine and exalted worth for more than 25 years, and whose beautiful and unfailing friendship had enriched my life for more than a quarter of a century.

I was born in poverty, and in poverty have I lived so far as the material wealth of this world goes; but on the other hand I have been rich "beyond the dreams of avarice" in the possession of a wealth of which the market place knows nothing. God has given me a few noble, loyal, devoted friends who have gripped me to their souls with hoops of steel, and have never let go. Of these that great soul, and splendid physician, Dr. David W. Bulluck, who died in 1914, and his devoted wife, Maude Southerland Bulluck, of whom I now write, stand out as bright particular stars in friendship's firmament. Life has never been quite the same to me since the dear Doctor folded his busy hands and slipped away for a long sweet rest, and now the wife of his youth, who walked with him in perfect fidelity down to the brink of the river, and then turned back to walk the rest of the way amid the shadows of a lonely widowhood, has herself heard the "one clear call," and is not, for God hath taken her. On the lifted hills of glorious Junaluska, whose matchless beauties charmed her poetic soul, the last summons came, and amid the hush and splendor of a Junaluska dawn she arose and left us, going away as quietly and as serenely as she had lived.

In majestic Oakdale, Wilmington's beautiful city of the dead, where rests the mortal dust of her distinguished husband, and that of Archie, her first-born, we laid her body away unto untroubled sleep, whilst loving hands smothered her grave with roses. Standing in the solemn hush of that mournful hour I realized with keen poignancy of soul how rapidly death was robbing me of my heart's priceless treasures, and leaving me poor indeed. In these two I had found a friendship as beautiful as ever redeemed the world from sordid selfishness, from all that is little, ignoble and mean. They had shared with me through the years every joy and every sorrow, and knew the deepest secrets of my soul. And now they were both gone, and I stood alone with stifled grief in the shadow of their graves. With bowed head I listened to the tramp, tramp, tramp of the crowded years going by. Those years had brought disillusionment, shattered dream, and broken heart; but these two now sweetly sleeping here had known and understood, and understanding, they had been as the "shadow of a great rock in a weary land." I shall not see their like again.

Mrs. Bulluck was a woman far above the ordinary. Well born, well reared, well educated, inately refined, she was a Southern gentlewoman of the finest type. Her maiden name was Maude Southerland Braswell. She was born in Edgecombe county, near Whitakers, N. C., January 19th, 1857. She was converted and joined the Methodist Protestant Church in early girlhood, and continued in that communion to the day of her death, but for many years she was closely identified with all the activities of Grace M. E. Church, South, in Wilmington, N. C., there being no Protestant Methodist church in that city. In 1880 she was married to Dr. D. W. Bulluck, also of Edgecombe county. Of this union three children were born, two of whom survive her. In 1890 Dr. Bulluck located in the city of Wilmington, where he soon built up a large and important practice, a practice which grew with the years until it overtaxed his strength, and he literally wore himself out in the prosecution of his loved employ.

It was during these years that I learned to love and admire the noble woman who kept unsleeping watch over hearth and home whilst the good doctor went his rounds of healing, and whose gracious presence carried light and joy to many a little child tossing on restless pillow. In the truest sense she lived for her home, her husband and the children God had given her. To her life had no diviner mission than to be a wife above suspicion, and a moth-

er without reproach. In the days of her youth she might have given herself to the frivolities of society, and reigned as the envied queen of the social circle, for she had the gifts, the graces and the culture; but society with its gaities and wild excesses made no appeal to a heart set upon a higher and a holier service. But she loved all things beautiful, flowers and music and the laughter of little children, the whispers of the night, and the glories of the dawn. The last time I was ever with her, just a few days before she left us, we stood and listened to the boom of the breakers on the shore; God's stars looked down upon us out of cloudless heavens, the south winds, with balm in their breath, fanned our faces, the witchery of a glorious summer night and the majesty of the deep awed us into silence; we looked and listened, but spake not. I wonder now if she was not listening to the music of the waves lapping the golden sands of another shore, and scanning the far-off horizon for the sight of a sail, the coming of the boatman that would take her home whilst she sang softly in the depths of her own soul, "And may there be no moaning of the bar when I put out to sea..."

First of all, above all, as the great outstanding fact of her beautiful life, my dear friend loved her Lord, His church and her prophets. Jesus Christ as her Divine Master had the supreme place in her heart, and with the years she grew more and more into the beauty of His likeness, and the deeper joy of His enriching fellowship. The last words I ever heard from her lips were "Come in and let us pray, for I am so weary I must lie down." Dear devoted friend for more than 25 years, I have prayed and worshipped with you under your own gracious roof; sometimes when joy flooded your heart, and the sun was shining everywhere, and then when the deep shadows enveloped you, and death's mysterious hush filled all the house, and I shall worship with you again in "Our Father's House," where the shadows do not fall, and none of His children ever grow weary.

Utterly broken in health, smitten almost unto blindness and partially paralyzed, she was taken to her summer home on the hills of Junaluska in the hope that the change of scene and climate would bring back to her a measure of health and strength, and keep her with us just a little longer. Attended by the loving ministries of a devoted son, himself a trained physician, and the unwearied watch of a devoted daughter, whose filial devotion was never surpassed, all that love and medical science could do was done to keep death at bay. But it was not to be. Her work was done, and voices from beyond the stars were calling her home and to rest.

Love, the love of a noble son and of a sweet and gracious daughter, in whom her soul delighted, held her hand and walked with her to the last, even down to the marge of the river, and never kissed her goodbye until they heard the dip of the boatman's oars in the mystic waters, and the grind of the keel of his boat on the silver sands of the silent shore.

God's saint, and my friend loyal and true, goodbye until the morning breaks and we meet again on that other shore!

R. C. B.

AMERICAN METHODISM'S GROWTH

The statistics for Methodism upon this continent have been completed for presentation to the Ecumenical Conference and they show a fairly satisfactory gain during the decade. These statistics cover both Canada and the United States and they embrace seventeen distinct branches of Methodists. The total number of ministers is 48,405, a decrease of 209. The membership is 8,664,827, an increase of 1,255,091. We have 71,256 churches, an increase since 1911 of 3,812. Sunday schools number 71,055, an increase of 2,477; while Sunday school officers and teachers number 678,851, an increase of 55,705, and Sunday school scholars number 7,351,171, an increase of 1,289,036. The peculiar item is the decrease in ministers. With an increase in members of one and a quarter millions it is difficult to see how fewer preachers can do the work. The largest body is, of course, the Methodist Episcopal Church with 4,393,988 members, and the Methodist Episcopal South is next with 2,254,752 members. Two colored churches, the A. M. E., and the A. M. E. Zion come next, while Canadian Methodism comes fifth with 395,653 members. It is worth noting, however, that Canada is third in the Sunday school list with 393,063 scholars and 40,566 officers and teachers.—Christian Guardian.

RACE BETWEEN BAPTISTS AND METHODISTS

By A. T. Robertson, LL. D.

It has recently been my privilege to spend eight days in Durham, North Carolina, at Trinity College, the great Methodist school, where I lectured each morning to some two hundred Methodist ministers from North Carolina. Durham is a great tobacco, cotton and Methodist center. Here the Dukes made their start that led to the American Tobacco Company. Here are cotton and silk factories. Here is Trinity College, with its campus of a hundred acres, the gift of General Julian S. Carr, a prominent Durham Methodist, and with its dozen fine buildings, largely the gift of the Dukes, who are Methodists. President Few has a fine faculty at Trinity and a splendid student body. The plant is placed at the disposal of the North Carolina Methodist Conference eight days each year for a summer school for Methodist preachers. It is splendidly managed and is doing a fine work. The Methodists in Durham have seven flourishing churches, but so have the Baptists. The Presbyterians till last March had the wealthiest man in North Carolina, George Watts, who was very liberal with his great wealth. The Baptists in Durham boast no millionaires, but they have a surprisingly large number of vigorous churches (five, with over five hundred members each.) It was my pleasure to see something of the First church, Dr. J. E. Welsh, pastor; the Second church, Dr. E. D. Poe, pastor, and the East Durham church, Rev. H. F. Robinson, pastor. It was good to see the generous rivalry between the Baptists and the Methodists in Durham. I received many courtesies from the college and the pastors.

The Methodists led the way in the South in their big campaign for 35 million dollars. The success of this great effort probably did much to spur Southern Baptists in Atlanta two years ago to undertake their 75 million campaign which was such a glorious success. The Methodists, however, left education out of their campaign and are now endeavoring to round up that deficiency. They will succeed, but it is harder going right now by reason of the great slump in agriculture and all business enterprises. These two great denominations are still provoking each other to good works. Both have definitely turned from the day of small things and are planning their work on a great scale in a way worthy of the Master.

The Methodists have a more rigid ecclesiastical system than the Baptists, whose system seems like a rope of sand. Baptists are like the waves of the ocean, separate and infinitely varied, and yet one great ocean. At any rate, Baptists are proud of their democracy and their independence. They are beginning to be proud of their efficiency. The Methodists have done well with their bishops and presiding elders. The Baptists are determined to do better with their diversity and individuality and love of the Bible. To be an efficient Baptist one must know the Bible, believe it, love it. So the race goes on, with the Baptists gathering momentum and speed. Intelligence is essential to the prowess of a democracy. Our Baptist people are seeing that. But the Methodists are not out of the running. Who will do most for Christ in this great day? The Baptists of the South ought to do the most, for they have the start in numbers and in wealth. But the secret of spiritual power lies in the life with God in Christ, who alone gives power to His Word.—Watchman-Examiner.

The fact that a man is recovering after having had three stitches taken in his heart was considered of sufficient news interest last week to get a place on the front page of our daily newspapers. It is a marvelous achievement of surgical skill that makes possible a successful operation of this kind—but not so marvelous as the healing wrought by the Great Physician upon the souls of men who are sick of sin. We wonder at the almost miraculous things that are happening every day in the material world; but we are often blind to the miracles of grace that take place in the hearts of the men and women about us. There are enough such miracles wrought every day to validate every claim made by the gospel—yet we are prone to wonder if that gospel is sufficient for the needs of the age. These miracles of grace do not often get recorded on the front page of our newspapers, but they are infinitely more important than the record of a healed body. What a joy to know there is One who is able to save, even to the uttermost!—New Orleans Advocate.

BLUE TO BLUE

CABLE FROM BISHOP LAMBUTH
Dear Advocate:

Cable received this morning by Dr. W. W. Pinson from Bishop W. R. Lambuth. It was sent from Seoul, Korea, and reads as follows:
"Siberia-Manchuria annual meeting held. Licensed preachers, three; members, twelve hundred; a splendid opportunity presents itself."

It will be remembered that this new mission was opened by Bishop Lambuth in October, 1920, with five hundred members. The present figures represent a gain of seven hundred in nine months.

Centenary Bureau of Specials.

BROTHERHOOD NOTICE

On account of the death of Rev. J. E. Gay it becomes my sad duty to call for Conference Brotherhood Assessment No. 37. All clerical members will please send three dollars and honorary members one dollar to meet this claim.

As Brother Pickens, the treasurer, is abroad on a three months' vacation and left the Brotherhood records with me, all remittances will be sent to me at Mocksville, N. C.

W. L. Sherrill,
President of Brotherhood.

MEETING AT CENTER

Dear Advocate:

Our meeting at Center opened the fourth Sunday in July and closed August 2nd.

Our pastor, Rev. A. G. Canada, did all the preaching. There were only about seven conversions, and three joined the church, but the church seemed greatly revived and refreshed. We had splendid attendance both day and night, which shows that people are not indifferent to the Word of God.

Would like right here to extend to the Advocate and all its readers a hearty invitation to hear our pastor preach. If you hear him once you'll want to hear him again, and he doesn't save his good sermons for just protracted meetings. He preaches them all the time. So come any time; he'll always have something good for you—something that will refresh your soul and make you want to get in closer touch with the God he serves. May God bless the Advocate and all its readers. Mrs. H. A. Sherrill.

CHADBURN CIRCUIT

This has been a year of peculiar trials and experiences. And it seems to that very little has been accomplished along the lines of church work. Our people have been more or less depressed and handicapped in a financial way and I have found out it is hard to do anything with people who have the "blues" and are despondent. Then, too, we have had the most rain I ever saw in one summer. It began in Chadbourn the 18th of June and rained every day with but few exceptions until the 15th of August. There has been three hailstorms and two cyclones in Columbus county this year.

All of this is not said in a fault-finding or un-Christian spirit, for I know "God moves in mysterious ways His wonders to perform." And from all this we know much good can be accomplished and will be.

I wish to make humble thanks to the good and kind people of Fair Bluff for a nice sum of money for me to take a vacation this summer. The Ladies' Aid Society and Sunday school were the chief donors and I certainly appreciate it.

The revival season begins on this charge in September. I hope to see great results from these meetings. And may all those who chance to read these lines pray for us.

This is my last year and I hope to leave the charge in a good religious and spiritual condition.

Sincerely, B. E. Stanfield.

REVIVAL AT CRAMERTON

Dear Advocate:

We have just closed the most successful meeting ever held in this town. For two weeks the Holy Spirit moved upon the hearts of those who were in darkness. Two hundred were converted and reclaimed. Fifty-six have been received into the Methodist church and a large number have joined the Baptist and Presbyterian churches.

The attendance upon the services was the best ever seen here. Generally speaking, the Baptists and Presbyterians co-operated with us very beautifully.

These services were conducted by Mrs. C. L. Steidley. She is not a preacher, but she makes the most of us feel ashamed of our weak efforts at preaching. I have never before met one who can feed hungry souls better than Mrs. Steidley. Some, of course, opposed Mrs. Steidley, but they only helped to advertise the meeting.

W. A. Rollins, P. C.

ALBEMARLE CIRCUIT

Dear Advocate:

Just a few words from Albemarle circuit. We began our meetings the fourth Sunday in July and closed our fourth meeting August 25. These have been great days for Albemarle circuit. The Spirit of God was with us and the churches were greatly revived and a goodly number of sinners were converted.

The meetings at Stony Hill and Pine Grove were the best that have been held there in many years. People had an outpouring of the Holy Spirit in their lives and were not ashamed to stand up and praise God.

We have received 20 people by baptism and vows and eight by letter this year.

The writer has been assisted by Bro. Carl Mabry of Norwood, Bro. R. O. Eller of Salem circuit, and Bro. G. W. Vick, of Badiu.

We are planning to hold three more meetings before conference.

C. M. McKinney, P. C.

WESLEY'S LAST LETTER TO AMERICA

Letter from the Rev. J. Wesley, to the Rev. E. C. of Philadelphia. Taken from the London Methodist Magazine for 1804, written twenty-nine days before the death of that great man of God, and supposed to be the last that he wrote to America:

Near London, Feb. 1, 1791.

My Dear Brother:

Those that desire to write, or say anything to me, have no time to lose, for time has shaken me by the hand, and death is not far behind. But I have reason to be thankful for the time that is past; I felt few of the infirmities of old age for fourscore and six years. It was not till a year and a half ago that my strength and my sight failed. And still I am enabled to scrawl a little, and to creep, though I cannot run. Probably I should not be able to do so much, did not many of you assist me by your prayers. I have given a distinct account of the work of God, which has been wrought in Britain and Ireland, for more than half a century. We want some of you to give us a connected relation of what our Lord has been doing in America from the time that Richard Boardman accepted the invitation and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue.

"Tho' mountains rise, and oceans roll, To sever us in vain."

To the care of our common Lord I commit you, and am your affectionate friend and brother, John Wesley.

POLKVILLE CIRCUIT

Dear Advocate:

After five weeks continuous work I pause and wait for fodder taking to hold my last meeting at Rehobeth, the 4th of September. So far I have witnessed revivals in the church, 45 professions and 20 accessions.

Some encouraging features of the work are greatly increased attendance and efficiency in the Sunday schools. Some of the schools are nearly double what they were last year. In four of the churches the young people's classes held prayer services each night for a week preceding my meetings. The Young Men's Wesley class of Polkville held prayer service every afternoon during my meeting. This class has grown to such efficiency that I send them to fill appointments at the churches while I am engaged in revivals. I see some preacher timber sprouting. There were no prayer meetings and no organized classes when I came. I hope to have each school organized and a regular prayer meeting of the young people in each church by conference.

Work on the church is progressing nicely.

L. T. Cordell.

BROTHER PEGRAM ASKS SOME QUESTIONS

Dear Advocate:

Why does the M. E. Church practice the following rule? Examine, license and put in charge of a church or church or churches a preacher, and give him authority to baptize, marry, preach and receive members, and have supervision of that church and churches. and not allow him to administer the Lord's Supper? In Matt. 26:27, I Cor. 11:26-28, Luke 22:19-20, we are told to do this in remembrance of Him. How are the people in rural sections going to do this, when the young preachers naturally are sent on the circuits?

Now I take it that the people in the rural sections are as much entitled and commanded to do this as those in the city, but are deprived of the privilege because of the rules of the church. I know for a certainty that in the majority of these cases they never have an opportunity to partake of the Supper only once a year at quarterly conference when the presiding elder is present.

If a preacher is competent of performing all of these other duties and privileges, why not allow him the necessary credentials to give his members the opportunity of partaking of the Lord's Supper, as his fellow preachers in his own community of other denominations? For instance, the Baptists license a man to preach; he goes to a field empowered to perform all the offices of his church; Presbyterians and Disciples the same, but an M. E. preacher is denied this privilege, and thus is greatly handicapped in his work.

I have discussed this with preachers young and old and always it is the same reply—it is a law of the church, but doesn't seem right. What Biblical ground is it based on? I have had our church members to ask the same question.

I am not criticising my church, for I love it as good as any member on its roll. I think we come as near having the doctrine Christ would have us teach as any church on earth, but am merely asking the question. If I am wrong I want to get right. Now there are many more preachers, laymen and laywomen of the same opinion. If the church is wrong and following the rules of high churchism, in the name of God let her get right.

Would like to see the opinion of many of the preachers and laymen expressed in our church organ.

Yours in Christ,

C. M. Pegram.

SALEM CHARGE

Dear Advocate:

There has just closed at Salem church the greatest revival that has been held at this place in the last thirty years. Rev. R. O. Eller, the pastor in charge, did the preaching. In an able and attractive manner he succeeded in appealing to the entire community, both old and young. The interest in the revival spread beyond the immediate community and the meeting was so well attended that at a majority of the services the church was unable to seat the people. The meeting continued for eight days. There were about eighty reformations and thirty conversions. Twenty-three united with the church. At the closing service the pastor was presented with a check for \$75.

Truly this section is rapidly falling in line with the constructive Christian forces of the land. The new brick church is progressing in fine shape. Near here is going up the new graded and high school building designed to accommodate this entire section as a consolidated school district. Over \$50,000 is being invested in this rural section in these two great enterprises this year. Surely all this connected with our great revival which has brought a marked moral and spiritual uplift to our church means more than we can ever imagine at this time. J. F. Hatley.

SUMMERFIELD CHARGE — FINE MEETINGS

Dear Advocate:

The Summerfield charge is moving forward with a vim. The meeting at Summerfield began the first Sunday in July. We had Rev. J. H. Capps, of Mooresville, N. C., with us, who did all the preaching in this meeting. And preach he did with the Holy Ghost sent down from heaven. His ministry was a great blessing to all our people. We had large congregations and good interest, and a splendid revival among the church people. A few sinners were saved and a few added to the church.

My next meeting was at Center. I did my own preaching in this meeting. This meeting was a very good success from the standpoint of attendance and reviving the church. The house would not begin to hold the people any night of the meeting. The church was greatly revived and some old-time Methodist shouts could be heard in almost every meeting. A few were saved and added to the church.

We then began at Lee's Chapel the second Sunday in August. The people here had been working at remodeling the church for some months. When time arrived for the first service of the revival we found that they had spent close to two thousand dollars in preparing the building for the meeting and future service.

God seemed to honor the sacrifice made by the people and from the very first service the revival was on. The people thronged to the service night and day in great multitudes and souls were saved or reclaimed in every service, and the church was wonderfully revived and blessed. It is said that there were 85 reclaimed and converted. I could not keep count. The shouts of victory could be heard a great distance around. Old Lee's chapel is moving forward. They have a live and progressive congregation and by far the nicest furnished church on the charge. God can't bless people who are too stingy to make their churches decent. But He does bless those who are willing to sacrifice for His cause. This is a fine charge and great big-hearted people.

Yours for the Master,

A. G. Canada.

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 Rockingham, N. C.

N. C. CONFERENCE

ANNOUNCEMENT

The Elizabeth City District meeting will be held at Anderson church September 21, 8 p. m., and 22nd all day. All auxiliaries, adult, Y. P. and children's, are requested to send delegates, and churches having no missionary organization are especially invited to send representatives.

Please send names at once to Mrs. Linwood Hunter, R. F. D. 4, Hertford, N. C., stating when you expect to arrive, whether by train or automobile, so the committee many know when and where to meet you.

Mrs. George Hawkins,
 District Secretary.

REPORT OF MISSION AND BIBLE STUDY FOR SECOND QUARTER

Durham District.

Roxboro—One Mission Study Circle, 15 members; use Bulletin.

Memorial, Durham—One Mission Study Circle, one Reading Circle.

Bethel—One Mission Study Circle, 11 members; use Bulletin.

Branson—One Reading Circle.

Brooksdale—One Mission Study Circle, 8 members.

Front Street, Burlington—One Mission Study Circle, 20 members.

Calvary, Durham—One Mission Study Circle; one Bible Study Circle.

Concord—One Reading Circle; use Bulletin.

Trinity, Durham—One Mission Study Circle, 21 members; one Bible Study Circle; one Reading Circle; use Bulletin; send missionary items to two papers.

Yanceyville—One Reading Circle; use Bulletin.

Leasburg—One Mission Study Circle, 12 members; one Bible Study Circle; one Missionary Library; use Bulletin.

Graham—One Mission Study Circle, 15 members; one Bible Study Circle; use Bulletin.

Memorial Bright Jewels' report: Prospect Y. P.—One Mission Study Circle, 30 members; use Bulletin.

Bethel Y. P.—One Mission Study Circle, 25 members; use Bulletin.

Memorial Y. P.—One Reading Circle; use Bulletin.

Elizabeth City District.

Wanchese—One Mission Study Circle, 10 members; use Bulletin.

Gatesville—One Mission Study Circle.

Fayetteville District.

Fayetteville Y. P.—Eighteen in League; use Bulletin; send missionary items to one paper.

Hope Mills—One Reading Circle.

New Bern District.

Hookerton—One Mission Study Circle.

Lizette Hendren, B. J.—One Mission Study Circle, 35 members.

Goldsboro—One Bible Study Circle, 12 members.

J. K. Meadows—One Mission Study Circle, 20 members; one Bible Study Circle; one Reading Circle; use Bulletin; send missionary items to two papers.

Snow Hill—One Mission Study Circle, 20 members; send missionary items to one paper.

Mt. Olive—One Mission Study Circle, 63 members; use Bulletin.

Raleigh District.

Creedmore Y. P.—Use Bulletin; send missionary items to one paper.

Mary Pescud, Raleigh—Two Bible Study Circles, 12 and 6 members.

Louisburg—One Mission Study Circle, 30 members; use Bulletin.

Louisburg—One Mission Study Circle, 21 members; use Bulletin.

Fuquay Springs B. J.—One Reading Circle.

Benson—One Reading Circle.
 Salem—One Mission Study Circle, 10 members; one Bible Study Circle; one Reading Circle; use Bulletin; one Missionary Library; send missionary items to one paper. (Salem continues to be the banner auxiliary in the Department of Mission and Bible Study.)

Clayton—One Bible Study; one Reading Circle; use Bulletin; send missionary items to one paper.

Edenton Street B. J.—One Mission Study Circle, all the members of the auxiliary.

Smithfield—Use Bulletin.

Rockingham District.

Raeford—One Mission Study Circle. Red Springs—Use Bulletin; send missionary items to one paper.

Laurinburg—One Bible Study Circle; use Bulletin.

Fairmont—One Mission Study Circle; use Bulletin.

Rowland—Use Bulletin; send missionary items to one paper.

Green Lake—One Mission Study Circle, 12 members; one Reading Circle; use Bulletin.

Rowland Y. P.—One Bible Study Circle; use Bulletin.

Troy Y. P.—One Mission Study Circle, 13 members.

Rockingham—Use Bulletin.

Warrenton District.

Winton—Use Bulletin.

Garysburg B. J.—One Mission Study Circle, 9 members.

Washington District.

First Church, Rocky Mount—Three Mission Study Circles, 32 members; use Bulletin.

Stantonsburg—One Mission Study Circle, 21 members; use Bulletin.

Rocky Mount—Use Bulletin; send missionary items to one paper.

Fremont B. J.—One Mission Study Circle, 19 members.

Farmville—One Mission Study Circle, 26 members; use Bulletin.

Ayden—One Mission Study Circle, 21 members; use Bulletin; send missionary items to one paper.

Wilmington District

Rose Hill—One Mission Study Circle, 13 members.

Trinity—One Mission Study Circle, 17 members; one Bible Study Circle; use Bulletin; send missionary items to two papers.

Warsaw—Use Bulletin; send missionary items to one paper.

Fifth Avenue, Wilmington—One Mission Study Circle, 9 members.

Rocky Point Y. P.—One Mission Study Circle, 24 members; use Bulletin.

Richlands Y. P.—One Mission Study Circle, 30 members; use Bulletin.

Richlands B. J.—One Mission Study Circle.

MISSION STUDY IN SNOW HILL

The Mission Study class of the Snow Hill Auxiliary was delightfully entertained at the July meeting by the president, Mrs. C. L. Rogers.

The class is now studying its second book, "Women and Missions," which they find very interesting as well as instructive. At this meeting, after a round table discussion of the lesson, pictures of the different workers and of the schools were shown.

Then followed a missionary contest, which was very much enjoyed by all. Delicious refreshments were served by the hostess.

Through the untiring efforts of Mrs. Rogers this class was organized last spring and now has a membership of thirty-six. The meetings are interesting, therefore are well attended, and this study class bids fair to become one of the best in the New Bern District.

NOTES FROM THE FOREIGN FIELD

Mexico.—Miss Mary E. Massey, principal, writes of the closing exercises of Colegio Palmore, Chihuahua: "We first had our written examinations and then, on June 16-18, the public ones. They were quite well attended by the patrons and friends of the

school, and the inspector came to those of the commercial course. The teachers and pupils all made a fine impression. The first night some of the gentlemen calculated that there were fifteen hundred people present. The second night the diplomas were given, and the governor came and gave them out for us. He seemed to be very much pleased with the program."

Africa.—Miss Willie G. Hall, who graduated from Scarritt last May and was consecrated at the Council meeting in Richmond, Va., sailed from New York on June 25, in company with Mr. and Mrs. T. E. Reeve and little son, who are returning to the Congo Belge after furlough in this country. The party will spend several months in Belgium, where they will study the French language and take courses in tropical medicine. Miss Marzie Hall, a sister of Miss Willie Hall, is also a missionary in Africa, having gone to the field a year ago.

Brazil.—Miss Elma Morgan, who has been at home on furlough, returned to Brazil in June as a member of Bishop Moore's party. Miss Lucy Belle Morgan, of Georgetown, Texas, Miss Louise Best, of Cokesbury, S. C., and Miss Viola Matthews, of Charlie Hope, Va., sailed from New York for Brazil on July 13. A cablegram has been received announcing the safe arrival of the party in Rio de Janeiro on July 30, in good time for the Brazil Conference, which met in Rio August 3rd.

SIXTH ANNUAL CONFERENCE OF DEACONESSES AND HOME MISSIONARIES

The minutes of the Conference of Deaconesses and Home Missionaries have just come to the Bulletin desk. The conference met just prior to the Council, at Richmond, Va., April 12, 13, twenty-one deaconesses and missionaries being present. Among the visitors present was Deaconess Schwartz, field secretary of the Woman's Missionary Society of the Methodist Episcopal Church, who made very helpful contributions to the discussions. A leather-bound hymn book was presented, as a mark of appreciation, to Miss Lochie Rankin. Officers elected for the ensuing year are: President, Deaconess Cox, Institutional Church, Kansas City, Mo.; vice president, Deaconess Florence Blackwell, Winston-Salem, N. C.; secretary-treasurer, Miss Bessie Allen, Community House, Nashville, Tenn. Action was taken regarding uniform, a circulating library, and other phases of the work.—Bulletin.

W. N. C. CONFERENCE

NORTH WILKESBORO DISTRICT MEETING

The district meeting for the North Wilkesboro District will be held at Valle Crucis, N. C., September 13th and 14th, beginning on the evening of the 13th. All auxiliaries are urged to have representatives at this meeting. We also invite all churches where there are no auxiliaries to send delegates. We want to make as our special for the year the Young People and Children's Work, and we hope to have a large delegation from these departments in attendance upon this meeting. Let each auxiliary send a large delegation, no restriction as to size.

MRS. W. L. WINKLER, DISTRICT SECRETARY

Mrs. Winkler is one of our new district secretaries, appointed at the annual meeting at Lenoir in May. She is getting a good hold of the work on her district and is organizing new societies in churches that have not been organized heretofore. We hope that the women of the North Wilkesboro district will attend this meeting and that those may be wonderful days in the history of the work of the district.

CHARTER MEMBER HONORED

That the Woman's Missionary Society of Balm Grove church, West Asheville, places a high value on her older members is shown by the fact that recently a most delightful reception was held at the home of Mrs. P. B. Orr in honor of the birthday of Mrs. W. D. Miller, one of their charter members. The entire lower floor of this spacious and attractive home was thrown together and was beautifully decorated in white and pink gladioli and ferns for this festive occasion.

After an enjoyable program of music and readings by some of the talented young people of the congregation, the honoree was presented with an umbrella from which showered numerous packages which testified of the love and esteem of her co-workers in the society, the presentation being made by Mrs. J. L. Martin, president of the auxiliary.

Delightful refreshments carrying out the color scheme of pink and white were served and closed this pleasant afternoon.

RESOLUTIONS OF RESPECT

As a token of their love and esteem for their president, Mrs. M. M. Courtney, the Woman's Missionary Society of Lenoir adopted the following resolutions at their meeting in August:

Whereas, an all-wise Providence has seen fit to remove from our midst the husband of our beloved president of the W. M. Society, therefore be it resolved:

First, That the society extends to her and her family our heartfelt sympathy and love in this sad hour of their bereavement.

Second, That we will greatly miss the loyalty and devotion to the church and the cause in which we are all interested of her dear departed one.

Third, That a copy of these resolutions be sent to the Woman's Page in the North Carolina Christian Advocate and also spread on the minutes of our society.

Mrs. M. M. Gwyn,
 Mrs. J. L. Nelson,
 Mrs. M. Goforth.

"If you would have your auxiliary GO use your accelerator," says Mrs. V. G. Hyams, of Louisiana Conference. "Personally I like to see most things in this world have speed. I think a fast swimming aeroplane is a joy forever. The most attractive thing to me about a car is the accelerator. But most of all I want to see God's work gain momentum. And in thinking of the one hundred and thirty-three auxiliaries in the Louisiana Conference, I've been longing for them to use their accelerators for Christ's sake. I have been thinking of each auxiliary as a large or small automobile, and of each one as having a wonderful accelerator, which if but used will speed them into that "Land of Wonderful Achievement for Christ." So the thing we want to do today, auxiliaries, is to locate our accelerators—they are there, in perfect condition, just waiting to be used.

FINANCIAL REPORT

In the comparative report of our council treasurer for the second quarter of 1920 and 1921 we find the following figures:

W. N. C. Conference in 1920, \$6,705.63; in 1921 \$6,728.68. Only a slight advance in 1921. For the first six months of this year we have the following credits: Adults \$11,740.24, Young People \$1,094.96; Juniors \$1,243.24, Babies, \$103.16, total \$14,181.70.

Let us look closely at these figures and try and realize something of what remains for us to do during the next few months if we reach our goal as a conference society. We must be very busy and bring up all deficits if we would accomplish what we have undertaken. Let each president of each auxiliary call attention of her society
 (Continued on Page 16.)

Sunday School Work

W. N. C. CONFERENCE
O. V. Wooley, Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome, Editor
Durham, N. C.

W. N. C. CONFERENCE

IMPORTANT!

One of the important duties of the fourth quarterly conference on each charge is the election of the Sunday school superintendent for the ensuing year. It is the duty of the pastor to nominate the person of his choice and then the preachers, exhorters, stewards, trustees and certain others who are present vote on the prospect. So it is readily seen how important it is that the pastor be on his job in this matter. If you have a poor superintendent instead of a better equipped man or woman in your congregation it is your pastor's fault in a large measure. Will you not help your pastor get the very best person possible for the important position of leading your Sunday school? If your pastor needs a little nerve in the matter of nominating a new person lend him some.

RECAPITULATION

Our Church Discipline makes it mandatory for each pastor to report at each annual conference the following Sunday school facts. It is very important that these items be reported in full, and it is well to remember that the year is the unit and not the last quarter.

1. Number of Sunday schools.
2. Number of officers and teachers.
3. Number of cradle roll.
4. Number in home department.
5. Total enrollment in all departments, including cradle roll and home department.
6. Number of training classes for officers and teachers, or individual students of our training courses.
7. Number of Wesley Bible classes.
8. Number of Sunday school pupils received into the church during the year.
9. Amount raised for missions.
10. Amount raised on Sunday School Day and sent to the treasurer of the Sunday School Board.
11. Amount raised for Sunday school supplies.
12. Amount raised for other objects.

THREE CENTS

It is frequently said and not denied that the Sunday school furnishes 85 per cent of the members of the church and 95 per cent of the church's Christian workers. Certainly the Sunday school, the teaching agency of the church, is a most valuable part of the church. It, however, gets very little from the church. Of every dollar the church collects the following expenditure results:

- Seventy-one cents for pastor's salary and general expenses.
- Seventeen cents for church benevolences.
- Five cents for church music.
- Four cents for janitor.
- Three cents for religious education, the Sunday school. Then the Sunday school gives back one cent out of the three.

RALLY DAY

Rally Day and Promotion Day may be one and the same, though some schools may prefer to promote their pupils on the last Sunday in September and have Rally Day on the first Sunday in October. If both are observed on the same day it will be well to use the last Sunday in September, since the first Sunday in October is the first Sunday in the new Sunday school year and all promotions should be made in advance. Those schools that want a program can get one from our publishing house at either Richmond or Nashville at fifty cents the

dozen or three dollars the hundred. The name of the program is "The Whittened Harvest." This program is built on the lines of the usual Sunday School Day program, but of course has new material. It emphasizes the needs in the field of religious education and calls for more workers in a way that is bound to create a responsive impression. It is hoped that many of our progressive schools will observe Rally Ray.

THE LILESVILLE CIRCUIT

The Lilesville circuit has for the past three years held what the circuit calls its annual Rally Day Institute. Rev. W. S. Cherry, pastor, and Miss Winnie Spencer, who soon changes her name and occupation, have led in this good work. This year the good work went on at Shiloh church with four of the six churches participating. Miss Womack, who presented our conference program to those assembled reports that the usual splendid program prevailed. The morning was used by the children of Shady Grove, Savannah, Lilesville and Shiloh congregations as they presented their programs. The afternoon brought reports from the superintendents, round table discussions and an address by Miss Womack. It was voted to have the usual good work happen again next year. Lilesville will introduce graded lessons this fall and some of the other churches may do the same. That Lilesville bunch doesn't simply have a lot of speeches that lead to nothing, but their program is educative, and of course very much worth while.

THE MORVEN CIRCUIT

From Shiloh to Morven it is about four miles. Brother S. Taylor, the good natured and effective pastor of the Morven circuit, brought Miss Womack over for Sunday's work with his congregations at Morven in the morning and at McFarlan in the afternoon. The elementary superintendent reports a fine day. She likes the good people at the two points visited very much and says that church affairs are on the go in spite of low priced cotton. At Morven a cradle roll was organized and a decision registered for the beginning of graded lessons in the beginners' and primary departments.

At McFarlan class rooms were also in evidence, as was a new piano and a lot of promising young people. The work there promises well. Both congregations will send good delegations to Wadesboro to district institute September 17. It is to be remembered that Morven circuit holds "The Four-Times-A-Year Circuit Sunday School Institute. Any circuit that does this stunt has got to do things.

TRINITY-SEVERSVILLE

While Miss Womack was down in the country where they want sunshine I was in Mecklenburg where they want rain. Sunday, August 21, was happily spent with Brother B. F. Hargett at Trinity in the morning and Seversville in the afternoon. Trinity and Seversville compose a charge, the parsonage being located near Trinity, seven miles out of Charlotte on a farm of eighty acres recently deeded to the church there by a good lady who has since gone to heaven. This country parsonage has lights and water and the occupants enjoy city advantages without being crowded on a small lot. Brother Hargett is serving his fourth year.

Well, Sunday morning I spoke to the folks at Trinity as a layman to laymen urging everyone to fine his place in the church's workshop. After the service a short institute was held. I left the church wondering if any good was done. In the afternoon the pastor brought me into Charlotte to Seversville, where the Sunday school far outnumbers the church membership. Here we organized a fine Young Men's Wesley class and otherwise consulted with the leaders relative to their Sunday school work. An effort

was made to get the school to use our literature instead of a general line. Any denominational school that refuses to use its own Sunday school literature ought to take a dose of medicine. Seversville is all to the good with the exception mentioned.

BETHEL, ASHEVILLE

Every fellow who writes me has got to post-scripting to the effect that I must publish his name when I tell things. Pastor P. L. Shore writes me some good stuff and asks that his name be left out. I shan't do it, for any pastor who writes me about his school ought to be on any honor roll. During the year the following things have happened at Bethel, Asheville:

1. Increased the enrollment over fifty per cent.
2. Fitted up an old abandoned room to enlarge plant.
3. Organized four departments and adopted graded lessons.
4. Raised \$700 for better equipment.
5. Equipment includes a piano, chairs, tables, rugs, curtains, stoves, blackboards and the like. Shore says Mrs. Beachboard should have big honor in this business. Well, there's enough to hand out to several. Then the pastor says he has so written about his school to warm my heart. Bless his old life, it shouts "Hallelujah!"

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R. B. JOHN, President.

REPRESENTATIVES OF CONFERENCE MISSION BOARDS IN SESSION AT LAKE JUNALUSKA

The meeting of the representatives of conference missions boards, held August 8, at Lake Junaluska, North Carolina, dealt with matters of vital interest as touching the missionary operations of our church. Some of the recommendations of this conference are as follows:

"We congratulate the church upon the splendid results that have been achieved by our Centenary Movement, which has inaugurated a new era in missionary enterprise, and is enabling our general board of missions to enter many open doors and carry on mission work at home and abroad on a scale hitherto dreamed impossible. We rejoice in the great spiritual uplift that has come to Southern Methodism as one result of the Centenary, and we also note with deep gratification the substantial benefit that our conference boards of missions are receiving in the way of Centenary funds for use in the home field. It is our sacred duty to use these funds wisely in order that the greatest good may come to the church and to the Master's cause.

"We recommend that the pastors continue the collection of the Centenary pledges. Otherwise the Centenary Movement may in the course of time prove to be a hindrance and an embarrassment to the church rather than a blessing. We believe the collection of the Centenary subscriptions depends largely upon the organization in the local church.

"We recommend that the money received from the Centenary fund by our conference boards be used first and foremost in increasing the salaries of our underpaid pastors; secondly, in extending work in needy places; and thirdly, in providing equipment for mission plants.

"In order to strengthen and vitalize the relation between the conference boards of missions and the general board of missions, the conference of representatives of the mission boards adopted a resolution memorializing the general conference to give the conference boards representation on the general board of missions. The memorial as adopted by the conference of representatives of mission boards asked that the general conference increase the membership of the general board of missions so that said board shall be composed of one clerical and one lay member from each annual conference; that each annual conference board of missions shall nominate, subject to the confirmation of the general conference, the clerical member from said conference; that the general conference shall elect the lay members, provided that one-half of the lay members on the board shall be women."

PAUL, THE PEERLESS

In our studies in the International Sunday School Lessons we come in the seven-year cycle again to the fascinating study of this many-sided and peerless apostle of the early church. In what a variety of ways he presents to our view the life, work, teaching and character of Jesus! But all is Christo-centric. Whatever may be the view of the Christ, it all swings like a planet into its orbit and goes circling in its placid round about Jesus and Him crucified, Jesus and the resurrection.

Abraham, Moses, and Paul—they are like three towering mountain peaks in the great religious mountain range, stretching from the past to the present. Abraham was the founder of a race, Moses its lawgiver, and Paul the expounder and defender of all its greatness, which is incarnated in the person, life, teaching, and character of Jesus; or, to put it in another way, Abraham was its Washington, Moses its Jefferson, and Paul its Lincoln. This parallelism is suggestive rather than strictly exact and demonstrable.

Paul was born, reared, and educated at the confluence of three streams of

civilization, the Hebrew, Greek, and Roman. These three symbolize soul, intellect and will. And truly did our own Lowell say, and his lines are applicable to Paul:

"The zeal of nature never cools,
Nor is she thwarted of her ends;
When gapped and dulled her cheaper tools,
Then she a saint and prophet sends."

And Paul happily combines these two, saint and prophet. There is almost no end to terms we may use to designate this many-sided and peerless apostle of the early church. He is scholar, writer, friend, brother, Christian, preacher, teacher, traveler, missionary, defender of the faith, and finally, crowning all his greatness with martyrdom. And barring the Nazarene himself, we may say that Paul represents the pinnacle of human achievement, and these lines of Browning is one of the noblest poems of our language have delineated such a soul as Paul:

"He fixed thee mid the dance
Of plastic circumstance,
This present, thou forsooth, wouldst
fain arrest;
Machinery just meant
To give thy soul its bent,
Try thee and turn thee forth, sufficiently impressed."
—S. C. Neno, in Christian Advocate (Nashville.)

THE BIG OPPORTUNITY IN THE CENTENARY

The big opportunity in the Centenary was the plan to line up the Sunday schools with this great movement. This was not so much in the amount of money to be secured, although this is no small item, but in the chance to make the church of the future a real missionary church. In the Sunday school of today is the church of tomorrow, or more than eighty per cent of that bigger church that is to be. Under God it is our privilege to type the life of that church. The pastor or superintendent who fails to line up his Sunday school with the Centenary has missed a great opportunity to make a contribution to the church of the future. It is not too late to bring your school into line with this great movement. If your school failed to make its Centenary pledge while the campaign was on, take up now this obligation.

A Good Record.

For twelve months ending July 31 the Sunday schools of the church increased by more than \$50,000 the amount of their offerings to the Centenary, as compared with the same months in 1919 and 1920. For the seven months of the present year only one failed to show an increase over the same month in 1920. When we take into account financial conditions in 1921 and the last half of 1920 as against the first half of 1920 and the last half of 1919, it is a remarkable showing. Whatever record the church of today is making, the church of tomorrow is doing bigger things in a period of "hard times" than during the days of prosperity.

"A Round Million Dollars."

This is the goal in Centenary giving by the Sunday schools to March 31, 1922. It is within easy reach if only the schools that made Centenary pledges will bring their payments up to date. The total paid to July 31 by Sunday schools is \$711,437.52. There are yet eight months in which to reach the one million goal. Will your school have some share in the big enterprise? Let's make a special effort to bring our payments up to date before October 1. If this is done we will reach the goal far in advance of the date named. Suppose we do more than is asked of us, and thus the Sunday school people show their willingness and ability to do big things for the kingdom.

Sunday School Payments to August 1.

To August 1 the Sunday schools of the church had paid on Centenary pledges \$711,437.52. While this does not represent the full share of the Sunday school as set forth in the program of the Centenary—five cents per month per member—it is a showing far better than that made in any previous period of our history. In amount paid the Virginia Conference leads, with a total of \$80,088.40; South Georgia is second, with a total of \$41,276.39. The next eight in order named are: North Alabama, \$38,557.14; North Georgia, \$38,198.87; Western North Carolina, \$34,561.76; Florida, \$28,910.77; Holston, \$27,138.89; Central Texas, \$26,225; Alabama, \$25,584.62; North Texas, \$24,887.43. In amount paid per member the first ten conferences are, in order named: Florida, West Texas Virginia, South Georgia, New Mexico, Illinois, Little Rock, Alabama, Kentucky, Denver. While the showing is a good one, when compared with previous records, it is not so good when we take into account the fact that in no con-

tributions of the Sunday schools come to the average of one dollar per member.

As will be noted, the Western North Carolina Conference is among the first ten in total amount paid by the Sunday schools to the Centenary. In the amount paid per member, both the Western North Carolina Conference with an average of 35 cents and the North Carolina Conference with an average of 21 cents are below the general average for the church. This takes into account the total Sunday school membership and hence does not rightly represent the Sunday schools that are making regular Centenary payments. But since the plan

(Continued on page 15)

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Announces

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Tickets will be sold for the following dates:

ATLANTIC CITY, N. J., Via Washington.

Baltimore & Ohio R. R.—Aug. 30th.

Pennsylvania R. R.—Sept. 7th.

Tickets good only on regular trains leaving Washington on the morning following above dates, except Pennsylvania Congressional Limited train.

Stop-overs permitted on the return trip only, at Philadelphia, Baltimore and Washington, not to exceed ten days, within final limit of ticket. Tickets must be deposited with agent at stop-over point.

NIAGARA FALLS, N. Y., Via Washington.

Pennsylvania R. R.—August 31, September 14, 28, Oct. 12. Tickets good only on P. R. R. Specials Trains leaving Washington 7:40 a. m. Aug. 4, 18, Sept. 1, 15, 29, and Oct. 13.

Passengers arriving Washington on Southern train No. 32 too late for Pennsylvania special trains, will please apply to Ticket Receiver at Washington who will endorse tickets "Good Going on Next Regular Train." Special trains leaving Washington will be held until (P. R. R.) 7:50 a. m. for Southern train No. 32.

Stop-overs permitted on the return trip only, Via P. R. R. at Buffalo, Harrisburg, Philadelphia and Washington, within final limit of ticket, without deposit of ticket.

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Our Orphanage Work

METHODIST ORPHANAGE
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HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North
Carolina Conference.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western
North Carolina Conference.

N. C. CONFERENCE

Several days ago one of our pastors wrote me that he was enclosing a contribution from an old gentleman who has to work hard for a livelihood. The heart of the hard working brother goes out in tenderest sympathy for those bereft of father and mother. Because they have become the children of our great church which has taken the place of parents, he not only feels it his duty to support them, but finds joy that is unspeakable in making sacrifice for them.

* * * *

It is with genuine regret that we learn of the destructive fire that visited Thomasville Baptist Orphanage last week. A boys' dormitory was completely destroyed during the late hours of the night. We rejoice over the fact that not a single child was burned. The great Baptist church of North Carolina, which is so thoroughly committed to the orphanage work, will supply the necessary funds with which to rebuild the dormitory. Dr. M. L. Kesler, who has done so much toward making Thomasville Baptist Orphanage one of the greatest in the South, deserves the co-operation of every church of the State Baptist Convention.

* * * *

We had a large number of visitors over to see us last Tuesday from Burlington and Graham. The Methodist Sunday schools of these two places came on an excursion to Raleigh and most of the members paid us a visit. These Sunday schools give us a liberal support and take a lively interest in everything that pertains to our welfare. It was our pleasure to give these friends of our Home an entertainment by the smaller children which called forth many expressions that were complimentary to our children. I wonder why more Sunday schools do not have their picnics at our Methodist Orphanage. It is an ideal place and everybody is cordially invited to come and enjoy a day of recreation and at the same time see our own great Methodist Orphanage. Let's make it an annual affair with our Sunday schools. Our doors are open all the time and friends are welcomed to come.

* * * *

Not many days ago a young lady who is dependent upon her own efforts for a living, visited the orphanage. She was a very intelligent lady, possessing in her heart the milk of human kindness. It is not often that I see such a bright, happy face. Knowing the secret of her happiness I am going to pass it on to others. About two years ago she asked for the privilege of supporting one of our little girls which I gladly granted. Not a month has passed without my reading her check. Instead of throwing away her earnings on extravagant dresses and in many hurtful ways, she is devoting a part of her salary to a cause that is so sacred to the great heart of our risen Savior. There are many men and women in our North Carolina Conference who are doing likewise. They are the happiest people I find anywhere in this broad land of ours. It is passing strange to me that more of our friends do not take up this, the most fascinating work imaginable. In closing this little note may I suggest that the cure for many of life's ills is found in living absolutely for others.

"He saved others; Himself He cannot save."

* * * *

That was a busy day our singing class had last Sunday. We were at Carr Church, Durham, in the morning and at Central Church, Raleigh, in the evening. Both churches were packed with eager listeners. Wherever our young people go they have great crowds who hear them gladly. The people of North Carolina are wholeheartedly committed to the orphanage work. It is a source of unfailing joy to know that the orphan child has such a big place in the heart of our noblest men and women and purest boys and girls. I regretted that Brother Smith, of Carr church, had to be away at the time our class visited his church. He is such a valuable preacher and worker in revivals the brethren make heavy demands upon his time and energy. A cordial invitation to visit his church any Sunday we could go made us feel doubly at home with his good people. Brothers Smith, Rowlings, Mullen and many others gave us a warm welcome. Central Church Sunday School, under the lead of one of our trustees, Brother R. E. Prince, is doing great things for us in that it supports several of our children. The beautiful spirit that Brother C. K. Proctor has manifested toward our home made us very anxious to give our sacred concert at his church at the night service. Quite a goodly number of our little folks took part in this service. Since Central is so good and generous toward us we want to answer every call she makes upon us with a glad heart.

FREAK LEGISLATION THAT OUGHT TO BE REPEALED

The last general conference changed the law so that all funds collected for use by the annual conference Board of Church Extension should be turned over to the office of the Board of Church Extension at Louisville, Ky., instead of remaining in the hands of the treasurer of the conference board, as had been the practice up to that time. Such change in the law takes all the funds out of the hands of the annual conference board and places them in the hands of a guardian at Louisville, Ky.

How or by what agency such an anomaly got through the legislative assembly at Atlanta need not be discussed just here, but the law ought to be repealed, and it ought to be done by the next general conference. Because this new method of handling these funds that are collected by the annual conference to be used within its own territory has been a source of constant annoyance both to the conference boards and to the churches seeking aid.

Furthermore, the new regulation seems to imply that the annual conference is unable to secure a board competent to handle the funds in safety, when in fact our treasurer is as carefully bonded and as competent as can be found anywhere.

In addition to the foregoing considerations, let it be added that the board of missions is allowed to hold its own funds, and these are much greater than the sum that comes to the board of church extension. The conference board of education is permitted to retain its own funds. Among all the boards of the annual conference, and they are many, only the board of church extension is required to turn over its funds into the hands of a guardian in a distant state.

Such a law is more than an anomaly, it is a freak. The animal ought to be killed and skinned and its hide tacked

upon the side of the smokehouse, like Davy Crockett and other pioneers did their coon skins.

For an annual conference that owns and controls schools and colleges, maintains orphanages, builds hospitals, runs its own paper and other enterprises of a great church, can with safety and success be intrusted with a few thousand dollars of church extension money that have been collected for its own use. A. W. Plyler, Sec. Bd. of Ch. Ex. W. N. C. Conf.

A VISION OF GOD

We cannot study the state and trend of the public mind as reflected in what we hear and in the long catalogues of crime published in our newspapers without realizing that what ails our country today is not the natural effects of war and of deflated currency and of hard times, but the fading away of the vision of God among our people. No matter what department of life and thought we study we find therein the manifestations of the absence of the God-consciousness. The people at large are not thinking about God these days—a God who is the maker and ruler, a God who has placed us under moral laws as really as He has placed us under physical laws, a God who as truly as He loves us will as vigorously meet the ends of justice. Consequently a crime was of enormous proportions is sweeping over the land. This spirit of law defiance is supplementing the spirit of law enforcement. Covetousness is invading every realm of business and setting up a reign of materialistic selfishness which laughs at justice and turns a deaf ear to every cry of suffering.

It is folly for us to think that we are going to get the world right through social, political, and economic reforms and making wealth and happiness to consist of the abundance of things we have. We can get the world right only by giving the world a true vision of God and then making plain and convincing the truth that only through the life which comes from God through His Son Jesus Christ can we make human experience and destiny satisfactory and beautiful.—Christian Advocate (Nashville.)

GOOD MEETINGS IN IREDELL

Dear Advocate:

We held our meeting at Cool Springs church the week following the fifth Sunday in July, with Bro. A. C. Kennedy as pulpit help. This was a splendid meeting for a small community where nearly all are Christians. There were 12 professions and 9 accessions.

Our meeting at New Salem began the first Sunday in this month and continued for eleven days with Bro. S. W. Fink doing the preaching. Brother Fink is a great gospel preacher, and the church and community were greatly stirred and revived, there being more than 35 conversions and reclamations. The congregation gave him \$70 as a token of their appreciation.

B. F. McClendon, better known as "Cyclone Mack," came to Harmony Thursday night, the 18th, where he was to have held a nine days' meeting, but on account of being so broken down he closed on Sunday night. The congregations increased steadily and on Sunday night there were probably 3,000 people present, and if the meeting could have continued, I am sure there would have been a great revival. A number came forward in those three days and pledged themselves to lead a new life. The expenses of more than \$75 were raised easily, and a purse of over \$300 was given Brother McClendon. We hope to have him back for 15 days' meeting in Harmony next year in August, and a movement is already under way to build a great tabernacle or greatly enlarge the present arbor.

The meeting at Clarksbury begins next Monday night, the 28th, with Bro. J. E. McSwain as pulpit help. The

meeting will continue at least ten or twelve days if the interest justifies. We are expecting a great meeting.

Saturday, September 4th, will be and "Home Coming Day" at New Salem and we are expecting it to be a great occasion. All are invited.

R. A. Swaringen, Pastor.

Club Plan Makes Piano Buying Easy

You will never know how easy it is for you to provide your home with an elegant piano, or player-piano, until you have investigated the splendid money-saving, convenient payment proposition of the Advocate Piano Club.

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You are cordially invited to join the Club now forming, and place your order through the Club. Handsomely illustrated catalog and full particulars as to prices, terms and guarantees may be had by writing to the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga. Adv.



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KEELEY INSTITUTE

There are many homes in North Carolina where, today, there is sorrow because of the terrible ruin that whiskey and drugs have wrought on some loved one. If this weakness could be cured, this appetite removed, how different the home would be.

Keeley Institute has brought happiness into thousands of homes, whose loved ones have been returned to them well. If you have any one in whom you are interested and want to see him or her once more free, write a confidential letter to the manager and he will reply in full confidence to you.

N. O. SMOAK, Mgr., Greensboro, N. C.

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

THE GARDEN

There are voices in the garden
When the world is fast asleep;
You can hear them in the twilight
When the dusk is purple deep.

"Swim," says the lily;
"I creep," says the snail.
"Jump," says the frog,
"And I hide," says the quail.
"Swim," says the little fish;
"I sleep," says the grass,
"Waiting for the rose light
When the dark shall pass."

There are voices in the garden
When the candles dim and die;
You can hear them in the tree tops
When the wind sings rock-a-by.

"Dance," says the firefly;
"I glide," says the bat;
"Shine," says the moonbeam;
"I blink," says the cat.
Fairly on the tree twig
Beside the baby bird
Laughs a bit and listens,
But never says a word.
—Mariam Clark Potter, in Youth's Companion.

A FRIEND FOR THE PRINCESS

"Listen! Come listen to the strange thing I have heard!" Neil waved his red cap high and shouted till all the children in this part of the beautiful park came running to him.

Neil's father was one of the king's guards, and Neil sometimes brought news of a grand procession from the palace. Then the children would go skipping across the grass to watch it. For you must know that this park was a portion of the king's own grounds where every child in the city had permission to play upon the thick, green grass under the old trees.

"Is it a procession, Neil? Should we go over to the other side of the park to watch for the soldiers to come riding down the avenue?"

Neil shook his head. He was so full of pride in the crowd he had drawn about him that it was a whole minute before he would tell them the wonderful news.

"Somebody from the palace is coming to watch our play this morning—somebody who will choose one boy, or girl, to be the special playmate of the princess. Think what an honor that will be!" said Neil impressively. "The child who is chosen will have all sorts of lovely things to play with and to eat. Probably he'll have ice cream and candy and nuts every single day!"

"Ho, ho! You needn't think it will be a boy, Neil Tallant," scoffed Helen. "Of course it will be a girl that the court messenger chooses—some girl that knows many games and that can sew and knit, for I'm sure the princess loves dressing dolls as well as any one else. How fortunate it is that I brought doll Rosalie and my sewing bag today. I shall sit under this very tree and sing the old songs my granny taught me, while I make beautiful new clothes for my dolly."

The other children decided to play games as usual, but everybody kept thinking of the court messenger who was to watch them. More than one child wondered how he or she could please the strange grown-up visitor. For it would be a happy thing to become the playmate of sweet Princess Margaret.

"Look, there he is! I know it must be that man in the fine blue and silver coat," whispered one child after another as they caught sight of a tall, handsome man who had taken his place near by.

After that the children took special pains to play every game they knew and to be very polite and graceful as they made their bows or circled about

in the quaint, old folk games that the king admired.

"See that strange little girl sitting alone under the large oak tree," whispered Esther, when they circled about for the last time in the prettiest game of all. "Don't you think she would like to play with us?"

"O, I don't know," said Claire. "She isn't any child I ever saw before. Maybe she would and Helen had better put a little stone on those doll clothes if she wants to leave them spread around so. Mr. Wind would love to send them flying far away."

"I'll tell her as I go by," said Esther. She showed Helen how to make her dainty things safe from mischievous Mr. Wind, then she ran on to the shy looking little stranger under the broad limbed old oak.

"Don't you want to come and play with us?" she asked with a friendly smile.

"O, yes, yes! Those are lovely games, and the children all play together so well. I never played with other children much because I have been sick," said the child in a sweet, low voice.

They clasped hands and ran skipping across the grass to where the children were forming a circle for another game. The strange little girl's eyes were bright with delight and expectation.

But the children did not want her to play with them.

"Don't you see it would spoil everything, Esther?" pouted Maud. "She does not know one of our games, and she'd be so awkward! Some other day we would not mind having her join the play, but this time it is important for us to have everything done beautifully."

"I'd almost as soon sit under the bigger tree and watch you," whispered the little stranger, but her lips quivered, and Esther knew that she was hurt.

"We can sit under that tree and play by ourselves," Esther put her warm, little arm close around the stranger girl and drew her toward the friendly old tree. "I know lots of games that it needs only two to play. Just think, we haven't told each our names yet! Mine is Esther."

"Father calls me Meg," said the stranger girl shyly. "Can two play any of those games where you sing? I'd love to learn a singing game."

"We can play the very one they are starting now," said Esther.

They sat down facing one another and played the game over and over till the new girl had the words by heart.

"How pleased my father will be when I tell him I know it all!" she cried, clapping her thin hands joyously together.

"Are you getting tired, Your Highness? Shall we return now?" asked somebody near them.

Esther stared straight up into the face of the tall, handsome man in the blue and silver coat! He seemed to be speaking to Meg!

"Yes, I am ready now if you will drive by Esther's house," said. "I must ask her mother if Esther may be my playmate every single day. I am glad that my father allowed me to choose my own playmate. I couldn't love any of those children as I do Esther. She is so sweet and patient."

"It's Princess Margaret! Esther discovered the princess! They will play together every day!" cried the children, who had all come trooping after the man in the blue and silver coat.

Princess Margaret put her arm around Esther's neck and drew her down to whisper something. "You are to call me Meg," she said, "because we're friends."—Little Folks.

THAT WORD PICNIC

Did you know that the word picnic has a rather strange history? Of course you all know what a picnic is!

Dear me, the very word brings up happy memories of summer excursions, frolics in the park or in the forest, sailings on lake or pond or river, all morning long, ending up at noon, or at least pausing at noon for the lunch!

The lunch? Sandwiches, cake, olives, pickles, deviled eggs, salad, lemonade, ice cream—whoop-oo-ee! What fun! Then games galore till home-coming time comes. And were you ever so tired in all your life as you are after a long day of picnicking?

The word seems to have had its start about a hundred years ago. How many boys and girls have gone on picnics since then, do you suppose? When this kind of entertainment first became popular, it was always customary after a list of guests was decided upon to plan for the kind of food to be taken along. Each guest at the party—then as now—brought his own luncheon, or at least a part of it—something special that was assigned to him. A list of the food was made, and each person was given a chance to look over the list, and say, "I'll bring this," or "I'll bring that." Each person, in other words, took the list of dainties, and "picked" out one or more articles he or she would furnish for the out-of-door party, and "nicked" or checked them off the list. After this "picking" and "nicking" (which is the most satisfactory way to plan an affair of this kind, by the way,) the party went forward in its own merry fashion, the place was chosen, the day set. Gradually, because of the "picking and nicking plan" of deciding upon the lunch, the word "picnic" came into being. Pretty good word, isn't it, for a coined word, and now just as good a word for a happy gathering as ever.—Selected.

Here is a lesson that he who runs may read:

Though I fear but few have won it,—
The best reward of a kindly deed
Is the knowledge of having done it.
Edgar Fawcett.

TWO EASTERN PROVERBS

Arthur Guiterman has rendered a number of Chinese and Indian proverbs and folk-sayings into English verse. Here is one maxim:

"Recorded words are fetters;
When angry, don't write letters."
And a story is sketched in two lines:
"The sparrows for one rice grain made a riot.
The cat was arbitrator—all is quiet."

ONE NEIGHBOR TELLS ANOTHER

Points the Way to Comfort and Health. Other Women Please Read

Moundsville, W. Va.—"I had taken doctor's medicine for nearly two years because my periods were irregular, came every two weeks, and I would suffer with bearing-down pains. A lady told me of Lydia E. Pinkham's Vegetable Compound and how much good it had done her daughter, so I took it and now I am regular every month and have no pain at all. I recommend your medicine to everyone and you may publish my testimonial, hoping that the Vegetable Compound does some other girl the good it has done me."—Mrs. GEORGE TEGARDEN, 915 Third Street, Moundsville, W. Va.

How many young girls suffer as Mrs. Tegarden did and do not know where to turn for advice or help. They often are obliged to earn their living by toiling day in and day out no matter how hard the pain they have to bear. Every girl who suffers in this way should try Lydia E. Pinkham's Vegetable Compound and if she does not get prompt relief write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts, about her health. Such letters are held in strict confidence.

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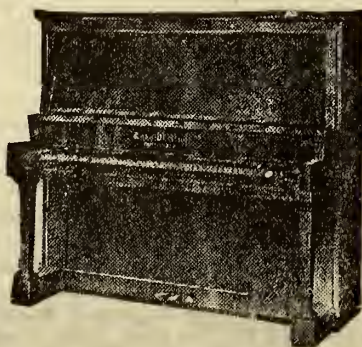
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THE MODERN DANCE

Dancing is mentioned in twenty-eight places in the Bible; more than half these references are in connection with acts of religious worship; the others are associated with occasions of joy, except the one in which the infamous Salome utilized its possibilities to so move upon the baser nature of Herod as to cause him to grant her murderous request for the head of a messenger of truth. The Bible dances were performed by individuals or by separate sexes.

By no possible stretch of imagination could the Bible dances be associated with the modern dance, which is an organized attack upon Christian ideals and upon our common sentiments of purity.

Reckoning from a religious viewpoint, the degradation of the dance is not unlike that which has happened to Easter, Christmas, and the Christian Sabbath. The annual recurrence of the two former once stirred the holiest sentiments of the human heart, but these two festivals have suffered at the hands of the social and commercial world until their sacred significance has well-nigh been lost sight of in millinery, hilarity, and carousing. The Sabbath day has been violated until it has hardly a remaining element that suggests the holy day of quiet, rest, and worship once enjoyed by God's people. In like manner the dance, formerly a religious institution, has been thoroughly prostituted.

The modern dance, brothel-born, constitutes the supreme lure of the hour; pull of sex has been introduced until it is charged with perilous intensity: the sex feature, the most delicate, strong and sacred possession or attribute of the human race, except the immortal soul, is the basis of millions of dollars invested in lascivious, passion-provoking dance halls. Following the same lead, clubs and other organizations are unwittingly using the sex pull to raise funds for various purposes.

The modern dance is a peril to public morals and the peril lies not so much in its shameless prostitution of the finer instincts and religious sensibilities of youth as in the fact that parents and guardians themselves, even to the point of tottering old age, are jazz drunk.

Sixty-five thousand girls were lost sight of last year—"Sunk without a trace"—sixty-five thousand immoral and diseased harpies to prey on society, wrecking homes, breaking hearts and filling hospitals and graveyards. Careful investigation shows that a large per cent of these girls started downward in the modern dance.

"Our moral code must be modified or the modern dance abolished," said an eminent jurist recently.

The girl who conforms to the modern dance in the matter of scanty attire and physical position does not know that she is suffering to be brushed from her character that blush of girlish sweetness and fine sense of purity that ranks her among the angels in the minds of men.

Just as a sweet, pure girl will look at a fashion plate and without the remotest idea of doing wrong, will copy for herself a suggestive style, so thousands are skimming around over dance floors, cheek-by-jowl in the arms of men and permitting themselves to be embraced and fondled without the least thought of doing wrong or of being responsible for improper thoughts or subsequent sins on the part of her partner.

The modern dance is the most insidious attack yet made upon our civilization. Regard for the Sabbath is being swept before it, illicit sale of liquor is being fostered by it; scholarship, or even preparation for it, in our high schools and junior colleges is fast disappearing under its dissipating influence.

Frankly and dispassionately, the modern dance is sweeping us toward the brink of national disaster, and the average parent is either powerless or indifferent. The situation is most serious; a few more years of such procedure and woman will have fallen from her lofty place and the civilization of which we are custodians will have perished from the earth.—Rev. W. G. Fletcher, in Nashville Christian Advocate.

"Look here, Moses," said the white foreman of a gang of colored laborers, "every time I come around you're loafing. How does it happen I never find you at work?"

"Ah'll tell you how come, boss," explained Moses aggrievedly. "It's 'cause dem rubber heels of yours don't make no noise a-tall."

TEACHERS LOST

Lost, stolen or strayed—teachers of Class Nos. 5 and 7 of Englehard Sunday School. If lost or stolen a reward will be paid to any one who will find and return them to their classes next Sunday. If strayed, please come back. You are badly needed. Class Sec.

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Gastonia, N. C., May 16, 1921.

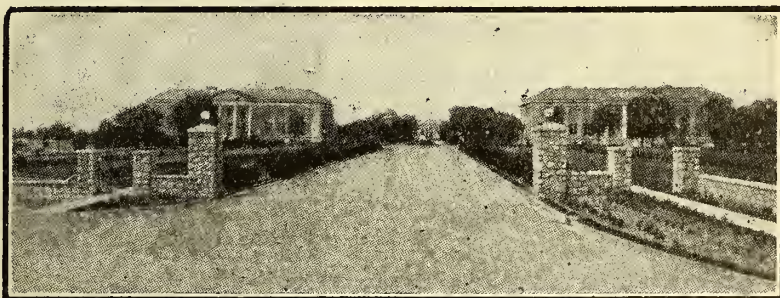
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W. E. Webb, Secretary.

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I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.

Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES.....Asst. Editor and Bus. Mgr.

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SHELTON—In the early dawning of the 11th day of August, 1921, the saintly spirit of Mother Eliza Shelton slipped away from the old home in which she had dwelt for nearly 93 years, to be at home with loved ones and God. Apparently when she retired on Wednesday evening she was as well as usual and no one knows the moment of her departure except her Lord and the holy angels who do doubt were about her bed to accompany her spirit home.

"Aunt Eliza," as she was so generally known, joined the Methodist Church, South, when she was quite young and lived a loyal and consistent member up to the time of her death; and very many will come up with her at the first resurrection and call her blessed because of the inspiration and help her life was to them.

On all questions of right and wrong the church knew where to find her, always uncompromisingly on the side of the right. The writer of this sketch knew her in her best health and had the pleasure of being associated with her in a number of revival meetings on Rock Springs circuit, and I always remember her as one of the ablest women in prayer I have ever heard in a revival meeting.

She had only two children, one girl and one son, Henry D. Shelton. Her son preceded her to the spirit world just two years ago, and Mrs. Lowe (her daughter) is left alone to mourn the loss of a noble mother.

Her body was tenderly laid to rest in the old cemetery at Bethel church, from which many of the saints of that community will arise in that glad morning. Funeral services were conducted by her pastor, Rev. Mr. Walker, assisted by Rev. Mr. Elliott and the writer of this sketch. Gastonia, N. C. W. L. C. Killian.

RESOLUTIONS OF RESPECT

Death has come again to West End church and this time has taken away not only a loyal and faithful member of the church, but a beloved, honored and useful member of the board of stewards, Brother John T. Simpson.

He was a good man, wise, patient and serene; a tender and indulgent husband and father and leaving a large out young and interesting family, he passed away at a time when it seems that he would have desired most to live.

The whole record of his life was that of unselfish generosity. He was diligent in business, utilizing therein every ounce of strength and vitality he possessed, and in the business world he was unquestionably a success, but his greatest accumulated wealth was his friends.

West End church and the board of stewards have suffered a great loss in his going away. We mourn with his dear ones and commend them to an all-wise heavenly Father who doeth all things well.

Although dead, he will continue to live in the memory and affections of his hosts of friends and acquaintances throughout Piedmont North Carolina.

Resolved, by the board of stewards of West End Methodist church in meeting assembled, that a page in the permanent records of the board be set aside and these resolutions be inscribed thereon.

That a copy be sent to the bereaved family and published in the city papers and the North Carolina Christian Advocate.

W. E. Franklin,
T. P. Fulton,
E. W. Dixon,
Committee.

MIDGETT—Bernie Midgett was the daughter of Ira and Mary E. Midgett. She was born April 9th, 1891, and was married to Truxton E. Midgett February 5th, 1910. She leaves a husband, one son age 10 years, father, mother, one sister and one brother. She loved her church, of which she was a faithful member, always willing to give to her pastor or anything to help in any good cause for her Lord whom she loved. She was a faithful wife and mother. She was devoted to her husband, always trying to do all in her power for his comfort. I feel sure there was no better wife or mother, for she was always trying to do something for the good of her family and her neighbors and friends. We will all miss her. It makes us feel so sad for one so good to be taken away, but we are sure it is best for her. We must all try to live so we can meet her in heaven. She loved her Sunday school, of which she was a faithful teacher till she moved so far from her church and then she came whenever she could. She was a member of our Missionary and Aid Society and gave willingly to its cause. She loved her husband's people as she did her own, for the writer is her husband's mother, and she was just as good to me as to her own mother.

After a funeral at the grave her body was laid to rest in a flower-covered grave in the Austin cemetery at Kitty Hawk, N. C., in the presence of a host of friends and loved ones. May the good Lord comfort the bereaved ones and may they live

so that we will all meet in heaven some sweet day, where there will be no more goodbyes
A Friend.

NANCE—Brother William A. Nance was born in Marion county, S. C., November 7, 1863. When a boy his parents moved near Cerro Gorda, N. C., and there he spent the remainder of his life, which ended August 11, 1921. The immediate cause of his death was fever and other complications.

December 20, 1888, he was happily married to Miss Mary E. Tart of South Carolina, a truly good woman and helpmeet indeed. She with nine living children survive him.

Brother Nance was a genuine good man. In early life he was soundly converted under the ministry of Rev. J. T. Lyon and became one of the first members of the Methodist church when it was organized at Cerro Gorda. And he with Bro. J. W. Griffin, who passed away a few years ago, have stood by it with their families and filled every place in the church at different times. If we are to judge a tree by its fruit, then we can look at the life of Brother Nance and say he was a Christian and is at rest.

Every one of his children are faithful members and following in the footsteps of their father.

He was a quiet, peaceful man, industrious and cheerful. The preacher always found a glad welcome in this home, and they certainly supported the church and its institutions.

Servant of God, well done; rest from thy beloved employ. May the Lord bless the bereaved and comfort them. Our loss is his eternal gain.

B. E. Standfield, P. C.

MOORE—Mrs. Laura Enloe Moore was born February 10, 1865, and died July 9, 1921. She was married January 10, 1883, to Hon. W. E. Moore, of Webster, who with one son and four daughters mourn her death.

The passing of Mrs. Moore removed from our midst one of God's great leaders in the church and community. In early life while a small girl Mrs. Moore joined the Methodist church at Webster, and remained one of its most faithful and loyal members until God took her to the heavenly home above. She was a leader in everything that meant progress in the church. She was a great and good friend to the preacher and his family, always thinking of their comfort.

It was a sad day for us when in the presence of hundreds of sorrowing friends we laid her body away in the cemetery at Webster to await the resurrection morn.

Elzie Myers, Pastor.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in His infinite wisdom to call to His eternal reward our highly esteemed and beloved brother, J. C. Sullivan, who for so many years has labored faithfully for his church and community, maintaining under all circumstances a character untarnished and a reputation above reproach; and whereas, his sudden end has brought us to the realization of the fact that even though we live our allotted three score years and ten, life in comparison to eternity is but a second of time; and whereas, his excellent record as a soldier of the Civil War and in the service with the government has been one of unflinching faithfulness to his country and his duties.

Whereas, by his death his family lost a loving father, the church a faithful servant, the community an upright and esteemed citizen and Class No. 1 a loyal and zealous member; therefore be it

Resolved, That we, the members of T. L. Rawley Bible Class, while submitting to the decree of Divine Providence desire to extend to the bereaved family of our departed brother an expression of our heartfelt and sincere sympathy in their time a deep sorrow and hear them in our prayer to Him who alone can bind up our broken hearts.

And be it further resolved, that we pledge to hold in ever loving remembrance the upright Christian spirit, the kind deeds, words and action which so predominated the life of our departed friend.

And it is further resolved that a copy of these resolutions be sent to the bereaved family, and a copy sent to the North Carolina Christian Advocate and to the daily papers for publication.

W. L. Lancaster,
T. L. Rawley,
J. J. Norman.

ELLIOTT—Margaret Wooters Elliott, daughter of Emory and Lavinia Wooters, was born at McLeansville, N. C., July 2, 1849. While she was never robust she was in her usual health and attending with loving, happy hands to her household duties up to a few hours before she passed away on June 10, 1921. She was married to Wesley Adolphus Elliott April 6, 1871. This union was blessed with one son, Walter H. Elliott, and five daughters, Mrs. C. M. McLean, Miss Emma F. Elliott and Mrs. W. H. Sullivan of Greensboro, Mrs. Harry H. Bond of New Brunswick, N. J., and Mrs. Chas. N. Norman of Charlotte, N. C. All these with her husband, four grandsons, three granddaughters, one brother, E. P. Wooters of Richmond, Va., numerous nieces and nephews and a host of friends survive. Mrs. Elliott was a faithful member of the Methodist Episcopal Church since childhood and for about 20 years of Centenary, this city. From there her funeral was conducted by her pastor, Rev. H. C. Sprinkle, assisted by Revs. C. H. Nash and E. Frank Lee, and interment was made in Green Hill cemetery.

I give the impressions of a next door neighbor of ten years. In appearance she always impressed my wife and myself as invariably neatly and appropriately dressed in her home and elsewhere. Clothes do not make the man or woman, but they do express the taste and sense of propriety and obligation in the home and society. In manner she was always quietly dignified, without stiffness or cold formality, or foolish pride or display or boasting. As a neighbor she was thoughtful, considerate, courteous, kind and generous, and always appreciative of the neighborly courtesies and kindnesses of others. In her home life she was the faithful and efficient wife and mother, fulfilling the obligations as God have her light and strength. She wisely considered home duties of first importance and gave herself to them with great energy and efficiency. In bountiful hospitality she delighted and excelled. In her Christian character she manifested the graces of gentleness, patience, forbearance and humility, without ostentatious display, discharging her church duties as time and opportunity permitted, firmly faithful to its rules as God gave her to see and

understand her duty. As strength declined the everlasting arms supported her, and at the last her suffering was brief, passing from active home duties to the rest that remains for the "faithful unto death."
Chas. Harris Nash.

HAUSER—William G. Hauser was born March 14, 1844, and died May 30, 1921, being aged 77 years, two months, 16 days. He was a Confederate veteran, a Mason, and one of the most loyal and helpful members old Concord church has ever had. He never married, but his devotion to his mother and brothers and sisters, in fact to all his relatives and friends was splendid and blessed. He was a member of a family that is noted for its widespread, consecrated Christian service. Praise God for such a life, and for the hope of meeting him beyond the river!
His pastor, John Cline.

KENANSVILLE MEETING

Dear Advocate:

A union meeting has just been held in the court house here. Rev. M. F. Hodges preached ten days; closed Wednesday night. He preached with great power and much good was done. Eight joined the church. All services were well attended—some went regularly who never enter any church. Mr. Hodges was on this circuit two years and it was a shock to many when he was sent elsewhere.

Mrs. Hodges and their daughter, Josephine, came a few days before the meeting closed and their many friends enjoyed seeing them. Mrs. Hodges is always ready to do her part in all church work. She helped with the singing as well as personal work.

Rev. J. M. Oldham, the Presbyterian pastor here, took active part in the meeting—never missed a service. Mrs. D. M. Jolly and Miss Cornelia Jones were most faithful organists. Rev. J. W. Hoyle led the singing. Mrs. Hoyle is very ill, but we hope she may soon be restored to health, but if God calls her home she is prepared for the summons, for her Christian life is one we all would do well to follow.

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M. T. HINSHAW, President

Rutherford College, N. C.

THE BIG OPPORTUNITY IN THE CENTENARY

(Continued from page 10)

not rightly represent the Sunday school have some share of the Centenary obligation, it is the only fair basis on which to make an estimate. We believe that our Sunday school people of the two conferences will agree that a far better record can be made. Let's see what can be done by October 1.

District Appointments

ASHEVILLE DISTRICT		
W. H. Willis, P. E., Weaverville, N. C.		
FOURTH ROUND		
Mills River Chapel	Sept.	3-4
Central		3-4
Asheville Ct., Riverview		10-11
Chestnut Street		11
Mars Hill, Bright Hope		17-18
Weaverville		18
Walnut, Stackhouse		24-25
Marshall		25
October		
Rosman Ct.		1-2
Brevard		2
Spring Creek, Roaring Fork		8-9
Leicester, Brick Ch.		15-16
Haywood Street		16


CHARLOTTE DISTRICT		
H. K. Boyer, P. E., Charlotte, N. C.		
FOURTH ROUND		
Lilesville, Lilesville, 3 p. m.	Sept.	3
Lilesville, Lilesville, 11 a. m.		3
Matthews, Matthews, night		4
Unionville, Mill Grove, 11 a. m.		10-11
North Monroe, night		11
Prospect Trinity, 11 a. m.		17-18
Monroe, Central, night		18
Marshall, Center, 11 a. m.		24-25
Polkton, Polkton, night		25
October		
Ansonville, Salem, 11 a. m.		1
Seversville, Trinity, 11 a. m.		2
Thrift Moors, Moors, night		2
Hickory Grove, 3 p. m.		5
Duncan Memorial, night		5
Waxhaw, Mineral Spring, 11 a. m.		7
Weddington, Wesley Chapel, 11 a. m.		8-9
Morven, () 11 a. m.		15-16
Wadesboro, night		16

GREENSBORO DISTRICT		
A. W. Pyler, P. E.		
508 Summit Ave., Greensboro, N. C.		
FOURTH ROUND		
Randleman, St. Paul, Q. C. 4 p.m., 3 ngt.	Sept.	4
Deep River, Central Falls		4
Centenary		11
E. Greensboro, Mt. Pleasant		10-11
Main St., High Point, night		11
Coleridge, Mt. Olive		17-18
Ramseur-Funkville, Funkville, night		18
West Market		25
Gibsonville, night		25
October		
Randolph, Mt. Vernon		1-2
Wesley Memorial, 11 a. m.		2
East End, night		2
Wentworth, Bethlehem		8-9
Reidsville, 11 a. m.		9
Bechtel, night		9
Ruffin, Ruffin		16
Spring Garden, night		16

MARION DISTRICT		
D. M. Litaker, P. E., Marion, N. C.		
FOURTH ROUND		
Morganon Ct., Mt. Pleasant, 11 a. m.	Sept.	3-4
Enola, Dentons, Sun. 3 p. m.		4
Glen Alpine, 8 p. m.		4
Bostic, Hopewell, 11		10-11
Broad Riv., Wesley, Sat. 3 & Sun. 3		10-11
Forest City, F. C., 8 p. m.		11
Connelly Spgs., R. Col., Sat. 3 & 8		17
Table Rock, O. H. Sat. 11 & Sun. 3		17-18
Morganon Sta., 11 a. m. & 8 p. m.		18
Thermal City, Trinity, Sat. 11		24
McDowell, Nebo, Sat. 3 p. m.		24
Marion Sta., 11 a. m.		25
Marion Ct., Providence, 3 p. m.		25
E. Marion Marion Mills, 8		25
October		
Bald Creek, B. C., Sat. 11 a. m.		1
Burnsville Sta., 11 a. m.		2
Micaville, Shoals, 3 p. m.		2
Spruce P. & B., S. P., 11 a. m.		3
Mill Spring, Beth., Sat. 11 & 1		3
Rutherfordton, R. Sun. 11 & Mon. 9-10		9
Spindale & A. S. Sun. 8 p. m.		9
Pastors see that all collections are looked after, please.		

MOUNT AIRY DISTRICT		
W. F. Womble, P. E., Mt. Airy, N. C.		
FOURTH ROUND		
Dobson, Dobson	September	3-4
Rural Hall, Mt. Pleasant		10-11
Sept.		
Madison, Madison, 11 a. m.		18
Mayodan, Mayodan, 3 p.m. & night		18
Summerfield, Lee's Chapel		24-25
October		
Unbury, Delta		1-2
Walnut Cove, Palmyra		8-9
Yadkinville, Center		16-16

NORTH WILKESBORO DISTRICT		
J. W. Williams, P. E.		
FOURTH ROUND		
Watauga Ct., Henson Chapel	September	3-4
Boone Ct., Boone		4-5
Avery Ct., Jonas Ridge		10-11
Elk Park Ct., Montezuma		11-12
Laurel Springs Ct., Mt. Zion		17-18



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Sparta Ct., Union	24-25
October	
North Wilkes Ct., Union	1-2
N. Wilkesboro Sta., N. Wilkesboro.	2-3
Wilkes Ct., Beulah	8-9
Wilkesboro, Roaring River, night	9-10

SALISBURY DISTRICT		
J. F. Kirk, P. E., Salisbury, N. C.		
FOURTH ROUND		
Salisbury Ct., Bethel, 11 a. m.	September	2
Gold Hill, Liberty, 11 a. m.		3
Salisbury, First Church, 11 a. m.		4
Park Avenue, 7:30 p. m.		4
Salem Ct., Salem, 11 a. m.		10
Albemarle, Central, 11 a. m.		11
Albemarle, First Street, 7:30 p. m.		11
Concord Ct., Rocky Ridge, 11 a. m.		17
Forest Hill, 11 a. m.		18
Concord Central, 7:30 p. m.		18
Kannapolis Ct., Unity, 11 a. m.		24
Kannapolis Station, 11 a. m.		25
China Grove, China Grove, 7:30 p. m.		25
October		
Woodleaf, South River, 11 a. m.		1
Spencer Central, 11 a. m.		2
East Spencer, 7:30 p. m.		2
Harmony, 7:30 p. m.		3
Kerr Street, 7:30 p. m.		5
Salem Ct., Salem, 11 a. m.		5
Radin, 7:30 p. m.		6
New London, Bethany, 10 a. m.		6
Gold Hill, Gold Hill, 4 p. m.		6
Kannapolis Ct., Oak Grove, 10 a. m.		7
Salisbury Ct., Granite Quarry, 4 p.m.		7
Bethel, Bethel, 11 a. m.		8
Albemarle Ct., Bethesda, 11 a. m.		9
Norwood, Norwood, 7:30 p. m.		9
Mt. Pleasant, Friendship, 11 a. m.		15
Epworth, 11 a. m.		16
Westford, 7:30 p. m.		16

SHELBY DISTRICT		
H. H. Jordan, P. E., Gastonia, N. C.		
FOURTH ROUND		
Shelby Ct., Pine Grove, 11 a. m.	Sept.	3-4
Kings Mt., 8 p. m.		3-4
Lowesville, Snow Hill, 11 a. m.		10-11
Mt. Holly, 8 p. m.		11
Lincoln Ct., Ivey, 11 a. m.		17-18
Franklin Ave., 8 p. m.		18
Dowell, 11 a. m.		24
Dallas, High Shoals, 11 a. m.		25
McAdenville, 8 p. m.		25
October		
Stanly, 11 a. m.		2
South Gastonia, 8 p. m.		2
Bessemer, Concord, 11 a. m.		9
Belmont, 8 p. m.		9
Main St., 8 p. m.		11
Mayworth, 11 a. m.		16
East Belmont, Ebenezer, 3 p. m.		16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.		

STATESVILLE DISTRICT		
W. A. Newell, P. E., Statesville, N. C.		
FOURTH ROUND		
Mooreville, Broad St., 11 a. m.	September	3-4
Mooreville Ct., McKendree, 3 p.m.		3-4
Davidson, Davidson, night		4
Lenoir Ct., Littlejohns, 11 a.m.		10-11
South Lenoir, Mt. Zion, 3 p.m.		10-11
Granite Falls, Granite Falls, night		10-11
Hickory 1st, Hickory, 11 a.m.		17-18
Rhodhiss, Rhodhiss, night		17
Troutman, Vanderburg, 11 a.m.		24-25
Mooreville, Central, night		25
October		
Dudley, Pisgah, 11 a.m.		1-2
Hudson, Mt. Hermon, 3 p.m.		1-2
Lenoir 1st, Lenoir, night		2
Hiddenite, Liberty, 11 a. m.		8-9

WAYNESVILLE DISTRICT		
J. H. West, P. E., Waynesville, N. C.		
FOURTH ROUND		
Hiwassee, Brasstown.	Sept.	3-4
Bryson-Whittier, Bryson		10-11
Shoal Ck. & Echota, Shoal Creek		17-18
Jonathan, Sat		24
Waynesville Ct., Sun. a. m.		25
Bethel, Harmony Grove, 3 p. m.		25
October		
Glenville		1-2
Highlands		2-3
Robbinsville		8-9
Judson, Judson, Tues.		11
Fines Creek, Fines Creek, Sun.		16

WINSTON-SALEM DISTRICT		
Frank Siler, P. E., Winston-Salem, N. C.		
FOURTH ROUND		
Hanes, Clemmons-Hanes, night	Sept.	2
West Davie, Zion, 11 a. m.		3
Coolermee gr. conf. Sept. 29, night;		4
11 a. m.		4
Advance, Mocks, 3 p. m.		4
South Side Ct., Vernon, 11 a. m.		5
Kerns' Oak Ridge, Oak Ridge, 11 a.m.		11
Linwood Ct., Wesley		17-18
Lexington, First Ch., 3 p. m. & night		18
Forsyth Ct., Mt. Tabor		24-25
Walkertown, 3 p. m. & night		25
Mocksville, night		30
October		
Davie Ct., Hardison		1-2
Farmington Ct., Farmington, 3 p.m. & ngt.		2
Denton Ct., Denton		8-9
New Hope Ct., New Hope, 3 p.m. & ngt.		9
Thomsville, Main St. & S.Thom., ngt.		10
Centenary, night		13
Burkhead, night		14

DURHAM DISTRICT		
M. T. Plyler, P. E., Durham, N. C.		
FOURTH ROUND		
Trinity, 11	October	2
Memorial, 7:30		2
Brookdale, Alensville		8-9
Boxboro, 7:30		9
Hillsboro, Cedar Grove		15-16
West Durham, 7:30		16
Mt. Tirzah-Rougemon, Rougemon		22-23
Branson, 7:30		23
Durham Ct., Fletchers		29-30
Pearl and Eno, Pearl, 5 p.m.		30
Calvary, 7:30		30
November		
Carr, 7:30		2
South Alamance, Phillips Chapel		6
Graham-Haw River, Graham, 4 p.m.		6
East Burlington, 7:30		6
Burlington Ct., Bethel, 11		7
Burlington, 7:30		7
Yanceyville, Shady Grove		8
Milton, New Hope		9
Leasburg, Bethel		10

Person, Oak Grove	11
East Roxboro, Grace, 7:30	11
Chapel Hill, 11	13
Orange, Carrboro, 2:30	13
Mebane, 7:30	13
Lakewood, 7	14

ELIZABETH CITY DISTRICT		
R. H. Willis, P. E.		
THIRD ROUND		
Tyrell, Gum Neck	September	3-4
FOURTH ROUND		
September		
Edenton, a. m.		11
Hertford, night		11
First Church, a. m.		18
City Road, night		18
South Mills, Trinity		24-25
October		
Moyock, Perkins		1-2
Currituck, Ebenezer		8-9
Columbia		14-15
Tyrell		15
Pantego & Belhaven, Belhaven		16
Gates, Philadelphia		22-23
North Gates, Savages		24
Dare, Mashoes		26
Kitty Hawk, Kitty Hawk		28
Roanoke Island, Wanchese		30
Kennekeet, Little Kinnekeet		31
November		
Hatteras, Frisco		1
Perquimans, New Hope		4
Plymouth, a. m.		6
Roper, Roper, night		6-7
Chowan, Center Hill		9
South Camden, Nash's		11
Pasquotank, Union		12-13

FAYETTEVILLE DISTRICT		
J. D. Bundy, P. E.		
FOURTH ROUND		
Newton Grove, Newton Grove	September	3-4
Goldston, Bethlehem		10
Siler City, Siler City		11-12
Glendon, High Falls		17-18
Buckhorn, Cokesbury		24-25
Lillington, Pleasant Plains, night		25
October		
Bladen, Antioch		1-2
Roseboro, Bethel, 11 a. m.		3
Carthage, Carthage, 11 a. m.		9-10
Hemp, Tabernacle, night		9-10
Haw River, Mt. Pleasant		15-16
Pittsboro, Chatham, 11 a. m.		17
Stedman, Cokesbury		22-23
Jonesboro, Broadway		28-30
Sanford, Sanford, night		30-31
November		
Dunn, Dunn		6-7
Duke, Duke, night		6
Parkton, Parkton, 11 a. m.		9
Hay St.		13-14
Person St. & Calvary, Calvary, ngt.		13

NEW BERN DISTRICT		
F. M. Shamburger, P. E., New Bern, N.C.		
FOURTH ROUND		
Craver Ct., Tuscarora, 11 a. m.	September	3-4
Dover Ct., Dover, night		4
Grifton Ct., Sharon, 11 a. m.		10-11
Kinston, Caswell St., night		11
Pink Hill Ct., Pink Hill, 11 a. m.		17-18
Snow Hill Ct., Jerusalem, 11 a.m.		23
Hookerton Ct., Hookerton, 11 a.m.		24-25
October		
LaGrange Ct., LaGrange, 11 a. m.		1-2
Atlantic and Sealevel, Atlantic		8-9
Ocracoke and Portsmouth, night		10-11
Beaufort, night		12
Morehead, night		13
Newport Ct., Newport, 11 a.m. & ngt		14-16
Harlowe Ct., Harlowe, 11 a.m.		15-16
September		
Craver Ct., Tuscarora, 11 a.m.		3-4
Dover Ct., Dover, night		4
Grifton Ct., Sharon, 11 a.m.		10-11
Caswell St., Kinston, night		11
Pink Hill Ct., Pink Hill, 11 a.m.		17-18
Kinston, Queen St., night		21
Snow Hill Ct., Jerusalem, 11 a.m.		23
Hookerton Ct., Hookerton, 11 a.m.		24-25
Pamlico Ct., Bridgeton, 11 a.m. & ngt.		28
October		
La Grange Ct., La Grange, 11 a.m.		1-2
Straits Ct., Tabernacle, 11 a.m. & ngt.		5
Atlantic & Sealevel, Atlantic		8-9
Ocracoke & Portsmouth, Ocracoke, nt.		10-11
Beaufort, night		12
Morehead City, night		13
Newport Ct., Newport, 11 a.m. & ngt		14-16
Harlowe Ct., Harlowe, 11 a.m.		15-16
Jonas Ct., Trenton, 11 a.m.		22-23
Mt. Olive Ct., Smith's Chpl., 11 a.m.		29-30
Mt. Olive and Calypso, Mt. Olive, ngt.		30
November		
Goldsboro, St. John, night		2
Goldsboro, St. Paul, night		3
Goldsboro, Elm St. and Pikeville, Pikeville, 11 a.m. and night		4
Goldsboro Ct., Thompson's Chpl., 11 a. 5-6		5-6
Vandemere Ct., Barnes Chpl., 11 a.m.		11-13
& 3 p. m.		11-13
Oriental Ct., Oriental, 11 a. m.		12-13

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NEWSPAPER and JOB PRINTING

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GREENSBORO, N. C.

FINANCIAL REPORT

(Continued from page 8)

to the necessity of making a united effort during these remaining weeks and may our treasurers be "right on their jobs" and see that all collections are made in full before the close of the year.

MAKE MISSIONARIES OF YOUR OLD MAGAZINES

You can make your old magazines do real missionary service by sending them to Prof. Roy Smith, our missionary among Japanese government school students. His address is 135 Kitano Cho, 4 Chome, Kobe, Japan. Professor Smith writes:

"We can make use of a large number of current magazines. They may be sent directly from the publishers. However, they are almost as useful to us if sent after having been read in America and remailed to us in Kobe. Besides the various church papers we can make great use of such magazines as: World's Work, Review of Reviews, Outlook, Harpers, Scribners, Geographic, System, Popular Mechanics, Ladies' Home Journal, Youth's Companion, Boy's World, etc., etc. Those with illustrations are usually the best for our use. But we are glad to get all kinds. If you get duplicates we can use what we do not need in the Zen Rin Club in the reading rooms of various schools. I will be glad to send addressed wrappers to any individual or church who wishes to help our work by undertaking to send us magazines in this way. We do not mind getting them a week or two late provided they come fairly regularly."

THE "SISTER COLLEGE" PLAN

The Methodist Episcopal Church is specializing on its "Sister College" plan. It has called for this purpose a young woman to act as student field

secretary. She has served for a year in the Woman's Christian College of Tokyo and has traveled extensively in the Orient. She is to give a year to helping the Methodist students "to a distinctly new and vital realization of the privilege of Christian friendship with their less fortunate sisters of non-Christian lands." Already forty Methodist schools and colleges are contributing to the Sister Colleges of the Orient, and last year their gifts amounted to more than \$10,000.

WHAT OF THE PRAYER MEETING?

The Department of Spiritual Resources of the Christian Education Movement and the Missionary Centenary is one of the liveliest departments of our church activities. Dr. P. L. Cobb, secretary, is doing a work that already has brought results worth while. He emphasizes the fundamental things in the life of the church: prayer, daily Bible reading, the family altar, and the prayer meeting.

A monthly publication of the Department of Spiritual Resources is "The Prayer Meeting." The first issue of this eight-page publication bears date of August, 1921. It magnifies the prayer meeting. The suggestions for prayer meeting programs and material and other information will be of real help to the pastor and to others who earnestly desire to make the prayer meeting a great training school for developing spiritual power and for increasing the efficiency of the church.

The Spiritual Resources Manual issued August 1 is a booklet of more than fifty pages. It deals with the prayer meeting, and is a valuable hand-book for pastors, lay leaders and other lay workers. It carries suggested prayer meeting topics for five months, and gives much other valuable

material for the pastor and lay worker. The program it presents to the church will bring in a new day if only its suggestions are carried out in the activities of each Methodist congregation. Will the church use to the best possible advantage the opportunities offered?

THE FAMILY ALTAR LEAGUE

In the activities of the Department of Spiritual Resources of the Christian Education Movement and the Missionary Centenary, one of the immediate goals is one family altar to every twenty members of our church. During the quadrennium, and especially during the present year, substantial progress has been made in securing family altar pledges, and yet the church as a whole is far short of this goal. In number of family altar pledges reported, the Central Texas Conference holds first place with a total of 964; North Alabama second, 894; Western North Carolina, 790; South Carolina, 760; Virginia, 755; Alabama, 754; North Texas, 738; Upper South Carolina, 737; Florida, 734; South Georgia, 709. In percentage of new family altars on a basis of total membership, the first seven conferences, in the order named are: Illinois, Florida, South Carolina, Kentucky, Western Virginia, New Mexico, North Arkansas.

The total number of family altar pledges received to date is 19,748. In this showing is reason for encouragement, but much yet remains to be done in the development of the spiritual resources of our church. Dr. P. L. Cobb, secretary of the Spiritual Resources Department, is anxious to get in touch with every pastor and lay worker interested in these vital matters. Write to him at the Centenary Building, Nashville, Tenn., and secure literature and other valuable information.

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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, SEPTEMBER 8, 1921

Number 36

MIDWAY BETWEEN TWO CONTINENTS

After sailing five days, the Canada is about as far from land as it can get in the upper Atlantic. The shore of America has been left far behind and the Azores are yet over two days away. Old sailors say that the sea has been the calmest they have ever known, and only a few whose stomachs cannot stand any sway at all have been seasick. Among the sights interesting and wonderful to a landlubber, the first sunrise stands out in amazing glory. A ball of white fire came gradually up out of the water, not too bright to be looked at with the uncovered eye, and it did not seem so much as a quarter of a mile away. The color of the water near the ship was a rich blue, but out near the sun it was a bright green. But why try to describe things that "heggar description?"

This floating population of twenty-four hundred people is composed of as varied a population as one could imagine. Every race of people coming from every continent has made its contribution to the speech and customs of the little group. The majority, however, are French, and the language of that country is the one most frequently heard. It is a goodly company, and—"tell it not in Gath, publish it not in Ajalon"—the citizen of the United States does not shine in mind or manners with a light superior to the others. There are here noble souls of every race and creed, and the conditions are such as to take from the mind any conceit that it might have had as to the essential superiority of the American over all other peoples of the earth. There is no doubt a superiority of America over all other countries, but it is a matter of vast resources, providential direction, ancestral preparation and peculiar circumstance. The individual from any small European or South American country exhibits the same excellent traits that the citizen of the United States does, but no one of those countries is able to present in the aggregate a sufficient array of forces to direct the course of the world.

The United States is on its way to the first place among the nations of mankind. Its glory is inevitable on account of its fortunate situation in which three or four hundred million people will find themselves on contiguous soil, all speaking one language and submitting to one system of laws. But whether this country shall be able to retain its place permanently will depend upon the inner springs of life. As a great aggregation of people and wealth, it would inevitably run its course just as other dominant nations have. But if it can cure itself of jingoism and recognize the brotherhood of man and the ultimate victory to spiritual forces, there is no limit to its duration and development.

One of the most interesting people on board is an Italian gentleman connected with the consulate of that country in America. He speaks English as fluently as he speaks his native tongue, and grows particularly eloquent in expressing his opinion of the recent efforts to "Americanize" the immigrant. "What do you wish to do?" he enquires. "Would you produce one common type of person, each one having blue eyes or brown eyes? No? Would you have all of the people look alike, or act alike, or think alike? Why not let them alone? Do not force them to 'advance' rapidly through a hot-house process, but let them evolve and become assimilated gradually as was the case with others that went to America at earlier times. The immigrants are not fools; their culture is not in its infancy. They are not responsive to 'uplift' any more than the American himself would be. He will grow into good citizenship, if you will let him alone." And much more to the same effect.

This same Italian believes that the German is now doing by trade and industry what he failed to do by arms—getting ready to rule the world. Why? Because the German has learned how to work diligently and systematically, while the people of other

nations are trying to produce an industrial system, under which each man can get along with as little work as possible. The German is willing to work 9 or 10 hours a day in order that his country may capture the trade of the world, while Americans and Englishmen put in 8 hours reluctantly and are already clamoring for less. "How can we compete with Germany for foreign trade in steel," asked a Pittsburgh producer of iron machinery, "when Germany can lay steel down in New York for \$5.00 less on the ton than it can be produced in the United States? Well, if Germany can become the foremost nation of the world through industry and peaceful competition, she is entitled to the place and no fair minded man would dispute her right to it.

But the German laborer may begin to ask himself some questions that will prove disconcerting to the masters of industry who have as their supreme aim the economic supremacy of their country. Why should he work long hours for moderate pay, in order that a few may become immensely rich and dominate the world? What is it to him? What does he get out of it for himself and his little family? That laborer may discover that economic war contains as little promise as military war. But unquestionably, this Italian thinks, Germany is now outdistancing all other nations in industry and is pursuing a course that will not only make the Allies pay the debt of Germany, but make the country immensely rich.

This Italian consul, in answer to a question concerning the religious life of Italy declared himself to be a rather poor Catholic. That is to say, he married a Protestant girl in America without asking permission from "the church," and when he worships at all he goes to the Presbyterian church with his wife. He says he has not been to confession in twenty-five years. He believes that religion is a matter of inner life and that a conscientious Protestant is in no more danger of damnation than a good Catholic. "But that is not the traditional position of the Catholic church. Will it ever modify its attitude toward Protestantism or reverse itself toward scientific thought?" "No," he replied. "The strength of Rome lies in the fact that it never changes. Once admit that the church had ever been wrong, and its stability is gone. The people must be made to feel that the church is the same in all ages and countries." "But will such a position make it possible for the church to regain its hold upon the intellectual life of Italy?" "No," he candidly replied. "Thinking men will continue to think in Italy, as elsewhere, in spite of the church."

"Well, what about the Knights of Columbus? There is more or less prevalent in the United States an opinion that this organization is going to attempt to capture that country for the Catholic church." "I could not say," he replied. "I am not a Knight. I do not belong to any secret organization. Some think that the Masons have the same purpose. Well, what of it? No matter if some do unite in fraternities, there are enough people of broad minds and sympathies to thwart these aims without secret oaths. The day for such things is past."

The consul is a strong believer in a league of nations. He thinks that the motives that inspire the actions of nations are not different from those that prompt individuals. Actions of nations are only more far-reaching and on a wider scale. "You see a man one day in a certain mood, and you can't get him to do anything. You see him later, and his mind has changed. The same is true with ambassadors. Their humors, prejudices and weaknesses affect their work, and sometimes a brilliant, charming woman wraps one of them around her finger and changes the course of history. It should not be so. But just as individuals settle their differences in courts of law, nations should settle theirs in international courts. A most sensible man this Italian consul.

G. T. R.

AGAIN IN SIGHT OF LAND

After sailing for one week, the boat on Thursday morning passed the Flores island, lying about a hundred miles west of the center of the Azores group. Announcement had been made the day before that this island would be passed about six o'clock in the morning, and the hour found quite a number on deck looking out for it. At first it was scarcely distinguishable from the surrounding clouds, but as the boat got nearer and the mists began to lift, Flores gradually stood out against the horizon, a beautiful mountain of rocky heights and fertile valleys. It looks to be about six or seven miles long, and of course it was impossible to guess at the width, as only the side could be seen. A few hours will bring the boat to Horta, the largest town in the Azores, where the boat will remain for four hours, giving the passengers an opportunity to get the feel of solid earth under their feet again.

Since getting out of sight of the shore, the boat has sailed continuously day and night for six days without being in sight of land. After the first day no bird appeared, and the only semblance of them were the flying fish, which rise from the water and sail along in the air for ten or fifteen feet. The Canada passed boats from one to four in number every day, but if "they speak to each other in passing," it is done in such a way that the passengers get no knowledge of it. Usually the passing boats are from one to six miles away, but at least one has been within speaking distance. Two whales have been observed, one of them close enough to reveal his huge body and one of them swimming along under the water and spouting a stream into the air at intervals of six or eight seconds until the ship left him behind.

The family on board remains constant. Nobody gets off; nobody gets on. When one disappears for a day, it is known that he is probably seasick or avoiding it by lying down in his cabin. In the meantime, the passengers move about on the decks and pass words with one another. One of the most delightful characters on board is a priest of the Greek Catholic church from Roumania. He is returning from the United States to his native country, accompanied by four boys about 12 years of age, who are going to spend eight or ten years in school in Roumania. One reason for the return for an education is that their expenses will be less than half of what they would be in America and another that they will get the advantage of the atmosphere of the Greek Catholic church, in the service of which they expect to spend their lives.

At first glance it looks unreasonable to capture boys of that age for the priesthood, but it is not so unreasonable as it seems. This Roumanian priest says that the Greek Catholics are not so strong on permanent vows as the Roman Catholics and that the celibacy of the priesthood is not required. Moreover, while these boys are to be "trained for the church," they exhibit all of the traits of the ordinary healthy boy. At four o'clock tea the other afternoon the father shot his keen eye over to the seat along which were ranged the four boys, and detecting something unusual, went over to straighten it out. It was quite amusing to watch the interview, which revealed the fact that one boy had taken six large pieces of cake, another four, another three, and the fourth had taken seven lumps of sugar, turning the concoction in his cup to a soft sweet mush.

This Catholic priest is a broad-minded, warm-hearted man, who has respect for all Christian people and yearns for the unity of the church, although he does not seem to realize the difficulties in the way. He thinks that the celibacy of the clergy or priesthood is the one great obstacle and declares that that can be overcome by making marriage of ministers optional among all, just as it is among the priests of the Greek Catholic church. He also

thinks that there could be great variety of thought and opinion in a universal church organized under the Pope as the one head. And so there might, but the western world has moved too far ever again to get the consent of its mind to accept an arbitrary limitation of any kind on thought. For more than a century the Roman Catholic church has allowed differences of opinion within limits, that is, upon subjects upon which the church has not declared its position officially through the pope, but when a question has once been settled by official action of pope or council, it is heretical insubordination to raise it again. The principle of Protestantism carries the freedom to think, and thought is limited only by the power of the mind to perceive the truth. An effort to arrive at uniformity of thought is moving in a blind alley at the end of which is a blank wall, and the time will never come when the thinking world will get the consent of its mind to take over the vast quantity of intellectual lumber that remains as the accumulation of more than a thousand years.

Our friend, the priest, was quite indignant at the suggestion that the Roman Catholic church through the Knights of Columbus or otherwise had designs upon the government of the United States. The idea, he said, was absurd. The Roman Catholic church no longer had temporal power and never expected to have it again. But the Jews and the Masons are in collusion to capture the world. So he thinks. There is a vast network of Jewish organization covering the earth, and the prime ministers and secretaries of state are powerless in the hands of this subtle, hidden force. Over the thirty-third degree Masons is an unknown officer, whose word is absolute law. He evidently believed what he said, just as many Protestants believe that the halls of the Knights of Columbus are stored with arms and that the Catholics are getting ready for a war through which they may enthrone themselves as the ruling power of the land. The writer shares none of these fears. Nor does he believe that any secret combination is now necessary for truth or liberty. The world is afraid; and all sorts of secret organizations arise for purposes of mutual protection. Once get people to see that nobody is going to hurt them and that every other person desires the same thing that they do, namely, the privilege of living their own lives and expressing themselves freely, and all of their anxious fears will be allayed through mutual good-will.

The truth is that mutual respect in the matter of religious belief and worship has been moving at an astonishing rate during the last few decades. About a generation ago a little poem appeared, entitled "Each in his own tongue." The theme, though rather crudely developed, was sound—that is, that all earnest thought after the final and eternal is a confession of faith. "Thou wouldst not seek me, if thou hadst not already found me." "All of us priests, ministers and teachers on the boat are in unity," said the priest. "Why cannot such unity prevail throughout the world?" Indeed, why not? Because there are so many narrow-minded people, who believe that religion is a matter of dogmatic assertion and religious ritual, instead of a state of the heart which may find outlet in any form of worship and which must find outlet in acts and words of love.

Sunday morning at 8:30 the priest celebrated the mass, and devout Catholics crossed themselves at the proper places, as he repeated the ritual. There was real devotion there, and it purified the hearts of the worshippers. One could not but feel that he would be safe in a company of people, who looked up to God in such faith and gratitude upon the presentation to the mind of the sacrifices of the Savior in behalf of mankind. At 10 o'clock the Protestants gathered for a service, during which Dr. Mark L. Carlisle, of Columbia, preached a sermon of great simplicity and depth. It cleansed the atmosphere of worldliness, and made that Sunday away out in the middle of the Atlantic ocean a hallowed day. The value of public worship cannot be overestimated. When people pray together they are banded together in a sacred brotherhood, so that they cannot immediately speak evil of one another or treat each other wrongfully.

There are several teachers on the boat on their way to Roberts College in Constantinople, where they are spending their strength in an effort to help the Turks and others in that section. One of them—a woman of fine intelligence and gentle manner—said that they had been able to make no headway

whatever toward turning the Turks into Christians by direct approach. As soon as the attempt is made to get the Turk to cease to call himself a Mohammedan and begin to call himself a Christian, he steels himself against it, and a deadlock results. It is the same old story. "Ye compass land and sea to make one proselyte and leave him still a child of hell." But this woman says that at Roberts College they stress the heart life," as she called it, and that many of the students, who have not the remotest idea of what she is talking about at first, come at last to understand what it means. Religion is not a matter of party names and divisions, but of righteousness and peace and joy in the Holy Spirit.

There is a glorious moving in the tops of the mulberry trees. The Christ is coming into His own.

G. T. R.

IF THE RITUALIST IS RIGHT

Although Brother Mahaffey down in South Carolina and Brother Nichols over in Tennessee settled the question of the mode of baptism ten or twenty years ago, some of our Baptist contemporaries refuse to be convinced and continue to insist that every person ought to go under. Some weeks ago a writer in the Biblical Recorder wanted to know whether a certain Methodist brother was correct in his inference that the reference to "reed" in connection with John the Baptist was concerning the branch that the forerunner used in sprinkling water upon the multitudes upon the banks of the Jordan, and the editor quite rightly comforted him with an exposition by Dr. Broadus to the effect that no such thing was in the Savior's mind, when he asked, "But what went ye out to see? A reed shaken with the wind?" The instrument used, be it understood, was a hyssop branch and not a reed. Still more recently a writer in the same paper cites many fathers and noted theologians to show that the preferred mode was immersion and that sprinkling and pouring were allowed by the Catholic church only because of the infirmities of the flesh. Why do not the brethren get a copy of Mahaffey on Baptism and put their minds at rest?

But in spite of all history, scripture and argument, it seems that the question of the mode is no nearer being settled than ever, and in view of the fact that great theologians have differed upon it through the centuries one may presume that there will be some who will go on arguing about it till the end of time. If the salvation of the soul waits upon a satisfactory solution of a historic or ritualistic matter, there are some millions that have already perished on account of the ambiguity of Bible texts, and if the world should continue as long as might be expected, those millions are few compared with the vast hosts that will yet follow them into the dark abode.

One trembles to think of the awful possibilities along the line of Protestantism's conviction as to the nature of true religion, as it stakes everything upon the supposition that the universe is essentially moral and spiritual. If that conviction is correct, all will be well with every soul that relies upon the grace of God for eternal salvation. But if the ritualist is right, and there is no inner test of truth, then all who will have missed the strait and narrow way of ritualistic observance, will be compelled to enter into the darkness without.

Suppose it should turn out at the great day that religion is not a question of spiritual vitality and moral principle at all, but rather of obedience to some arbitrary rule, then who can be saved? The Roman Catholic will be condemned, because he has departed from the only true mode, the Greek Catholic because he has cut himself off from the only true church with its saving sacraments, and Methodists, Baptists, Presbyterians and all other Protestants will be turned away for the same reason. And what will become of the poor Quaker, who has not been baptized at all? The Protestants are risking their eternal welfare upon the supposition that God is righteous and that religion appeals to the moral nature of man. They believe that that which is born of the flesh is flesh, that that which is born of the spirit is spirit, and that that which is born of water is—water.

But suppose it should turn out otherwise. Suppose countless infants should be banished to the limbo infantum, where they can never see the face of God, for the lack of application of a few drops of water before they died; at that moment the light of the universe would go out. Values would become so confused that no soul could discern between good

and bad, and righteousness would be no more than the arbitrary ipse dixit of almighty power. The dreams and visions of the aspiring soul would turn into a nightmare of eternal night.

TRINITY COLLEGE AND THE CONFEDERATE VETERANS

That was a commendable act on the part of the management of Trinity College to invite the Confederate veterans of North Carolina to use the college dormitories and the spacious campus while in Durham for their annual encampment. The boys of the sixties came in great numbers to the classic Trinity College grounds, enjoyed the conveniences and comforts of the dormitories and buildings, the beauties of the campus, and then in ringing resolutions thanked President Few and the college faculty for their courtesy and expressed the hope that the college would continue its great work in behalf of the young men and young women of North Carolina.

The resolutions follow:

"Whereas, the annual reunion of the North Carolina division of the United Confederate Veterans now being held in the city of Durham is one of the most successful ever held in the state; and whereas, the reunion has been made possible by the courtesy of Trinity College in extending to the veterans the use of their dormitories and buildings,

"Now, therefore, be it resolved:

"1. That the North Carolina division of the United Confederate Veterans in reunion assembled, do hereby extend to Dr. W. P. Few, president, and members of the faculty of Trinity College our heartfelt thanks for the many courtesies to us and members of our families.

"2. That it is our sincere hope that Trinity College, under the leadership of Dr. Few and his able assistants, shall continue the great work it is doing for the young manhood and womanhood of our state; and that in all of its endeavors it shall have our good wishes and prayers.

"3. That a copy of these resolutions be given to the press of our state and a copy spread upon the minutes of this reunion, and that the commanding general of the North Carolina Division of the United Confederate Veterans furnish to Dr. W. P. Few, president of Trinity College, a copy of these resolutions over his signature.

"This the 24th day of August, 1921."

DEATH OF MRS. R. H. BROOM

Mrs. R. H. Broom, the wife of Rev. R. H. Broom, a leading member of the North Carolina Conference and now pastor of the Hookerton charge, died September 1, at the home of her brother, J. T. Council, Randleman, North Carolina. Mrs. Broom after a visit to her sister, Mrs. R. J. Foster, in Hickory, North Carolina, had gone to visit her brother in Randleman, where she succumbed to a complication of diseases, the immediate cause of her death being heart failure.

The burial of this good woman took place at Washington, North Carolina, September 3, the funeral services being conducted by Rev. N. H. D. Wilson and Rev. J. H. McCracken.

Sister Broom was in her sixtieth year. She had been the devoted wife of one of our faithful itinerants and her going away will bring sorrow to many hearts, where she has wrought so well as the wife of an itinerant Methodist preacher. We deeply sympathize with Brother Broom and his stricken household in this hour of their great bereavement. We trust that some one who knew Sister Broom intimately will prepare an appreciation for publication in the Advocate.

Our fiscal year closes the last day of September and we are anxious to have our mailing list in good condition. There are a large number of subscribers who are behind with their subscription. If they would just send us a check for \$2 it would make our report to the annual conference look much better, and it would help us over the "lean times" that are upon us. Please look at your label and if you are behind with us just send a check to cover the amount you are due. It will be greatly appreciated.

Our good friend Brother Ben Sronce has sent us a copy of the Men's Bible Class Bulletin," of Broad Street Sunday School, Statesville. Brother Sronce is the editor and Brother W. M. Ledbetter assistant editor of this new publication, and it is well printed and well edited.

PEOPLE AND THINGS

Rev. H. C. Sprinkle, pastor of Centenary, this city, is in Asheville assisting Rev. P. L. Shore in a meeting at Bethel.

Rev. W. F. Elliott, of the Connelly Springs circuit, is this week engaged in a series of meetings at Mt. Harmony. Bro. Elliott is doing the preaching.

Rev. Luther B. Bridgers, one of the general evangelists of our church, is this week with Rev. C. C. Weaver in a series of services in Central church, Monroe.

Rev. E C Sell, of Jalong, N. C., having a little spare time, will be glad to get in touch with some of the brethren who need a few days help in their special meetings this fall.

The Sunday School Institute for the Mt. Airy District which was to have been held at Central church, Mt. Airy, on September 22nd, has been changed to Rural Hall. The date is the same.

The churches at Marshall are in the midst of a great revival campaign. All the churches in that town have united in the meeting and Rev. W. T. Bartlett, D. D., of Chattanooga, Tenn., is doing the preaching.

A telegram received Tuesday conveyed the information that Miss Mary Barnhardt, who had made her home with her uncle, Rev. J. H. Barnhardt, of this city, and Mr. R. L. Honeycutt, of Richmond, were married in the Virginia city Monday.

A tent meeting under the auspices of the Methodist church at Smithfield will begin on the first Sunday in September. Rev. A. B. Crumpler, an evangelist who is well known, will do the preaching during the meeting.

In Parker's M. E. Church, South, North Gates charge, Rev. C. C. Alexander, of Princeton, N. J., and Miss Rachel Allie Hobbs, of Corapeake, N. C., were married August 31, 1921, Rev. J. C. Whedbee officiating, assisted by Rev. A. J. Hobbs, brother of the bride.

Rev. J. C. Wooten, the amiable presiding elder of the Raleigh district, was a most welcome visitor in our office last week. He with Sister Wooten and the children, were just passing through in their Franklin on their way home, after spending a month's vacation at Lake Junaluska and Hiddenite.

Rev. and Mrs. W. O. Goode have returned from the mountains of Western North Carolina, where they spent their vacation. They spent a part of their time at Junaluska, going from there to Hendersonville. Brother Goode was elected chaplain for the Georgia Military Academy Summer School and Camp.

Rev. Clyde M. McKinney, pastor of the Albemarle circuit, and Miss Winnie Smith, of Mocksville, were united in marriage at the bride's home on August 10. Revs. W. L. Sherrill and J. F. Kirk performed the ceremony. The Advocate joins the many friends of this happy couple in extending hearty congratulations and best wishes.

Rev. J. H. Lanning, pastor of the Methodist church at Cheshire, Conn., and student in the Yale Divinity School, New Haven, Conn., left Thursday for Cheshire after spending about a month with relatives in this city and in Davidson county. Rev. Mr. Lanning was formerly pastor of Carraway Memorial church, White Oak.

The opening of Trinity College for the new school year will take place next Wednesday, September 14th. The Southgate Memorial Building will be ready for occupancy. This building is to be used exclusively for women students and we learn that every room has been signed for. Every room in the boys' dormitories has also been rented, and the prospects are that the new school year will find more students at Trinity on the opening day than in the history of the institution.

In a letter which reached Nashville September 1 Dr. O. E. Goddard says that he has been in the greatest revival of his life during his stay in Czecho-Slovakia. The largest theatre in Prague was rented, this building seating 3,000. At many of the services the building was crowded and scores have been won for Christ and to the Protestant faith. Dr. Goddard sailed from Liverpool for America September 1, and within a few days will reach Nashville.

Rev. T. G. Vickers, our pastor at Ayden, was elected last week to the chaplaincy of the Pitt County Post American Legion.

College Opportunity. Married man wishing to work his way through Weaver College, write W. H. Willis, Weaverville, N. C., for proposition.

Rev. Baxter McLendon is now engaged in a tent meeting at Spencer. The railroaders are hearing him by the thousands, and he is waking that town to a deep sense of its obligations to God.

The Advocate learns that Rev. W. R. Royal, of Sanford, is in a hospital in that city for a minor surgical operation. We trust that Brother Royal will be able to return at an early date to his work.

Brother D. A. Cook, who is with the Centenary Commission, was in our office last week. He is visiting several charges in this immediate section in the interest of the Centenary.

A meeting of days has just closed at Brown's Chapel on the Pittsboro charge. Rev. J. J. Boone, the pastor, did the preaching. There were quite a number of professions and eleven members were received into the church.

Rev. W. L. Loy, the popular pastor of the Tar River charge, is at present a patient in a Richmond hospital. We have not learned the trouble, but sincerely hope that he will not have to remain away from his work but a short while.

Rev. J. W. Strider, of the New London charge, was engaged last week in a series of meetings at Bethel church. The meeting was interesting and the results were very satisfactory. Brother Strider is this week engaged in a meeting at New London.

Rev. H. B. Porter, pastor of the Siler City charge, is a patient in the Wesley Long Hospital of this city. Brother Porter recently had a severe attack of influenza which left him in bad shape and he is recuperating. It is hoped that he will be able to return to his home the latter part of the week.

Rev. G. B. Starling is this week assisting Rev. W. F. Craven, of the Mount Olive circuit, in a series of meetings at Rone's Chapel. Brother Starling has been assisting a large number of the brethren in meetings this year, and has rendered valuable service at every place he has preached.

Rev. J. Walter Long, of Greensboro, has been appointed by Presiding Elder J. F. Kirk, of the Salisbury district of the Western North Carolina Conference, to fill the appointment of Rev. M. H. Vestal, pastor of Epworth Methodist church, Concord. Mr. Vestal has been released on account of failing health and will go to his farm in Yadkin county.

Revival services will begin in the Methodist church at Newton next Sunday. Rev. P. W. Tucker, the pastor, has been busy during the past few weeks making preparation for the meeting. Cottage prayer meetings have been held in various sections of the town and the choir has been preparing to render special music.

Mr. A. Sam White, one of the strong forces in our Horne Memorial church, Clayton, has decided to remove from that place to High Point. Brother White has been superintendent of the Sunday school in his church for a number of years, and a leader in every forward movement of Methodism in his town, and he will be greatly missed. We are glad to have him nearer us.

Brother J. T. Jerome, who for the past several years has been Sunday school field secretary of the North Carolina Conference, has been elected superintendent of public instruction for Wayne county, succeeding Rev. A. M. Proctor, who resigned to enter other lines of business. Both of these brethren are graduates of Trinity College and both are local preachers in our church. We regret to lose Brother Jerome from the Sunday school work, where he had been for the past several years, and had accomplished good results. We trust that he may be happy in his new field of labor.

"We have just closed our two weeks summer school, the first of its kind in Cuba, in which 64 of our preachers and teachers matriculated. It was a most profitable time for us all. Especially did we enjoy the visit and messages of Rev. J. L. Neill, of Nashville, Tenn. The prospects for our work in the future are as bright as the promises of God, and I think we are beginning to realize this glorious old truth in a new way and one that is sure to bring blessing to this work." This interesting and cheering note was received from Rev. Richard J. Parker, who is one of our strongest men in Cuba.

Rev. L. D. Hayman, of Weldon, assisted Rev. Dr. J. T. Gibbs in a series of meetings on the Warrenton circuit last week.

Rev. J. W. Autery, the pastor, was assisted last week at Mount Pleasant church, on the Haw River charge, by Rev. J. J. Boone, of Pittsboro.

Rev. W. W. Peele, the young and beloved pastor of Edenton Street, Raleigh, and Mrs. Peele, were visitors in Greensboro for a short while last week. They were returning home from their vacation.

Mr. C. L. Dallas, of Rockingham county, called to see us last week. He is one of Brother C. F. Sherrill's right hand men at Bethlehem church, on the Wentworth circuit. We are always glad to have the laymen call at our office.

Rev. Walter A. Stanbury, pastor of Grace church, Wilmington, has been visiting at his old home at Boone. He preached for the Methodist people of his home town, and was greeted by a large congregation and delighted the folks who call him Walter.

Rev. and Mrs. H. M. Blair left Tuesday for Catawba county, where they went to attend the Shuford-Ramsaur reunion on Wednesday at the home of Mr. R. L. Shuford, four miles from Newton. These family reunions always bring together a great crowd.

Rev. J. H. Kirkman, a good layman of our Smithfield church, was in our office last week. He had many nice things to say about his pastor, Rev. D. H. Tuttle. Brother Kirkman could not resist the temptation to also say something about Solen Cotton.

A great meeting is in progress at Hickory Grove, near Charlotte. Rev. J. H. Capps, of Mooresville, is assisting the pastor, Rev. E. Meyers. Up to last Saturday night there had been over one hundred conversions. It is believed to be the greatest meeting ever held at this old church.

Rev. Wilbur McFarland and mother, Mrs. M. M. McFarland, of Mebane, delighted us with a call last Friday afternoon. Brother McFarland has been a student in Emory University for the past year, and his mother had spent several months with him down in Atlanta. Wilbur is one of our finest young men, and we expect to see him become one of the most useful men in the church.

The Greensboro College opened for the new year on Wednesday. It is learned that every room in the dormitories were taken and that there is a long waiting list of applications for admission. It is a great pity that Methodism does not make provision for all the young people who wish to enter her schools to do so. The Advocate extends a cordial welcome to all these young ladies to Greensboro.

A post card dated "Napoli, Ferrovia, August 20th," was received from Rev. J. H. Barnhardt, one of the "globe trotters" from this place, Tuesday morning, and reads as follows: "Arrived here today. Naples is a wonderful town. Vesuvius is smoking. Everything going well with us." Sure would like to be about ten paces behind those fellows and watch them "rubber."

Mrs. Gilbert T. Rowe and two sons, Theodore and Gilbert, left yesterday for their new home in Nashville, Tenn. Dr. Rowe will join them there upon his return from Europe. Mrs. Rowe has had charge of the Young People's page in the Advocate, and has made many friends among the young folks of North Carolina Methodism. The best wishes of the Advocate go with Sister Rowe and the boys in their new home.

The board of stewards of West Market Street church, acting on the suggestion of their pastor, Rev. J. H. Barnhardt, have been discussing the matter of an assistant pastor for that church. A committee was appointed to look into the advisability of such a step. It has been practically agreed upon by the committee that it will be necessary to secure an assistant pastor or some good strong young layman to take some work off of the pastor. The question as to whether the man shall be a preacher or layman has not been determined. The board would like to correspond with any one who feels that he can do the work required or they would like to have recommendations from schools or universities who know of young men who would be interested in this kind of work, and who is capable of taking the responsibility of work of this nature. If interested Mr. J. N. Cole, cashier of the Textile Bank, Greensboro, would be glad to go into details with you.

FROM A METHODIST HOME

By Mrs. F. L. Townsend.

Does there ever come a time in your life when you know you are not fit to stay with humanity? Such an hour came to me years ago when I was in my grandfather's home. The night before had been an almost sleepless one. My nerves were on edge. The noises of the house stirred my very soul to keen discord. Back of the dwelling was a row of big oaks which had once fronted the slave quarters. Still farther back the silent woods gave safe resting place for countless birds. Far down the hill and across the wide valley the Yadkin murmured in sweet, deep music the same song that had soothed my spirit throughout the days of my childhood and youth.

I would "go forth and list to nature's teaching." Jim, reminding me of slavery days, was called. At my bidding he took a hammock and swung it beneath one of the big oaks, then left me to my own devices till the noon hour, when the same reminiscence of ante-bellum days brought my dinner, along with smiles and friendly words. Do you not believe that my vexed spirit entered into a great peace there within the lordly oak's cool shadow? There where birds would lightly flit and softly sing, where all tender wood sounds would come with soothing sweetness, where the surroundings brought back the charm of a romantic past, a social order full of beauty and grace even though it was founded on a moral impossibility which the God of nations overthrew in the ripeness of his own good time.

The day of which I write stands out as one never to be forgotten. It seems to me that I drew strength from every moment of its passing—a spiritual strength which has held itself in my memory with undeniable force. While resting there with these surroundings calming my soul, I learned "by heart" the incomparable lines of Wordsworth:

"The world is too much with us. Late and soon,
Getting and spending, we lay waste our powers."

Truly did I learn this sonnet by heart, and often when the weight of earth's cares has pressed heavily on my spirit the poem has come back to me with healing power, associated as it is with the day and its surroundings.

Lately there came another morning when my better judgment told me I should drop the house and everything connected with it and get off for an hour with nature. Blackberries were just coming in. Perhaps I could find enough to make excuse for my absence. At any rate, go I must. The chickens might need attention. The men of the family might be calling for a clean towel. Let chickens go hungry. Let men go unwashed. My need was more imperative. I must have opportunity for a time of communion with the great mother.

Across a field back of the barn lies a bit of virgin forest. Near the edges of these woods blackberry vines grow in profusion. Thither my steps tended. But I had no desire to stand in the hot sunshine. Such communion with nature is entirely too intimate. Consequently I left these vines and went into the wood where shadowed depths invited me. A pine, splendid in proportions, offered me a comparatively open space about whose borders blackberry vines ran rampant. And here I stayed my steps. The berries were only beginning to ripen, but the luxuriant vines were so full of fruitage I need not go far to find enough to keep me busy. And about me were such things as filled my mind with happy thought. The soft moaning of the pine, tender as the crooning of a mother's voice; the swish and twitter of birds whose morning gladness had calmed into quieter sound; the sight of rich wilderness in growth—fox grapes clambering from tree to tree and running across intervening spaces in carpetlike thickness; the coolness; the unutterable peace of it all—these things steadied my soul and brought calm to my fretted nerves.

While my hand outreached to gather the luscious berries, my mind was astir with thoughts that had come to me from other minds.

"Bind me, ye woodbines,
With your twines,
Curl me about, ye gadding vines,
And, O, so close your circles trace
That I may never leave this place."

Through breaks in the leafage about me I could see corn greening in the sunlight. The sight of it, mingled with the sighing pines, called to memory the words of Emerson, for which I thank him over and over: "When a man lives with God his voice should be as sweet as the murmur of the brook or the rustle of the corn." Sweet as the rustle of the corn or that perfect sound, the music of pines when they stir the soul's depths by the sighs which carry with them a thought of far-off seas, a recollection of happy childhood days whose every memory is freighted with the aroma of the pines and the minor sweetness of their murmuring song.

But one morning of communion with nature does not give you courage enough to battle with daily difficulties during the whole long summer. The house impinges upon you. Men, chickens, and towels have to be attended to, however vagrant your impulses may be. Blackberries must be canned after they are gathered if you would win proper commendation. "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her."

So the friction of daily life begins to wear your calm away. You grow ashamed because the hasty word will come and ruffle the soul of your beloved ones. Surely Emerson spoke no greater truth than this: "We descend to meet." I think of heaven as being the place where all these littlenesses will drop from us and the real selves, great in the greater things, in love and truth and absolute nobility, will swing out into that finer atmosphere where soul shall speak to soul in perfect understanding. But this side of heaven how we are trammelled by the trivialities around us! How we falter when we would bare our hearts to the seeing eye of our beloved ones! How surely we can enter complaint if an idolized child breaks a piece of china, and yet how awkward the effort when we would pour out our wealth of love for that same child—pour it out, not in foolish indulgence, but in wise, sweet words that wake the child to nobler doing!

You may have become aware that you are falling into the habit of faultfinding, that you must look more persistently on the brighter side; but somehow you haven't the strength to turn about and do as you wish to do. Such case had I fallen into of late, when again I am aroused from this mood. You'd never guess by what! A pair of young lovers! Simply that and nothing more. And yet that means a great deal. Is it not true that "all the world loves a lover?" Do we not take keen delight at the sight of youth entering into the realm of wonderland which we call love's dream? The hardest man has somewhere deep in his nature a something that responds to the call of romance.

These young people, boy and girl, are standing at the threshold of a great life if so be they can recognize the meaning of it all. For them just now it is brightness unshadowed. The morning brings new gladness because it brings to each the comradeship of the other. Said Mary: "It looks like they'd get out of something to talk about. I'll bet they tell the same jokes over two or three times without knowing it. But they don't care just so they are together, wandering on in a wilderness of thought, or thoughtlessness, rather." Sized up in a philosophical way, we think, for a child not yet thirteen. The lovers are not disturbed by Mary's philosophy, however, and smile happily when told of her opinion. For them jest and gibe mean nothing because, why, because they are in love, with all the beautiful fervor and innocence of Paul and Virginia. And through the open door of this love I believe they will walk quietly and confidently into a life of unselfish service. What may seem now to be a form of selfishness may become during the slow process of the years, thoughtfulness for another, consideration for the feelings of some one else, and the profound recognition of the sacredness of another's soul.

Through the land of romance the finest spirits may be led to the heights of noble living. When sorrows shall have chastened these young lovers, when the strain of daily existence, with its petty trials, shall have worn down the buoyant exultation of love, there will come to them, if they be of the right mettle, something larger and finer than they can dream of today. Sympathy, broad and deep, will enrich their natures. Unselfishness will spring from an exacting love. Gladness that one has the right to suffer for another will come when

there is now only a desire for the happiness of intimate association.

In thinking on these things I am reminded that love for nature is not the only element in one's soul that makes for peace and rest. Love for humankind is no less a force in awakening the spirit to higher issues. Trees and flowers, the wood and grove, with birds and forest music may stir one's soul till cares are forgotten; but at the last it is life, exemplifying the supreme power of God, which goes down into the very deep of our hearts.

I acknowledge that "The Cloud" may be the most perfect poem in the English language, yet I would lose that forever rather than give up other lines which treat of love of humanity and that diviner love which reconciles us to the sorrows of life. How pagan the beauty of Shelley when compared to Browning, musical even in his righteousness!

"O Saul, it shall be

A Face like my face that receives thee; a man like to me,

Thou shalt love and be loved by, forever; a hand like this hand

Shall throw open the gates of new life to thee!

See the Christ stand!"

Chapel Hill, N. C.

TAKE CARE OF THAT ODD BOY

Do not discourage that boy of yours because he is odd, because he does not get the highest grade, because his card shows he is dull. Why, that may be one of the signs that he is great, but not in the line exactly of the books crammed into his hands for him to cram into his head. Recall that Beecher said that he got more discipline out of inventing excuses why he could not get his lessons in mathematics than he ever did from the books.

Longfellow has expressed our thought:

Perhaps there lives some dreamy boy, untaught
In schools, some graduate of the field or street,
Who shall become a master of the art,
An admiral sailing the high seas of thought
Fearless and first, and steering with his fleet
For lands not yet laid down in any chart.

Do not disparage the boy who seems dull. It may be his way. One of the things of which our colleges boast is one of the things of which they ought to be most ashamed: namely, that they will send a student home if his marks on examination are not up to certain percentages. Forsooth. That is something to shame a school. Let the student get what he can assimilate. He will get a lot out of association and effort and encouragement. Why brand him as a fool because certain studies do not wedge themselves into his brain just exactly as in the texts? Education should be democratic. Some would gear it simply to the intellectual aristocrats. Moreover, read again those lines of Longfellow. They have often come true.—St. Louis Advocate.

THE LAND HE HAS GONE TO

Robert J. Burdett.

I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical location may sometimes become confused, but the world—that I know. And as the afternoon sun sinks lower, faith shines more clearly and hope, lifting her voice in a higher key, sings the voice of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fairer land, with finer material and a better working light, I will do better work.—Selected.

FRANCIS ASBURY IN BRONZE

By H. E. Carroll, LL. D.

The equestrian group which is to represent "the Prophet of the Long Road" in his continuous journeyings, has been completed in clay, heroic size, and is in the bronze foundry.

This great work of art which will speak to coming generations of the devoted labors of Francis Asbury, a pioneer preacher and spiritual statesman in the early years of the American Republic, has been long in the making. The sculptor, Mr. Augustus Inkerman, who is no stranger to Methodist worship, first got the historical view of the struggle of scattered settlers with a frowning wilderness and with conditions making civilized life difficult, and then made, with admiring reverence, a study of the man, his home training in England, his evangelistic ardor, his never-failing courage as he faced extraordinary difficulties and obstacles; his loyalty to the Gospel; his constancy under trying circumstances and his holy persistency when natural conditions and the envy and indifference of men combined to defeat him.

Looking into the strong face of this man of God, as shown in his portraits, the imagination of the artist kindled into a vision of a consecrated hero who, without any of the sustaining influences of wife, children or home of his own, met unflinchingly the hardships of primitive conditions, that he might serve God and save men's souls.

It is the face of a strong and devoted man that lies in the shadow of a large bell-crowned, wide-rimmed hat, with no hint of softness, or ease, but of great determination. Holding the Bible in his right hand with thumb and finger between the leaves, with the saddle-bags under him, he is obviously thinking, thinking of a text which he means to unfold to his next stopping place. Perhaps it is from the eighth chapter of Paul's epistle to the Romans, where he speaks about his sufferings and says they are "Not worthy to be compared with the glory that shall be revealed in us."

The man on horseback has been riding many hours and is tired and weak from sickness. He found at his last stopping place that the company of believers had been led astray and they resisted his efforts to set them right. An ignorant, willful leader, full of conceit, spoke harshly and insolently to him. His spirit is depressed. However, his shoulders are not bowed, he is sitting erect, full of the indomitable courage which will never acknowledge defeat.

His eyes may seem to fall upon his horse's ears or upon the road a little in front, because he is intently thinking and, having the inward vision, takes no heed of outward things. His face is set toward the future. He thinks not of what he has done, but of what he is going to do. He must cultivate in his people loyalty to Jesus Christ and loyalty to the leadership and teachings of John Wesley. He must encourage them by Paul's example to think little of what they are called to endure and much of what they must accomplish, firing their imagination with the glorious picture Paul paints in the last two verses of the eighth chapter of Romans: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come—shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Methodism must become a power in this land so needful of the saving and keeping power of the Gospel, and a large and fruitful future must grow out of the present rude beginnings. "Go on, silent companion of my journeys. You know not what you are doing for the Gospel; but go on a little further. God knows, and guides me and I know, and guide you. I must work while you rest in the stable tonight. Go on; go on and let us carry the Gospel through the wilderness."

The horse is not the conventional horse of art. He is not the rampant steed that carries the victorious general; not the spirited animal that caracoles in parade. The artist has abandoned the conventions to produce a horse which other sculptors will be glad to follow as a new model. He is rather slim and light, clean limbed and exquisitely proportional. He has had a long and somewhat trying day and he is feeling tired like his master. The man he is carrying is not heavy, nor impatient, nor exacting, but absorbed with his thoughts he twitches the reins more than is necessary and gives annoyance to a soft mouth; the road has been

rough, with many holes, and the muscles of the patient animal ache with strain. Coming to the top of a hill he stops a moment and drops his muzzle to his knee, with his lips open and teeth touching the skin. His neck is beautifully arched and the muscles show full and rounded. It is an involuntary movement, but not at all uncommon with horses, if you will but watch.

Mr. Lukeman has been a student of the horse and can tell you the peculiarities of the various types, and particularly of that of the colonial days. His studio being near West Street, New York, where horses are numerous even yet, he called in many drivers to see his model, inviting their opinions and suggestions, and, since some who claim to know horses intimately, have criticised the dropping of the head to the knee as unusual, he asked these men who are constantly with horses, tired horses, and have been familiar with them for years, whether this movement was natural, and they all said it was quite common to the weary animal.

This statue, man and horse, has been subject to the inspection of severely critical experts who are charged with the responsibility of seeing that nothing but creditable works of art are erected on government property in Washington. Created by congressional enactment, the commission is composed of seven members representing the various departments of Art—Sculpture, Painting, Architecture, etc. This commission has been in touch with the Asbury Association and the sculptor from the inception of the enterprise, agreeing after two or three hearings that an equestrian statue was the most appropriate monument to the man, though they discourage these memorials just now and urge other forms wherever possible.

The commission visited the studio of Mr. Lukeman in July and inspected the clay model of the group, heroic size, and approved it unanimously, without even a suggestion of change, and they have also approved the design of foundation and pedestal which are to be quite simple. It will be an imposing statue and stand as a landmark in a beautiful locality. The pedestal will be about eight feet high and the statue nearly twelve feet, so that Asbury's hat will be nearly twenty feet above the level of the street. An inscription covering name, year or birth, and year of death is to be placed on the front of the pedestal and such other words as may be approved by the commission are to go on the sub-base. It is to be hoped that those who have inspiration may submit to the corresponding secretary appropriate sentences for the foundation. The commission suggested that the association choose one of three sites and without hesitation the site at the intersection of Mt. Pleasant and Sixteenth streets was chosen by the association. It is a triangular plot fronting the Kenesaw Apartment House and looking down the Avenue of the Presidents to the Washington monument.

It is greatly to be regretted that the memorial not be ready for dedication October 27, 1921, the appointed day, the hundred and fiftieth anniversary of the landing in America of the apostle of American Methodism. The necessary funds have not yet been supplied by the apostle's spiritual sons and daughters in America. And yet there are more than eight and a half millions of his progeny in this and the other continents of the world, with over 48,000 itinerants of the Asburian order and upward of 71,000 churches. Fifty thousand dollars is a small sum for so rich a communion to raise. A dollar for each church would yield \$40,000 more than is necessary now; a dollar for each itinerant minister would be more than could be used and a cent a member would be \$50,000 too much.

Apportionments have been made to conferences and districts of the Methodist Episcopal Church, but not many have been fully raised: appeals have gone out to churches and ministers, but the smallness of the amount asked has seemed too ridiculous to be worthy of attention.

American Methodism has permitted itself to be humiliated by attempting to contribute \$50,000 and stopping short of the half of it; by asking Congress and the President of the United States to set apart a site for the statue in Washington and failing to produce the statue; by asking the sculptor to make an acceptable model and failing to give enough to pay him; by asking an architect to plan pedestal and foundation and contributing nothing to meet the expense.

Does Methodism care anything about its origin

and achievements; for the men who made it what it is; for its place among the evangelical churches; for its great power and wonderful resources; for its reputation for liberality?

Let it come forward and make up the pittance needed. Because the masses will not see or hear this appeal it will be necessary for those who do see and hear to make their gifts generous or numerous, or both.

Plainfield, N. J.

FOURTH SUNDAY IN PRAGUE

In a former letter on "My First Sunday in Prague," I mentioned the tent meeting which had already been begun by Brother Dobes before my arrival. We continued that meeting until August 3rd. Several hundred made profession during the meeting. On August 4th we opened up in the largest theatre in Prague, and continued there until last night, August 14. Those renting the theatre assured us that they had three thousand chairs. I never counted the chairs, but I suspect their estimate is about as accurate as the average preacher's estimate of his Sunday night's audience, or the number at the Wednesday night prayer meeting. (When you find a preacher absolutely accurate in reporting his Sunday night audience and his attendance at prayer meeting, you may feel for his wings.)

Continental Europe—Catholic Europe, knows nothing of the revival meeting conducted after the fashion we conduct them in America. All told it was the daring act of my life to rent a building of such magnitude. "How many would come?" was a question of intense concern to me. By 7 p. m. the first night there were not 100 vacant chairs in the building. The attendance surpassed the most sanguine expectations of the most optimistic. I called for seekers to come forward. About thirty came. We reserved forty chairs every night for those who desired to commit their lives to Christ. Nearly every night these chairs were all filled when the call for seekers was made. Some nights additional chairs had to be provided. But I started out to tell only of the closing service.

On the closing night of the meeting, I arrived at the theatre five minutes after seven. I met a perpetual stream of people coming up the steps. (This great theatre is all underground.) When I reached the main floor of the building I was amazed to see all seats and all available standing room taken. How many hundreds were turned away no one will ever know. Perhaps enough to fill several average American churches. Soon after I went on the platform the presentation of bouquets began. Three immense bouquets were presented each one by a separate speaker, and hence, each requiring an acceptance speech from me through the interpreter. After this we had a great song service. It is glorious to hear thousands of these Czechs sing. It seemed to me that every one sang. After this an offering was taken for the orphanages. Something more than ten thousand crowns were given. Considering the poverty of these people and the purchasing power of their wages this was a great offering. This was a union meeting and nearly all the churches represented in the meeting had an orphanage. The money was equally divided among the several orphanages, including the one our church helps to support.

Then came a representative of the several churches represented in the meeting to express the thanks of the several congregations and the people of Prague for the service I had rendered them. After this the sermon. Never did I preach to such a vast sea of anxious and earnest faces. When I called for penitents, such a scene was enacted as would thrill the heart of any lovers of our Lord. People began to press forward from all over the room, and from all three of the galleries that extended around the oval-shaped building. When all our seats for penitents were taken there was still the aisle in front of me and the lateral aisle to my right literally jammed with men, women and children trying to get to the altar. After filling all our seats we had the large choir on the platform surrender their seats and we brought penitents to the platform. Then when all these chairs were taken, we had the preachers and missionaries on the platform surrender their seats to the penitents. Whoever saw altar and platform overflow with seekers? I do not know the number, but I counted one hundred and twenty-five and my count was not complete. As our custom is, after all had come, and were

seated, Brother Dobes instructed them carefully on how to exercise saving faith. That vast audience, with hundreds standing, gave the most careful attention to the instructions to the penitents. Never have I witnessed a more wonderful meeting than this. I do not know how many professions were made in the theatre during the eleven days—I only know that several hundred were.

I go today to Brunn, the capital of Moravia, for one week's campaign. We have rented the largest theatre there.

(When I had written the above sentence the cabman knocked on my door and announced it was time to catch my train.) I am now in Brunn, the ancient capital of Moravia. Moravia is now one of the states of Czechoslovakia, and Brunn is now the state capital. It is not so large a city as Prague. Prague has more than a million inhabitants, while Brunn has two hundred thousand. I am hoping and praying for a great victory here. I have preached from once to three times daily since I arrived in Czechoslovakia. Many went to Europe this year sight-seeing, but my mission is soul-saving. I shall always thank God that I had the privilege of coming among this people at this hour in their history. August 15, 1921. O. E. Goddard.

THE LATE WALTER BUNTING MATTOCKS

On Sunday afternoon of the 24th of July the young soul of Walter Bunting Mattocks winged its flight back to God who gave it, and this big-bearded, strong and brave young man entered into life eternal where we are told that there is no sun, moon or light of stars, but where the Lord God liveth and He himself gives light forever more.

Death is always solemn. Death is always sad. But in the swift passing from life to death of this young man there is a peculiar sadness. A heart-break, a pathos beyond the power of mere words to express.

Brilliant of intellect, ambitious, already possessed of a sound business judgment, at the age of twenty he seemed to have absorbed those sterling principles of business that had made his father, Ernest L. Mattocks, a successful business man, and also all the softer, gentler and more gracious social arts that had characterized his mother and sister. Of the most unselfish nature, with heart and purse alike open to the tale of disaster, in the full flush of buoyant and handsome young manhood, he was easily the most prominent young man of this section. His car was always filled with his friends, and his especial delight seemed to be in gathering up all the smaller boys of the village and whirling them away to swimming hole, ball game, picnic or wherever they wished to go. And many a man, both white and black, around our town today speaks with husky voice of the ride home through the cold and wet, of the trip to some far off sick bedside made gratis in Walter's car, because they had not the money for a hired one.

As one of his little boy friends said, "He literally and truly went west." For it was just as the western sky was all aglow with the sunset's smouldering embers, that weakened by his efforts to save others, and sucked at by the fatal undertow, he turned his face to the west, and with another life hanging on his began to battle with those booming waves to strike for the shore. I love to think that the sun's last beams shone straight into his brave eyes and that as this great and loving heart gave out, that his face was gilded by the gold, so prophetic of the streets in that far off city of peace—the far flung home of the soul. Surely that "Eternal Father, strong to save, whose arm hath bound the restless wave;" that blessed Christ who calmed the tempest and whose mild footsteps traced the sea; yea, surely they were with him when the waters closed over his gallant young head.

I love to feel that the angels, ever bright and fair, bore his soul up and ever upward, straight through that trackless pathway of matten gold, and on and on and past the heart of glowing sunset, cleaving the sky, sun, moon and stars forgot. To go west! To go home to God. There I believe his soul washed in that immaculate blood of the precious Lamb of God was presented before the great white throne. There with cherubim and seraphim and all the glorious company of the redeemed to join in that song of songs—the praise of God throughout all ages.

Today all looks dark and truly the mother with heart bowed down and the father with fast graying hair feel that it is midnight with their souls; yet

even that heart-broken mother in all the wild freshness of her grief has many a precious memory bound in her heart of hearts—memories of that deep, never swerving devotion to her that intimate and soul to soul relationship which like a golden thread ran through that boy's life and bound him to his mother and her interests with a tie that was as unselfish and beautiful as was unusual. For truly no one could know Walter Mattocks without knowing of his love for his mother; indeed, her name was rarely long absent from his lips. When at college, although of a strong social nature and fond of society, yet he ever had the courage to express his convictions against card playing and dancing, and seemed only proud to tell that while others might be guarded by their own consciences, yet he could never forsake those principles instilled unto him at the knee of the best friend he ever had, and of the best woman that ever lived—his mother. To be exact no picture of this young life could have the proper background without this little touch of the home life. Not only of his love above the ordinary for his mother, but his love for each of the family and more especially for the fragile little invalid sister whose wants could never be too many for his willing hands and feet and whom he ever met with a smile.

But at last we cannot gainsay the fact that he has gone. In the old family burying ground at Pollocks his ashes lie with those of his forefathers—men and women who in their day had contributed their share to old Jones county's history. Lightly may the sod rest above his gallant young head. There in that quiet spot where the trees cast long shadows on the grass covered hillside sloping to the quiet Trent, there where the mocking bird sings her plaintive, heart-searching melody—could there be a more appropriate spot for the resting place of one who loved nature in all her moods and whose every fiber of being loved music! There under billows of flowers he sleeps. But the town of Maysville is a sadder place and his county is poorer indeed because of his passing.

Walter Mattocks was a member of the Methodist Episcopal Church, South, having joined June 2nd, 1918, under the pastorate of Rev. T. W. Lee during a meeting held by Rev. C. T. Rogers.

A Friend.

BE SURE YOU ARE RIGHT

A great deal of trouble would be saved in this world if people investigated before they criticised. Hearsay is never safe evidence. Reports always grow as they are passed around. Davy Crockett's motto is a good one for us all, but too many of us go ahead and afterward investigate to see whether or not we are right. Many a criticism would never be passed at all if we waited to get all the facts in each case before we spoke. This is especially true when character, the most sacred possession of anybody, is involved. Many an innocent man has suffered wounds that were hard to heal by ill considered and hasty statements made about him, when a little investigation would have proven that they were entirely unfounded. The Apostle James must have had this very thing in mind when he paid his respects to the tongue by calling it a world of iniquity and saying that it is set on fire of hell. It is just as important in speech as it is in business to be sure you are right before you go ahead. And yet how careless we are in talking about our fellow men! It is a thousand times better to be too credulous than too suspicious. We are always afraid of the man who says every man has his price. It is so entirely false as to brand the man who says it. It is these uncharitable, suspicious, intolerant people who start most of the stories that hurt the innocent. It is a great temptation, however, to some people to speak unadvisedly with their lips—to utter words that burn and blister and that are not the truth. A great many unkind things have been said by Christian people toward each other that the critics would not have said if they had understood. The Jews, the Mormons and the Catholics have all been misrepresented by good people who perhaps were sincere but wholly misinformed. They went ahead without being sure that they were right. And even among evangelical Christian conclusions have been jumped at that were erroneous and sharp criticism, based on these mistakes, have done serious harm. It is a great thing to be sure of your ground. James tells us how we may guard against hasty and harmful utterance: When you are tempted to talk without knowing what you are talking about, slip a bridle on your tongue.—Charity and Children.

A LAYMAN'S THOUGHTS

The church of God is the biggest thing in the universe. The church interprets Jesus Christ to the world. It is the only soul saving station in the world.

The above should be true of the denominational church as a whole and as to pastoral charges and individual churches. The divine plan is to place over the church pastors. God gives them, as pastors, great authority. In recognition of this divine plan the Methodist church gives its pastors great authority, thus constituting the pastor a leader. He should not be a boss. I am glad I can say that those whom I have known are not of that type. As one of the humblest of God's workers I have always been willing for my pastor to have absolute leadership and control. Where this is not done you crucify your pastor and cripple his power as a leader and make his ministry fruitless.

The modern evangelist and his singer is, in this humble layman's opinion, robbing the pastor of his God-given rights in leadership. Our church needs to recast its entire evangelistic method and give all its evangelists, preachers and singers, to understand that they can not go into a pastor's charge, even if he does invite them, and usurp rights that do not belong to them and in doing so practically kick our faithful, hard working pastors aside and refuse even a suggestion from him. I was told recently by one of our pastors that he had a young man helping him in a meeting some time ago who is preparing for evangelistic work, and that he was forced to leave off making the least suggestion as to the services because the young fellow resented it and became angry. I think that this young stripling had been preaching for three years and the pastor for thirty. But he knew more than the older man.

I was told by another pastor of our conference that he had made an effort to engage a young man, who also is preparing for the evangelistic work, to aid him in a meeting, and he was told by this assuming young man, "I must know you want a revival and are willing to give the conduct of the meeting up to me to conduct as I feel God would have me do, after I have prayed over the matter." I wonder if this stripling does not know that that man of God had prayed, and prayed for divine direction and help and that he was guilty of the height of presumption to believe that God had failed or refused to answer the pastor's prayers but had assuredly answered his. What gave him surer access to God than the pastor? His own wonderful evangelistic powers? I for one among the faithful laymen of our great church am getting sick and tired of all this kind of thing, and am free to say that the above type of fellow would be unacceptable in our church. My prayer is that we all, everywhere, go back to the good old days of pastor evangelism.

Layman.

AN ALL-OVER RASCAL

The nature of those in every Christian denomination who complain that their assessment for church expenses is too high is legion. And so it often happens that the smaller the assessment in proportion to means possessed the louder the complaint. A man once said to Sam Jones: "Jones, the church is putting my assessment too high." Jones asked: "How much do you pay?" "Five dollars a year," was the reply. "Well," said the preacher, "how long have you been converted?" "About four years." "And what did you do before you were converted?" "I was a drunkard." "How much did you spend for drink?" "About two hundred and fifty dollars a year." "And how much were you worth?" "I rented land and plowed a steer." "And what have you got now?" "I have a good plantation of my own and a pair of horses." "Well," said Jones, "you paid the devil two hundred and fifty dollars a year for the privilege of plowing a steer on rented land, and now you don't want to give God, who saved you, five dollars a year for the privilege of plowing horses in your own plantation. You are a rascal from the crown of your head to the sole of your foot."—Christian (Nashville) Advocate.

The recent death of Mrs. John A. Eller, a member of Midway church in Davidson county, removes one of the aged and elect women from that church and community. Sister Eller, who was the mother of Mrs. J. J. Eads, the wife of our pastor on the Danbury circuit, was 87 years of age at the time of her death and her husband who still lives is ninety years of age.

BLUE TO BLUE

CAMP FREE

Dear Advocate:

A letter today received brings a definite promise from Dr. H. C. Morrison to be with us through out Camp Free meeting next August for ten days, along with his co-laborer, Rev. Dr. John Paul, who has already booked us. 'Tis wonderful to anticipate the privilege of having them both at our next camp. Friends, you will do well to buy and build your summer house now while everything is so cheap. A crew of carpenters are now erecting cottages for those who have bought. Timber and lumber is being cut now for the tabernacle. Let all pray for this camp and for us in Jesus' name.

Jim Green.

STEREOPTICON SLIDES

The lantern and slides department of the Centenary Commission will lend to pastors and other church leaders the following sets of slides, on condition that those who borrow will pay postage to and from Nashville, prepare and deliver the lecture which accompanies the slides, and return the slides promptly after they have been shown: China-Japan, 75 slides; European Lecture, 81; Our Fields, 75; New Mountain Lecture, 87; Stewardship, 43; Congo Mission, 69; Japan, 78; Korea, 82; Making Democracy Safe for the World, 97; Centenary Celebration, 75. Every application should state how many times slides are to be shown and the dates on which they are wanted. Address, J. M. Way, Centenary Building, Nashville, Tenn.

OUR DISTRICT BUILDER

Dear Advocate:

Because of poor health and absence from Caroleen I have not had the pleasure and profit of association with Brother Litaker in his excellent work on the Marion district. He has been wise and active on all lines of district demands and in the details of church work, as his high grade report will show. Litaker is a worthy leader whose merits we know and wish Bishop Darlington to know.

In my Methodist boyhood several counties in this part of the North State belonged to the S. C. Conference, and the Marion, Shelby and other districts were in this territory, and were served by some of the strong and popular preachers of the old Palmetto Conference. And to the Bishop let the Advocate say that the district and presiding elder standard up here is still high.

S. M. Davis.

A GOOD PLACE TO VISIT

Dear Advocate:

I want just a short space in your columns to make mention of the splendid and bountiful pounding we received at the hands of our good people on Tuesday night of this week. While all the inmates of the parsonage were out after supper visiting the sick and the well, an army of men, women and children raided our home and took—no, left part of a grocery store piled up on floor and table. When we came home there was every evidence of the retreat of hard times. Our people never do things in a half-hearted manner. There is no departing from the rule in this instance.

This is the second time this year they have remembered us in this splendid manner, and all between times. They are a fine and loyal company, and any preacher may count himself fortunate to be sent to Bethel. This is our fourth year, I am sorry to say, but only two years since it has been made a station; so I am not completely hopeless.

God's blessing upon them all, and while we feast upon their natural things, may we be able to feed them upon spiritual things.

W. E. Trotman.

A NOTABLE VOLUME FREE ON REQUEST

The 1921 Annual Report of the General Board of Missions is ready for distribution and we are requested to say that a copy will be sent without charge to anyone interested on request. The report comprises 221 pages and covers the whole range of the board's operations, at home and abroad. It embodies the reports of all the secretaries for the year 1920; the board's receipts by conferences, regular and Centenary, and the disbursements by fields; condensed reports from all the foreign mission fields, hospitals, schools and other institutions; minutes of the Annual Board Meeting held in Nashville last May; the constitution and by-laws of the board, directories of foreign and home missionaries, conference lay leaders, conference minute men and general evangelists and a statistical summary.

It is a volume that should be in the hands of every missionary leader and particularly every pastor. If you want a copy write Board of Missions, Box 510, Nashville, Tenn.

APPRECIATIVE RESOLUTION

Dear Advocate:

Mount Airy District, Pilot Mountain charge, in fourth quarterly conference assembled:

Whereas, our pastor, Rev. J. W. Combs, is nearing the end of his fifth year on this charge, and in all probability will not be returned to us another year; and as a token of good will, love and esteem we desire to offer the following resolutions:

First, We find we have no words that will express our appreciation of the service he has rendered, and for his godly life during the five years spent in our midst. Brother Combs is a forceful speaker, an untiring worker, but above all lives the religion which he preaches.

Second, While we regret to lose him as our pastor, we commend him to those to whom he may be sent and pray God's blessings may attend him throughout a long and useful life.

Respectfully submitted,

J. S. Patterson,

P. E. Simmons,

O. T. Fowler,

Committee.

ALBEMARLE CIRCUIT

Dear Advocate:

The fourth quarterly conference of the Albemarle circuit was held at Cottonville Saturday, August 27, and we had the largest congregation for a Saturday quarterly meeting ever seen about here; in fact, the largest Bro. Kirk says he has ever seen during his thirty-five years experience attending and holding these conferences.

At the eleven o'clock service our presiding elder preached a sermon on "The Two Standards of Living," and we believe it one of the most applicable sermons we ever heard. Some of the young people appeared uncomfortable while he was speaking. After the sermon we adjourned and found another treat waiting for us. Some of our Cottonville mothers feared that rations might be short as there were not many families to bring dinner. After an hour's time rations were still abundant.

At the business session when the roll was called seven Sunday school superintendents and twenty stewards answered to their names. Almost all of the people stayed for the afternoon session. The report from the different Sunday schools showed that they are all making progress and looking forward to our district Sunday school institute that is to be held in Albemarle soon.

The prospects of our pastor's salary being paid in full are very good, considering the financial depression.

Taking everything into consideration August 27 was a red letter day for Albemarle circuit.

A. F. Ross, Sec.

TWENTY AT CAMP SPRINGS

Dear Advocate:

We have just closed a very successful revival at Camp Springs church. Rev. A. L. Ormond, of Rockingham, assisted us. After the first day there were conversions every day except Saturday. There were a great number of reclamations. There was much earnestness and prayer on the part of most of the members. God answered these prayers by a continuous presence of His Spirit and the saving of many precious souls.

On Friday there was a class of twelve received into the church, and Sunday afternoon eight others were received. Other names were sent to other churches for membership. These classes consisted of persons from ten to fifty-five years old.

Our prayers follow Brother Ormond as he leaves us to care for the spiritual welfare of the people of Rockingham.

D. A. Petty, P. C.

PEARL AND ENO

Dear Advocate:

We are having a good year on the Pearl and Eno work this year. I closed my revival at Palmer's Grove (a school house appointment) in Orange county a few days ago. We began the services on Sunday and continued through the following Sunday. On Tuesday men and women began coming to the altar. (We had the old fashioned mourners' bench.) There were conversions at every service until we closed on Sunday afternoon.

The people became interested in the salvation of their neighbors and went about over the mountain from house to house and talked and prayed with them in their homes. Men who had seemed indifferent became interested, came to the altar and reconsecrated their lives to Christ. It was a great joy to see these men and women, boys and girls go forth with a strong purpose to bring others to Christ.

When I was sent to this work last November there was a membership of fifteen. At the close of the meeting I baptized and received thirteen into the church on profession and six by letter, which gives us a membership of thirty-three. The church is in good condition and I expect a great church at Palmer's Grove some day.

D. M. Sharpe, P. C.

If it's printing you want done the Advocate Printing House can do it.

RUTHERFORD COLLEGE NOTES

Dear Advocate:

At the close of the first week the secretary of the faculty reports 130 matriculations and others coming. The faculty is now complete, viz: M. T. Hinshaw, president; J. W. Bennett, vice president and department of English; W. E. Hauss, secretary of the faculty and teacher in English; A. R. Reep, Latin; John Pons, French; R. K. Johnston, Science; and R. L. Weaver, Mathematics. It is the purpose of the administration to turn over the music department to the public high school, which will not open for three or four weeks.

A water system run by electric motor is being installed to run from the Griffin spring to the college to supply water for all the college buildings, including kitchens and laundry. It is calculated that the laundry will be able to run this week.

The laundryman's house, just back of the Rutherford College stores, is nearing completion, as is the "model tent" on the camp ground being built by Mr. Frank Lambeth, of Thomasville. Both of these buildings will be ready for occupancy, it is thought, by the last of the week.

Rev. J. T. Stover says that he did a fairly good day's service Sunday for a superannuate, attending Sunday school and preaching at West Hickory, preaching at Bethel at 3 p. m., and returning in time to attend Epworth League and preaching services at the college at night.

THE OLD FASHIONED KIND

Dear Advocate:

On the night of Sunday, August 14, we colsed a great meeting in our church here. Rev. W. H. Cooper, pastor of St. James Methodist Church, Augusta, Ga., did the preaching, and it was great preaching—the old-fashioned Methodist kind, dealing with the fundamentals. The music was in charge of Mr. P. M. Boyd, of Tarpon Springs, Fla., an accomplished and consecrated gospel singer—the best we have ever had. Mr. F. W. Twilley, one of the best pianists in the evangelistic work, and a godly young man, accompanied Brother Boyd and furnished the instrumental music for the meeting.

Up to the present we have received over twenty members by vows and baptism, with others to come in and the whole church received a great blessing in the meeting.

Yours truly,

John P. Bross.

RURAL HALL CHARGE NOTES

The fourth and last quarterly meeting will be held at Mt. Pleasant church September 10th and 11th.

Rev. J. R. Spainhour and Paul Bogle have entered Rutherford College.

The pastor is now engaged in a meeting at East Bend, doing the preaching himself.

This charge has sustained a great loss in the death of John G. Huff, of East Bend, who passed away the first of July.

Some very fine Sunday school institutes have been held at Antioch, Trinity and Rural Hall.

Some time in September the pastor is to preach a series of sermons at Rural Hall church on the following subjects: Water Baptism, Hell, Heaven, Witness of the Spirit, Tithing, Why I Am a Methodist, Pioneers of Methodism.

More than 150 have been received into the church on profession of faith this year. Some wonderful revivals have been held. Correspondent.

EDWARDS AND SOUTH MILLS

Dear Advocate:

Revivals are in progress on the South Mills charge. The pastor is doing his own preaching thus far, and the Lord is blessing his efforts.

The Sharon-McBride revival has been held. The two churches are closer together and as the first week came to a close and we went from one church to the other, the congregations followed. It was in reality just taking the same revival to the other church. Both churches, so the people say, were greatly revived. Old time shouting was seen and experienced as the altars were filled and emptied and filled again with sinners and those being reclaimed. One hundred sinners and church members were saved and reclaimed. Some of the church folks say that it is the first time they were ever converted. Twenty have already given their names for church membership with others to follow.

Last Sunday I filled the pulpit at City Roads, Elizabeth City, in the absence of the pastor, Bro. H. E. Meyers. The day was very much enjoyed with those good folks, and at both the morning and evening hour we had good congregations.

We are now in the midst of our meeting at Newlands church. Congregations are large and interest is being manifested. Meetings like these are wonderful, with all that word means. What is greater than hearing men and women saying, "I've found a friend, and oh, such a friend," and Christ being the friend? To feel and know that God is using you is the greatest thing at all, it seems to me.

We are putting ourselves wholly on God's altar for service. Pray for us. Sincerely, R. G. L. Edwards.

If it's printing you want done the Advocate Printing House can do it.

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris.....Editor
 16 Orange St., Asheville, N. C.
 N. C. CONFERENCE
 Mrs. J. LeGrand Everett.....Editor
 Rockingham, N. C.

N. C. CONFERENCE MISSION AND BIBLE STUDY

The goal set by our Council superintendent of Study and Publicity for 1921-22 is 5,000 classes, and a vigorous campaign is to be put on in October, the literature for which will be ready this month. There are 37 conferences in our Council, so as one part of that number 5,000 we should report 136 classes, but we can do more than that, I know. Last year 105 adult, 14 young people and eight junior mission study, and 27 adult and seven young people's Bible study classes were reported to me. The interest in mission and Bible study is growing surely and steadily, as we realize the vital importance of missionary education and of something more than a bowing acquaintance with the Bible, to our own spiritual growth and our effective share in the work of giving the Gospel to the world. Shall we not fix our own goal? We fix our financial obligations, why not also our educational obligations? "Educational obligations?" Certainly. Our mental faculties belong to God just as positively as do our material possessions, and should be consecrated to His service just as definitely as we set aside a tenth of our income—possibly the obligation to use our minds for Him is greater than the setting aside for our tithes, for the reason that God Himself graciously bestows upon us what mental ability we have, and with that same mental ability we earn, or somebody does for us, whatever of wealth we own. Have you ever lived with, or even seen occasionally, an idiot, a feeble-minded person? Have you ever known one in whom the light of reason was suddenly turned into the darkness of insanity? Then thank the Father of all mercies that your mind, be it big or little, is yours, unimpaired, and consecrate a reasonable portion of it to the service of its Creator, and do your bit towards organizing and keeping going a mission and Bible study class in your auxiliary. Let's aim high in our work. Let's double our classes this year—we can do it if we will. Let's will to do it. The books selected are interesting, easy, full of vital information, most inspiring, and each one has a pamphlet of "Suggestions to Leaders" especially prepared for it. Write to me and let me help you get started.

Mrs. J. LeGrand Everett,
 Supt. Study and Publicity.

DR. COOK'S LESSON ON THE "BIBLE AND MISSIONS"

We are indebted to Mrs. E. L. Hart for the outlines of Dr. Cook's lessons on the "Bible and Missions" taught by him at Junaluska during the School of Missions this summer, and we are glad to present them, one each week, to our women who will find them of great help to them in their study.

Dr. Ed F. Cook, president of Scarritt, The Bible and Missions. First lesson—definitions:

1. Definitions.
 - (a) Missions means the extensive realization of God's redemptive purpose in Christ by means of human messengers. (Carver.)
 - (b) Missions is the proclamation of the good news of the kingdom where it is news. Isaiah 9-2. (Read marginal reading.)
 - (c) Messenger, one sent.
- If we haven't the authority of Jesus Christ behind us, best stay at home.
2. Origin of missions.
 - (a) Ultimate origin.
 - (b) Historical origin.
 - (c) Practical origin.
 - (a) The ultimate origin of missions

is to be found in Christ. The love, the fatherhood of God gives us the origin of missions. Thinking on the love and fatherhood of God makes us solicitous of other folks. "You cannot pray our Father without being either a missionary or a hypocrite." (Bashford.)

(b) The historical origin is found in the life and the commands of Jesus Christ, perfected in the life of His followers. The universality of Jesus was a dominant consciousness in all His ministry.

(c) Practical origin is in the spirit of our religion. (Always want to tell and share your experience.)

The energizer in this whole work of missions is the Holy Spirit, and witnessing is the work of the missionary.

ALAMANCE COUNTY GROUP MEETING

Burlington, Aug. 15; Durham District.

The opening address of this meeting by Miss Pulliam, our district secretary, spoke words of courage, praise and determination—courage for the work to be done, praise for what had been accomplished, and determination to press forward to reach our goal in the Durham district of \$4,500 for 1921. She urged the importance of reporting promptly, and stressed the prayer special, Graham church being the only one in the group to report one, Miss Alice Green of Shanghai, China. Each auxiliary is urged to select one from the Council lists now ready, (but information should be asked from Mrs. S. H. Scott, New Bern, who has charge of the Prayer Specials.—Editor.) Miss Pulliam also stressed a life of service. Jesus Christ does not want our money. He wants us, our lives and hearts, for success of His work depends upon individual life and effort—even the poorest woman in the smallest church has a part and is just as important as the richest woman in the largest church. There is a work for each of us that can be done by no one else.

Mrs. B. C. Thompson being introduced by Miss Pulliam told us of the Council in Richmond.

Mrs. Harvey Boney told us of many things in which the Durham district is leading, saying that it has 26 links in the great chain of our Woman's Missionary work. She also asked that we remember in prayer Miss Sallie Lou McKinnon, who went from us to China, who has been so ill and is just now recuperating from an operation for appendicitis. She told us also of a new duty that has been laid upon the women, to erect family altars, stressing prayer as spiritual resource. Mrs. Boney also made a plea for the support of our own paper, "Our Missionary News," and Mrs. W. B. North was appointed to take subscriptions. The reports were then read from the different auxiliaries. These were fine in almost every particular, showing growth numerically, financially and spiritually.

The report from Graham Bright Jewels by John D. Lee, Jr., won most praise. Mrs. W. E. Thompson has charge of the Juniors, and is the right woman in the right place. They have 14 members, eight members of the church, sent Mrs. Wilson \$14.95, and spent \$15 on local work.

"Scarritt As I Knew It," by Miss Mary Nichols, was an eye-opener to most of us. From Miss Nichols' report it must be just the nicest place in the world. Several of our young ladies were heard to say "I want to go to Scarritt, too." Our N. C. Conference stands ready to send any girl who will go. Taking it all in all our group meeting was a success, and a day well spent in His service, much credit being due to Miss Mary Freeman, president of the Alamance County Group. There were about 50 or 60 delegates and visitors present.

Mrs. John David Lee, Sec.

W. N. C. CONFERENCE

A NEW TWIN AUXILIARY

We are glad to announce the organization of an adult auxiliary at Elk Park and Cranberry in the North Wilkesboro district, the two towns coming together in one strong auxiliary. We feel that the harvest here is quite ripe and that the laborers are not few but many. These good people enter into their work with great enthusiasm. Our best wishes are with them. The following officers were elected: President, Mrs. Mackie; vice president, Mrs. A. P. Brinkley; second vice president, Mrs. Nester; recording secretary, Mrs. Thad Tucker; corresponding secretary, Mrs. J. R. Campbell; treasurer, Mrs. D. T. Brinkley; Supt. of Study and Publicity, Mrs. C. E. White; Supt. Social Service, Mrs. E. Sutton.

The foregoing announcement comes from Mrs. W. L. Winkler, the district secretary of North Wilkesboro district, who is doing some effective and telling work on her district.

NORTH WILKESBORO DISTRICT MEETING

At Valle Crucis the annual meeting of the Woman's Missionary Societies of the North Wilkesboro district will be held on September 13th and 14th, beginning with an evening service on the 13th. All auxiliaries are asked to have representatives present and all churches without an organization are urged to send delegates to the meeting. A program that will be full of interest is arranged and we feel sure that the meeting will be most helpful and profitable.

INTERDENOMINATIONAL UNION OF WOMAN'S MISSIONARY SOCIETIES

Asheville is following in the footsteps of Charlotte, Winston-Salem, Salisbury and Kannapolis and is announcing the organization of an Interdenominational Union of Woman's Missionary Societies of the city. The first meeting was held on the fifth Monday of August, at which time officers were chosen, constitution and by-laws adopted and committees appointed.

The union is planning a great work and is starting out most enthusiastically. The officers chosen are Mrs. W. R. Harris, president; Mrs. R. P. Johnston and Mrs. M. E. Tucker, vice presidents; Mrs. Jacob Patton, recording secretary; Mrs. Brainerd Thrall, corresponding secretary, and Mrs. C. C. Myers, treasurer.

REPORT OF COUNCIL SUPERINTENDENT OF Y. P. WORK, SECOND QUARTER, 1921

Number of auxiliaries, 1753; new auxiliaries, 118; members, 33,847; new members, 2675; subscribers to Voice, 1754; presenting Christian stewardship, 253; mission study classes, 270; Bible study classes, 153; auxiliaries using Bulletin, 326; reading circles, 31; auxiliaries using social service studies, 388; conferences making greatest gains in auxiliaries, Mississippi and Texas; greatest gain in members, North Georgia; mission and Bible study classes, North Georgia; boxes of supplies, North Mississippi.

The literature for the fourth quarter for the Young People's Missionary Societies has been received and will be distributed to the auxiliaries by October 1st. This quarter's literature is very interesting and to those societies who have made the "missionary tour" for 1921 it is very valuable. We hope all our young people's auxiliaries will carry out the programs as suggested. We know one adult society that finds this "trip" so full of interest that it is using the programs regularly.

The October program finds our young people in interesting China, seeing our missions under the guidance of the secretary for oriental fields, Miss Ma-

bel K. Howell. They visit the Union Bible School and the Ginting College at Nanking and then to Changchow, where they take a wheelbarrow trip over the city with Miss Alice Green, missionary.

"A house boat trip to Huchow and a call on Miss Lochie Rankin" is the program for November, while December's program gives them a pleasant side-trip to Sunkiang and Christmas spent at McTyeire School, where after enjoying the festivities with the students they take their leave for the return trip to America. Let our young people be sure and get these last programs and use them in their meetings. We feel that this study has been so profitable and has interested many of our young people in our missionary work.

October—Mission Study and Membership Campaign.

SOUTHERN METHODISM'S LARGEST SCHOOL

J. S. Oxford, Principal, Kobe, Japan.

Palmore Institute was founded thirty-three years ago by the late W. B. Palmore, D. D., of St. Louis. At first it was only a reading room and later a night school for young men. More recently work is carried on both day and night from 7 a. m. to 10 p. m., and women are admitted to the type-writing department. During these years the school has passed through various stages of development, and now our building, though well-nigh perfect in design for the work which we are trying to do, is not half large enough.

The subjects taught are English, commercial correspondence, penmanship, shorthand, typewriting, music and Bible. There are seven classes, requiring seven teachers every night. Three give full time during the day. More than one thousand young men and about one hundred women enroll annually. The total enrollment last year was 1,205, the largest of any school entirely under the control of the M. E. Church, South, so far as I know.

Mr. and Mrs. John B. Cobb came out to our relief early in March, just seven years from the time Dr. Moseley went to the United States, leaving us alone to "stay by the staff." It is impossible for anyone else to realize how much we appreciate the coming of the Cobbs, guided by a dignified order of worship in a beautiful church. The early preachers appealed to emotion and invited demonstrations much more than preachers do now. We do not think that the demonstrations which were often witnessed at Methodist revivals can be set forth as essential or valid evidences of the work of the Holy Ghost. There could be no greater mistake than to attribute the manifestations of crudeness and ignorance to the Spirit of God, and reckon that quietness, order and the appeal to reason in worship are proof that the Holy Ghost has forsaken the church.

The meeting at Providence began the third Sunday in August, continuing nine days, the church being very powerfully revived with some professions and more than two scores restored. Our meeting at Tanner's Grove closed last Friday night. Here we had a great revival—18 converts and a number of accessions with more to follow. The pastor did the preaching. I am now in a meeting at Kistler's Chapel and am hoping for a good revival here also.

Mrs. Richardson is improving slowly, but will be quite a while before she is well from the very serious attack of blood poison. Praying God's continued blessings and his preserving care with her and for the cause to which she and I and the children have devoted our lives, I am,

D. S. Richardson, P. C.

Sunday School Work

W. N. C. CONFERENCE
D. V. Woosley, Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome, Editor
Durham, N. C.

W. N. C. CONFERENCE FELLOWSHIP

Men are made for fellowship, and if they do not find it in the church of God, they will seek it where it may be found. Men live by fellowship. It is only when hearts and hands come together that existence passes into life. —Charles E. Jefferson.

PROSPECTS PROMISING

Prospects for splendid district institutes are promising. One thousand letters have been sent out to our pastors and superintendents containing postal cards for reply as to number each school will send to district institute. Replies to these letters continue to come along and they tend to strengthen the belief that our Methodist Sunday school workers want to hobnob with one another at least once during the year. To those congregations that have agreed to furnish lunch for the day let it be said that so far there is no need to change the estimate placed on the number of attendants. Rev. W. C. Owen, superintendent of the Young People's-Adult Department, Nashville, writes that he will surely be present for all of our ten institutes. Miss Womack is working away getting up a district elementary chart on which to tabulate in a definite way advancement noted in her department and your humble servant is planning to give the presiding elders something to do, they having so little to be busy about.

If you are a progressive Sunday school worker you had better take the day off and come to your institute. If you believe in merely "holding your own" there will be mighty little for you. Note the time and place of your meeting.

- Waynesville district, Canton, September 12.
- Asheville district, Central, Asheville, September 13.
- Marion district, Marion, September 14.
- Statesville district, Newton, September 15.
- Shelby district, Main Street, Gastonia, September 16.
- Charlotte district, Wadesboro, September 17.
- Salisbury district, Central, Albemarle, September 19.
- Greensboro district, Jamestown, September 20.
- Winston-Salem district, Centenary, Winston-Salem, September 21.
- Mount Airy district, Central, Mount Airy, September 22.

THE AUGUST CROP

Report on the August business in the Western North Carolina Conference Wesley Bible Class line from the Young People's-Adult Department is at hand. The report from the Intermediate-Senior Department is not yet received. Our conference leads the whole works on August business. Note our fine recruits, ten classes with 323 members.

- Loyal Wesley, Franklin Avenue, Gastonia.
- Men's Bible Class, Franklin Avenue, Gastonia.
- Ever Ready, Franklin Avenue, Gastonia.
- Baraca Wesley, Epworth, Concord.
- John Wesley, Pleasant Grove, Thrift-Moore's charge.
- Pleasant Workers, Pleasant Grove, Thrift-Moore's charge.
- Friendly Wesley, Pleasant Grove, Thrift-Moore's charge.
- Young Men's Wesley, Seversville, Charlotte.

Philathea Wesley, Hill's Chapel, Lowesville charge.
Progressive Wesley, Calvary, Charlotte.

WHY THE WESLEY CLASS?

The difference in a mob and an army is organization. The difference in a Bible class that merely exists and one that lives a growing life is organization. Organization places responsibility and develops leadership. It meets a distinct need in the building up of a class spirit. The president, the secretary and the teacher form a working triangle around which much committee work can radiate. But the class organization must not overshadow the Sunday school organization, it is a part of the school and no part must ever become bigger than the whole. The finest way to keep this idea clear in the Methodist organization is through the Wesley Class organization. There is fine grazing in the Methodist pasture. Don't break over the fence and ramble in everybody's pasture; you may get barbed wired.

OUR W. N. C. C. FEDERATION

President J. B. Ivey, of the Western North Carolina Conference Wesley Bible Class Federation, writes me that a longer time has been secured for our Federation meetings next summer just between the close of the Epworth League Conference and the beginning of the Sunday School Training School at Lake Junaluska. Arrangements are being made to secure the whole of the Terrace hotel for our delegates, this hotel promising to give a popular rate during our meeting. Yes, that electric cross will be up. The Bible class that won't send a delegate to our next Wesley Federation needs to kick itself.

VANDERBURG

If you are traveling on the train from Statesville to Charlotte ask the conductor to let you off at a flag station called "Shepherd" and you will be right at Vanderburg, a Methodist church of no mean business. Saturday, August 27, I went to Vanderburg where Supt. L. L. Sherrill, than whom there is none better, runs a flourishing Sunday school. It was Sunday School Day in the morning and a Young People's concert in the afternoon. Lots of folks were in attendance and a well prepared program was given. Sherrill gives the honor to his fine teachers and the teachers say Sherrill says little and does much.

The first thing you see when you enter the vestibule of the church is a slogan on the wall, "Shake hands as though you mean it and smile." Other fine sentiments and four Wesley characters, nicely framed, adorn the walls of the one-room church. The school has a Cradle Roll and the Beginners have Graded Lessons. The young people have much to do with what the church stands for and therefore they stand for the church. Thank the Lord for Vanderburg.

MOUNT OLIVET

Mount Olivet, a country church near the boundary line between Davidson and Forsyth counties, is all dressed up. Her dress and trimmings cost five thousand dollars and she shines. Why shouldn't she, for doesn't she have a Delco lighting system to show her off? Some months ago Contractor D. K. Cecil, Lexington, and I went out to Mount Olivet one night to meet with about a dozen young fellows who proposed to rearrange the big one room of the building so as to have better Sunday school facilities, and today they have a splendid primary department and six good class rooms fixed in a way to render the very best service. One seldom sees a better looking church and a more worth while Sunday school. Supt. Paul Evans, a graduate of Trinity, and principal of the consolidated public school of the neighborhood, leads and a bunch of

good folks stand by him. Old Mount Olivet, the home church of my father, my grandfather and many kinspeople, gets younger with the passing days. Young Wilson, a son of Brother Eli Wilson, a man who lives close to God, is Mount Olivet's candidate for the ministry. After two years at Rutherford College he enters Trinity this fall.

Following the good work at the church the Methodists and Moravians and some others got together to erect a school building in keeping with the times and now a brick building costing \$20,000 is going up, half the cost of which comes out of the pockets of a small group of farmers in the way of voluntary contributions. After a hard campaign an election was carried by a small majority consolidating four school districts and from now on the community will have a good school to go with the good roads. Mr. Paul Evans went to Trinity and his sister, Miss Helen, went to Davenport, and after graduation they came home to work and not show off. Now the community rises up and blesses them. Their work shows off.

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HARVEY W. COX, Ph. D., President
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2 The School of Medicine (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine. William S. Elkin, M. D., Dean.
3 The School of Theology (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D. D., Dean.
4 School of Law (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws. Samuel C. Williams, LL.D., Dean.
5 The Graduate School, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph. D., Dean.
6 The School of Business Administration, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Science in Business Administration. Edgar H. Johnson, Ph. D., Dean.
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The University year is divided into quarters, beginning September, January, March, and June. Summer quarter opens June 21.
Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter.
For general University Catalog and other information write the REGISTRAR, PROF. J. G. STIPE, Emory University, Ga.

Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

THE AFRICA SPECIAL

I am giving below a list of the Leagues that have made pledges to the Africa Special, together with the amounts they pledged. Look over the list and see if your League appears here. If you do not find a pledge appearing for your League, please write to Rev. F. S. Love, Wilson, N. C., at once and report the amount of your pledge.

Durham District.

Graham	\$50
Webb Ave., Burlington Sr.	25
Webb Ave., Burlington Int.	10
Webb Ave., Burlington Jr.	10
Front St., Burlington St.	75
Front St., Burlington Jr.	10
Holt's Chapel, Haw River Sr.	10
Holt's Chapel, Haw River Int.	15
Holt's Chapel, Haw River Jr.	25
Concord Sr.	25
Concord Jr.	100
Mebane Sr.	25
Calvary Sr.	50
Calvary Jr.	10
Calvary, Durham	25
Branson, Durham	20

Elizabeth City District.

Edenton	25
Center Hill	15
Sunbury	25
First Ch., Elizabeth City	100

Fayetteville District.

Hay St., Fayetteville	150
Tabernacle	25
Mt. Carmel	15

New Bern District.

St. Johns, Goldsboro Sr.	100
St. Johns, Goldsboro Jr.	15
Daniels' Chapel	30
Queen St., Kinston	100
Caswell St., Kinston Int.	25
Caswell St., Kinston Jr.	15
Morehead City Int.	50
Morehead City Jr.	15
Riverside, Newbern Sr.	100
Riverside, Newbern Jr.	25
St. Pauls, Goldsboro	75
Smith Chapel	15
Centenary, New Bern Sr.	100
Centenary, New Bern Jr.	20

Raleigh District.

Edenton St., Raleigh	175
Central, Raleigh	100
Centenary, Smithfield	100

Rockingham District.

St. Pauls	25
Laurinburg	50
West End	25

Warrenton District.

Windsor	25
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Washington District.

Jarvis Memorial, Greenville	50
First Church, Rocky Mount Sr.	75
First Church, Rocky Mount Jr.	25
Stantonsburg	50
Beamans	25
Farmville	20
Englehard	20
Conetoe	15

Wilmington District.

Trinity, Wilmington	100
Grace, Wilmington	400
Francis Asbury, Grace, Wilmington	75
Fifth Ave., Wilmington	300
Wesley Memorial	40

A WIDE-AWAKE PROGRESSIVE LEAGUE AT CALVARY, DURHAM

A few statements from Mrs. S. E. Mercer, president of Calvary League, Durham, tells something of what that League is doing:

"As you know, our League, though very aggressive and progressive, is less than a year old, having run last year under the name of the Jolly Boosters' Club until we could get the young folks to consent to organize a League. They had, like many another bunch of young folks, made a failure of the League in other days and didn't want it any more. But we are now a full-fledged League with our pretty charter framed and hanging in the

League room and today, for instance, they are having a sale down town to raise money for local work; tomorrow we go to hold service with an invalid of long standing, and to carry her some fruit, etc. Next Friday we are planning to have an entertainment in the Observatory of Music, the money to be applied locally, and in two weeks we are expecting to give the inmates of the Old Ladies' Home of this place a delightful social evening, ourselves carrying the refreshments. I just give you these facts to show you we are not dead."

A TRIP TO SMITHFIELD

Monday evening, August 29th, three autos filled with Epworth Leaguers from Edenton Street church left Raleigh at 6 o'clock for Smithfield. In the vanguard was Lee Davis, son of Rev. John L. Davis, driving his reconstructed Maxwell, unpainted, incomplete and worn looking, but still "rolling stock." Alex, brother of Lee, waved those behind a joyous "good-bye" as they speeded down the road, bent on reaching Smithfield first. Sad to relate, Garner proved their downfall, a broken spring terminating their "joy ride." As yet the four boys in this car have failed to reach Smithfield.

The other two cars and their occupants reached their destination safely and were accorded a hearty welcome by the Smithfield Leaguers. A duet and quartette were enjoyed in the opening service. Miss Edith Powell then introduced Rev. Philip Schwartz, the new Raleigh district secretary, who gave an inspirational talk on "PEP."

Refreshments were then served, games played under the direction of Miss Powell, third superintendent, and a reading given by Rev. Tuttle's daughter, entitled "The Happy Prince." Smithfield Epworth League and their officers are to be congratulated upon their organization and the splendid work they are doing.

BALL CREEK CAMP MEETING

Dear Advocate:

This great annual religious gathering came to a close last Monday night. Ball Creek has become the center of the largest gathering of Methodists in the state and each year sees larger crowds and deeper interest. More than two hundred tents were occupied this year and a number of lots were sold and upon these new tents will be erected before the next meeting.

The preaching this year was done by Jim Green and John W. Moore with Pastors John H. Green, J. T. Ratledge and the writer filling in as occasion offered. One remarkable feature of this camp meeting is the intense interest in the preaching services. The great tabernacle is filled from the first service and at most of the services large numbers stand throughout the sermon. The attention is all that could be desired. This camp is conducted along the old lines and many were converted at the altar in the old time way. Our one criticism is that not enough attention is given to the children and young people in the services.

The meeting begins on the third Sunday in August and runs through the fourth Sunday. Until Wednesday evening services only are held, but from then until the close of the camp four preaching services are held each day.

The camp is built upon a high sandy plateau of great natural beauty. It consists of some thirty-five acres of native forest. At the foot of the hill is the very finest spring of freestone water to be found in all this section. The flow is so large that a short distance below a roller mill is driven by power derived from the stream. This spring has been greatly beautified in the last few years until now it would be a far journey to find a spot of greater charm. It furnishes abundant liquid refreshment for the thousands who attend. Another spring of al-

most equal flow is found on the other side of the camp but has not yet been developed.

While the arbor will seat thousands it is entirely inadequate to shelter the people who crowd to the camp. The trustees decided to double its capacity before the next annual meeting. Personally, I feel that if it were four times as large it would still be inadequate. No one has ever attempted to count the people, but estimates on the Sunday attendance runs all the way from fifteen thousand to twenty-five thousand. It is probable that more people gather here than come to Junaluska, Ridgecrest and Montreat combined.

In July the boys' and girls' clubs of Catawba county hold their annual camp here and it is planned to hold such meetings next year. It would be an ideal place for a great religious convention, Sunday school institutes and like gatherings. I wish that some of our Methodist men of means would investigate this camp with the idea of assisting this poor man's assembly to fill the great need for just such a meeting place.

The Ball Creek circuit under the wise leadership of Pastor Green is making rapid strides in the direction of an ideal country charge. They have built a lovely parsonage at the camp ground and will later build a great central church at the same point. The citizens have voted a special tax for a farm life high school and this will be established near the camp.

One commendable feature of this camp meeting is the deep religious sentiment which expresses itself in good behaviour. There is no rowdiness, no wanton destruction of property; no unseemly conduct of any kind. Chief of Police Goodson had an able body of officers under his direction, but the only offense to receive attention was the rather loud talking of one exuberant young man.

On the other hand, the thousands who came were in good humor, social,

kindly and religious. In the intervals between services groups of old friends gathered everywhere. Laughter and tears were mingled with conversation by the mature, and the young people sauntered in groups and engaged in that most ancient of pastimes known to the race. God bless them all. Ten thousand happy homes have begun their love ties here and the aged love to refresh the fountains of memory by the still waters of this sacred spot.

It is the crest of the year. To the country boy or girl all other festivals are minors in the great crescendo of camp meeting. Christmas, Fourth of July, Easter and Thanksgiving Day, all rolled into one would not make one week of the Feast of Tabernacles. It is the date line for the years. The writer knows, for he was a country boy and his people camped at old Bethel in the long ago.

W. A. Newell.

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In order to handle the volume of inquiries still pouring in, it has become necessary to extend our sale dates two more weeks. Therefore, sale orders mailed on or before Sept. 17, will be filled at sale prices.

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N. C. CONFERENCE

The long dry summer has told considerably on our gardens. There may have been dryer summers, but I do not recall having seen one that surpasses this one. Everybody in this section has suffered likewise.

* * * *

About twenty-five of our larger girls have had five days of camping at Lakeview. This trip was made possible by the gift of friends. A happier set of young people never visited this delightful resort. They have returned to take up their domestic duties and school work for the next twelve months with renewed energy and determination to do and be their best.

* * * *

Our Presbyterian brethren are moving forward in their orphanage work. Mr. Hyde, the superintendent, announces that a building program is to begin at once. At least one hundred thousand dollars will be spent for buildings. I congratulate our good Presbyterians on being so fortunate in having this large fund to spend on such a worthy object. Every orphanage in the state is crowded to the limit. It is encouraging to know that room is to be made at Barium Springs Orphanage for the admission of a large number of orphan children. The time will not be long before we shall be in a position to begin a great building program also. I shall be happy to see that time come.

* * * *

Just think of having to pay two hundred and thirty dollars for freight on one carload of coal! That is just what we had to do the other day. Now add to that the cost of the coal and our readers can clearly see just what heavy drafts are being made on our limited resources. Four carloads have already come and two more to follow. Besides this there are other large bills to pay. In view of these plain facts I want to urge all the classes, Sunday schools and individuals that are behind with their pledges to make heroic effort to forward me their checks as early as possible. We are at a heavy expense and want our friends to respond promptly.

* * * *

Dewey Maness, one of our former boys, is rendering the church a great service by his evangelistic singing. We feel proud of this fine young man because of his sterling character. The following clipping from a South Carolina newspaper shows how much his singing is appreciated:

One of the greatest revival meetings ever held in Hampton county commenced at Varnville, S. C., on June 17th and closed on June 26th. This meeting was conducted by Rev. Edd Caldwell of Dillon, S. C., and Mr. D. L. Manass, evangelistic singer of Chicago, conducted the music. The meeting was hindered some by the rain, but in spite of all the hindrances it was a most glorious revival. About one hundred professed conversion. Six joined the Methodist church, two the Baptist, and one the Missionary.

Rev. Mr. Caldwell is only 23 years old, and is now devoting himself to evangelistic work. It is predicted that he will become one of the greatest preachers the country has ever known. At the close of the meeting Rev. Gobe Smith, pastor of the Varnville church, asked everybody to stand who wanted

Rev. Caldwell and Brother Manass to come back next year. Everybody stood up. Brother Manass is a very fine singer with a great deal of expression. His solos were especially enjoyed by all who heard him.

This community heartily recommends these two noble young men to all pastors who are looking for help in their revival meetings.

THE McLENDON MEETING AT NORTH WILKESBORO

Dear Advocate:

For four weeks Rev. B. F. McLendon preached to record congregations at North Wilkesboro. The oldest inhabitants say there has never been such vast throngs of people in the history of the town. This was kept up without a break to the last service. Monday night, August 1st, he preached to men only. It was estimated that 5,000 men were present. It was a wonderful service, and the good effects will be seen in the years to come. There were many and frequent attendants from as far as twenty miles away. I met friends and acquaintances from Washington City to Atlanta, and from New Bern to Asheville. The effects and results of the meeting are widespread and pervasive rather than local and intensive. Much local good, however, was done. Blockade distilling and blind tigers were given deadly thrusts, so also were those who aided and abetted in the nefarious business. Many have already "cut it out" and great is the reformation already taking place in "the State of Wilkes" in this respect. Civic righteousness has been magnified and emphasized as never before and a higher type of citizenship will result. Everybody is talking religion. The town and country people are brought closer together. Great revivals are being held in the country churches for miles around, and the results of these meetings are largely attributable to the McLendon revival.

The Methodist, Baptist, and Presbyterian churches in the two Wilkesboros have reaped untold good from this meeting. Many members renewed their covenant with God, blockaders were restored, and a goodly number of new members was added to all of these churches—all have not yet been received.

Brother "Mack" preaches a pure, strong, clear-cut Gospel. He is uncompromising with sin, and denounces wickedness with unflinching boldness in high and low places, among the learned and the ignorant, rich and poor, in the church and out of the church. Sin wherever found fares alike; even preachers inclined to "play on the soft peddle" are given no comfort by this bold evangel of the twentieth century. His appeals to the sinner to repent and give himself to Christ are often beautiful, pathetic, sublime and effective. Hundreds crowd to the front and scores confess Jesus as their Savior, while Christians rejoice to see their friends coming home to God. The good results of this meeting will live a long time in all this country.

Brother "Mack" is an earnest, consecrated, intensive servant of God, and a Methodist to the center of his heart. The talk of his going to some other church is all bosh, I believe. There is nothing to it. Let us stand by him, give him the encouragement he merits, "withhold the verdict till the evidence is all in," and eternity will tell the story. He is a wonderful preacher with a wonderful message. God is unmistakably with him.

W. R. Ware.

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FROM FARMINGTON

We have just closed a splendid revival here in which Rev. W. L. Hutchins, of Lexington, did the preaching. He seemed filled with the power of the Holy Spirit and his sermons were extremely interesting from the first to the last. There seemed to be a profound interest in the meeting from the very beginning. Crowds grew larger at every service and people seemed more eager to hear the gospel. The outstanding feature of this meeting was lifting the members to a higher standing of Christian living. The church has been greatly revived. Five made profession of Christ and five were received into the church. More people attended this meeting than any meeting held here in many years.

We closed a very fine revival at Wesley Chapel on the 7th of August. Rev. E. O. Cole, of Kernersville, assisted us in this meeting. Cole is excellent help in a revival. He gets the young people. Six were converted and joined the church and several were reclaimed.

Rev. A. G. Loftin, of Pleasant Garden, a former pastor, was with us in a good meeting at Bethlehem church which closed the 24th of July. Everybody likes Loftin and his preaching. In this meeting we had ten professions and nine additions to the church. Ten or twelve were reclaimed. Our Bethlehem congregation has grown so that we are compelled to have a larger building and better equipment for our Sunday school.

We are closing our fourth year on this charge and regret very much to leave. This is one of the best circuits in our conference, and the future looks very promising. The people and country are developing.

Our church at Farmington has built some new Sunday school rooms, worked over the inside of the church and installed a new lighting and heating plant during the year. Good roads have been and are being built by every church. We have here a newly consolidated school with the best building in the county and a corps of teachers second to none. Our parsonage is a splendid building well located in every way and surrounded by neighbors who are of the very finest type of people. We have a Ladies' Aid Society that works wonders. This society delights in looking after the various needs of the parsonage, and has supplied every need of things that has been necessary to contribute to the comfort and happiness of the parsonage family for these four years. This society is not content to stop with the work of the parsonage. It has added three splendid Sunday school rooms to our church here at a cost of \$1100 during the year.

At the close of our annual conference in October when some brother, during that last hour of suspense, finds that he is slated for this charge, may consider himself and family fortunate indeed to move to such a home as Farmington. J. W. Vestal.

REVIVAL AT SOUTH SIDE

We have just closed a great revival at South Side church. Our pastor was assisted by Rev. H. C. Sprinkle, of Greensboro, one of the best preachers in the conference. We had 15 converts and a great reviving of the spirit in our church. Bro. Sprinkle is always welcome in our church and in our homes at South Side.

We are busy now rounding up our finances for a good report at conference. We have had a good year in our church. All told we have added 53 members to our church already this year and hope to get some more yet before the year is out. Brother Farrington sure has done some fine work in our church this year. Our Sunday school has increased fine and is still growing. Last Sunday our pastor preached a special sermon to the new converts, and it was a good message for new and old church members. Our pastor doesn't save

his sermons for new converts only, but preaches them all the time.

May God bless the Advocate and all its readers. C. W. Weisner.

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You are cordially invited to join the Club now forming, and place your order through the Club. Handsomely illustrated catalog and full particulars as to prices, terms and guarantees may be had by writing to the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga. (Adv.)



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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

DR. KATT

The kittens four of Mother Puss
Were out of health one day.
Their tongues were white their eyes
were red,
They would not eat or play.

She sent at once for Dr. Katt,
Well known for being wise.
He felt their pulse, he saw their
tongues,
And looked into their eyes

"'Tis catalepsy," then he said,
"But not a case severe;
And some slight signs of cataract
About their eyes appear.

"So keep them dosed on catnip tea,
And you may be assured
No other treatment they will need,
And they will soon be cured."

Now Mother Puss was so much
pleased
With Dr. Katt's advice,
She paid his bill, and gave him then
A jar of pickled mice. —Register.

"REASON"

The lion cub was taught by his
mother the humiliating lesson that, in
spite of his greater strength, he must
never venture an encounter with a
man. But when he grew older, in his
conceit he fancied that he could neg-
lect his mother's lesson, and he set
out to find a man. First he came
upon an ox.

"Are you a man?" he asked.
"God forbid!" answered the ox. "A
man is a terrible creature. He makes
slaves of us oxen, fastening us to
plows, which we have to pull until we
are tired to death. When we are old
and work no more, he kills us and eats
our flesh, and our skin he makes into
shoes for his own feet. Keep clear of
men!" the ox ended solemnly.

Impressed, but unconvinced, the lion
continued his way until he saw a
camel, big, long-legged, strong.
"Are you a man?" he questioned.
"I am?" snorted the camel. "Why,
I am a slave to a man. They catch us,
these men, pierce our noses, put rings
in them, tie ropes to the rings and
lead us wherever they will. And on
our backs they put great loads, which
we must carry. Don't say man to
me!"

Still undiscouraged, the lion went
on and soon met an elephant—a moun-
tain in size, with huge tusks—tied to
a stake.

"Good morning, my lord," he said.
"Are you a man?"
"Hooroo!" trumpeted the elephant.
"A man? No! But man is my mas-
ter, and he has tied me to this post.
Men are cruel brutes. They mount us,
a dozen of them at a time, and drive
us by sticking a sharp spike in our
heads. Don't go near a man; he will
make mincemeat of a little creature
like you!"

The lion was now very much puz-
zled. As he walked along, he met a
little, puny thing, walking upright on
two legs, looking something like a
monkey.

"My friend," said the lion, "can you
tell me where I can find a man?"
"I am a man," was the reply.
The lion was incredulous. "Why, you
are not a strong creature!" he ex-
claimed. "I am much stronger than
you."

"O, no, you are not," answered the
man, "for I have a power that you
lack, the power of reason."

"What is reason?" asked the lion.
"I will show you!" returned the man.
Now the man was a woodcutter, and
he had his ax on his shoulder. With a
few blows he split a stout sapling and
then made a wedge and drove it into

the cleft. "Just put your paw in that
crack!" he said to the lion.

Obediently, the lion did so, and the
man knocked out the wedge. "There,"
he said, when he saw that the lion was
safely caught, "that is reason."

But the lion could not free himself
and at last died there.—From Hindu
Stories in American Negro Folk-Lore,
by W. Norman Brown, in Asia Maga-
zine for August.

OF LIKE MINDS

Isabelle one day had been excep-
tionally trying, and finally, after num-
erous corrections, her mother re-
marked: "Isabelle, I should think you
would get tired hearing me talk to
you so much." In most decided tones
the child returned: "Well, mother, I
do."—Exchange.

"BREAD WILL COME BACK TO
YOU BUTTERED"

Amos Bronson Alcott was born in
Connecticut November 29, 1799, and
died at Boston March 4th, 1888. He
is classed as an American philosophi-
cal writer and educator, one of the
founders of the school of transcen-
dentalists of New England.

Alcott's youth was spent in ped-
dling books and other wares, inter-
rupted by school teaching, chiefly in
Virginia and North and South Caro-
lina. He was the father of Louisa
May Alcott, who made for herself a
name in the world of letters, writing
particularly very attractive stories for
children. Among them were "Little
Women," "Little Men," and "An Old-
Fashioned Girl." More than a million
copies of her books were sold. It is
said of her that she "always thought
if I could not have been a girl, I should
like to have been a horse or a deer,
because it was such fun to run." Miss
Alcott died just two days after the
death of her father.

Suggested by Alcott's life and the-
ory, and his altruistic tendencies, a
certain writer has this observation to
make:

Showing Kindness.

Louisa M. Alcott's father had a
habit of saying to his children: "Cast
your bread upon the waters and it
will come back to you buttered." It is
a rule with God that every sacrifice
we make for love will sooner or later
bring us a rich reward. Sometimes a
kindness we have shown is returned
to our loved ones after we are taken
from them.

It was so in the case of Jonathan.
He showed his love for David in many
ways, even to the saving of his life.
When David became King one of his
first acts was to seek to find the son
of Jonathan, that he might show him
kindness for his father's sake. So Me-
phibosheth, the lame son of Jonathan,
became as David's son.

We starve our own soul when we
refuse to help another. May we have
grace never to let a day pass without
doing some kindly act.—The Uplift.

LIVE WITH THE GREAT

Ambition is to be encouraged when
one's ambition is centered on better
service for Christ and men. A great
leader does not reach his position
without becoming thoroughly at home
with great events and persons. He
must be acclimated to the mountain
ranges of thought, and be able to keep
his heart from fluttering amid exces-
sive trial. Those anxious to raise
themselves to higher degrees of ability
in the service of the kingdom will pon-
der well and practice better the fol-
lowing important suggestions:

Be much with Nature, God's great
handiwork. "The heavens declare the
glory of God," and it takes some care
to appreciate that fact. Not everyone
is privileged to see the grand scenery
of the show-places of Europe and
North America. But there isn't a sin-
gle person but who can witness the
stars. Our eyes are too much earth-
ward. Look up, use imagination, let
meditation have a chance, and God

will speak a great thought into your
soul.

The sea is His. The vastness of the
ocean with its appeal of distant
shores! A poor tenement woman once
saw the Atlantic for the first time.
Her exclamation was, "At last I see
enough of something!" Her grinding
poverty had led her to believe that
the world was short on everything,
but the sea gave her a new impres-
sion—the fullness of God. "There's a
wideness in God's mercy like the wide-
ness of the sea."

All hills and mountains and plains
are His. On some vantage point look
out over the stretching scene until the
horizon closes down the entrancing
view. Feel how little you are. Un-
derstand how great God is who made
heaven and earth. See how small the
affairs of men appear from a great
distance. Go down and live humbly.

Pray on mountaintop, by the sea-
shore, under the stars, pray -- how
easy to pray then! Live with nature
and commune with God.

Make the Bible, God's Book, have a
great place in your life. God's revela-
tions have not ceased, but His very
best has come to us through the Bible,
specaily through Jesus Christ. The
man who reads the Bible conscien-
tiously will find God, and he will not
be long at it either. If he reads regu-
larly through life his character will
become saturated with the mighty
thoughts there encountered.

Centuries of use have given the
Bible a standing all its own. All the
saints of old have read it, or written
it. Martyrs have died with its words
on their lips. A little investigation
into history will give any man a high-
er regard for the value of the Bible.

Great men invariably are acquainted
with the Bible. Those who have led
the world's history into new and help-
ful channels have received much of
their inspiration and guidance from
these self-same pages. Ambitious
young people are often desirous of
knowing the springs of greatness in
the lives of leaders of men. Here they
(Continued on page 13)

HIGHER SALARIES

For young men and women. We can
train you by our own method so that
in a few months you will be a PRO-
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Write today for our handsome new
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Evansville, Ind.—"I am eighteen
years old and have been bothered for
several months with
irregular periods.
Every month my
back would ache and
I always had a cold
and felt drowsy and
sleepy. I work in a
millinery shop and I
went to work every
day, but felt stupid
and would have such
cramps. I had seen
Lydia E. Pinkham's
Vegetable Com-
pound advertised and had heard several
women talk of it, so mother got me
some. This Vegetable Compound is
wonderful and it helped me very much,
so that during my periods I am not now
sick or drowsy. I have told many girls
about your medicine and would be glad
to help anyone who is troubled with
similar ailments. You may use my tes-
timonial as you like."—STELLA LINX-
WILER, 6 Second St., Evansville, Indiana.

Some girls lead lives of luxury, while
others toil for their livelihood, but all
are subject to the same physical laws
and suffer in proportion to their viola-
tion. When such symptoms develop as
irregularities, headaches, backaches,
bearing-down sensations and "the
blues," girls should profit by Miss Linx-
wiler's experience and give Lydia E.
Pinkham's Vegetable Compound a trial

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Panama (new sweatband)	1.50	
Ladies		
Felt	1.50 up	2.00 up
Silk	1.25 up	2.00 up
Panama	1.00 up	
New outside bands	50c extra	
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LIVE WITH THE GREAT

(Continued from page 12)
are. These men read the Bible. Do you?

Form friendships with the best Christian people, God's channel for present revelations. Pitt became prime minister of England before he was 30 years of age. Why? His father was prime minister before him, and his father took the trouble to see that his son learned how to move among the great of that day. The King's son must be able to hold his own among the leading men and women of the future generation. So the royal children are kept under strict control and at the same time are given extraordinary opportunity for association with the best men and women of the times.

The children of the parsonage have a notable history in leadership, partly because they have been thrown in contact with the best minds that visit a local church. The pastor-father entertains the guests in his home, and the children imbibe much from the character and attainments of the visitors.

College men and women are likely to become community and national leaders partly because they have met so many worth-while people. Their fellow students, the professors, and the host of transient speakers and workers combine to give to an ambitious individual a fine opportunity for becoming acquainted with the best people.

In whatever place you live, pick out the finest men and women in the community and determine to get "chummy" with them if possible. In doing this one must prove himself worthy of the friendship. Go a long distance, if need be, to hear some wonderful speaker or get into personal touch with some renowned worker. If the direct approach is impossible, read their books and think their thoughts after them.

The series of summer Christian gatherings, including institutes, Bible conferences, camp meetings, and chautauques, provide a most important opportunity to carry this counsel into effect. These groups meet in a place of natural scenery. They give opportunity for Bible study. They bring together the best spirits from a wide constituency. Any person attending at such places should find his mind and heart greatly enlarged.

Commit yourself to great causes, God's work. If Nature, the Bible and great people have had a chance at your life, then their influence will naturally have led you to commit yourself to some great cause. Too many people fritter away their energies on petty gossip and allow the gigantic movements of life to pass unnoticed. They are like cattle oblivious of a glorious sunset, or like little children in their ignorance of crucial family changes. A four-year-old child doesn't understand what the death of the mother means, and enjoys the funeral because it brings new excitement. How pitiable is the case of adults who fail to appreciate the tragedy of millions who are perishing for the Gospel of Christ! Join some great movement, put your whole soul into it, and bring out the best that is in you.—Western Christian Advocate.

tanquas, provide a most important opportunity to carry this counsel into effect. These groups meet in a place of natural scenery. They give opportunity for Bible study. They bring together the best spirits from a wide constituency. Any person attending at such places should find his mind and heart greatly enlarged.

MISSIONARY WORK GROWS

The People's Central Institute, Rio de Janeiro, Brazil, reports for the last quarter thirty-five probationers received. In the day schools and night classes 281 pupils were enrolled. The Sunday school enrollment is more than one hundred per cent in excess of church membership, thus building the greater church of the future.

Rev. Joseph Whitesides writes from Soochow University, Soochow, China: "The best piece of news of the past quarter was the decision of more than a hundred of our students to become Christians. There were 114 who made this decision, but as usual a large number of these have not been permitted by their families to join the church. During the quarter 67 students, six teachers and wives of teachers, and seven school servants joined our St. John's church. This was the most remarkable turning to Christianity that I have ever seen among our students." Centenary giving has made possible a far larger program of service by Soochow University, and results already secured bear witness that the fields are white unto harvest.

During the quarter ending June 30, Soochow Hospital, Soochow, China, cared for 167 in-patients, and 2,134 out-patients, and, in addition, 414 out-calls were made by members of the hospital staff.

Rev. W. A. Estes writes that the new church building at Saungling, China, will comfortably seat 500 people. Saungling is a town of much importance, with a population of more than 40,000, and is a thriving business center. The site of the new building, paid for by the congregation, is one of the most valuable lots in the city, facing the main thoroughfare of Saungling. The church has now a membership of 342, of whom 258 are males. This splendid new enterprise was made possible by Centenary Church, Winston-Salem, North Carolina.

Rev. C. N. Weenis, presiding elder of Songdo (Korea) District, writes, under date of July 12: "It gives me great personal pleasure to hear that the Sunday schools of the North Arkansas Conference are planning to fit out the Anglo-Korean School. This is the leading school for boys of our church in Korea and the institution upon which we depend for our future leaders, both preachers and laymen. The attendance including two primary schools and the Industrial Department has almost reached 1,000. A Japanese inspector said recently that it has the best Korean faculty of any Christian school in Korea. Investments in the development of this school will yield

large returns in the future church of Korea."

Practically every school of our church in mission fields is crowded to capacity and thousands of students are being turned away; and this after many of these schools have been given additional workers and new buildings through Centenary funds. Some enrollment figures are: Kwansel-Gakuin, Japan, 1,750; Higher Common School, Sondo Korca, 952; Palmore Institute, Kobe, Japan, 800; Hiroshima, (Japan) Girls' School, 872; Holston Institute, Songdo, Korea, 700; Lydia Patterson Institute, El Paso, Texas, 1,600. No better investments of Centenary money are being made than in schools in every mission field, and present plans for enlargement of many of these institutions wait on Centenary giving.

Some are asking, "What of the giving of the church in foreign fields since we have been investing our Centenary money in these lands?" As a matter of fact, a large share of our Centenary money is being invested at home. The per cent of the total

amount paid is returned to the home conferences for the help of underpaid pastors. Nearly \$1,000,000 has been thus appropriated and had we kept up to date the payment of our pledges the total would be \$2,000,000. Then the Centenary is helping home mission enterprises of various kinds—schools, city missions, rural work, settlement houses, work among neglected people in our land, etc. But here are some statements concerning giving in foreign fields: \$300,000 subscribed by Japanese Methodist Church—largest per capita Centenary pledges made, and largest per capita payments to date. One entire district in Korea self-supporting, three Cuban churches self-supporting, others soon will be, and \$1,200 paid by the Cubans for support of foreign missionary. Chihuahua, Mexico, church of 150 members, subscribed \$17,348 (gold). Allende, Mexico, church raised in seven months \$7,500; year previous, \$200 raised. Of \$70,000 raised for Young J. Allen Church, Shanghai, China, \$40,000 given by Chinese.

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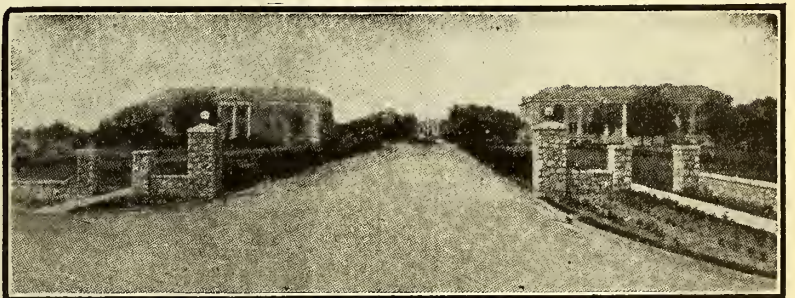
Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South. Established 1855.
Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.
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G. T. ROWE, Editor and Gen. Mgr.
T. A. SIKES, Asst. Editor and Bus. Mgr.
SUBSCRIPTION RATES
One Year\$2.00
Six Months1.00
To all preachers of the Gospel, year 1.00

AN APPRECIATION

BEDFORD DOUGLASS GRAHAM
Be it resolved by the Men's Bible Class of Broad Street Methodist Church in class assembled, this 21st day of August, 1921:
That it is with profound sorrow that we chronicle the death of our brother, member and assistant teacher, Bedford Douglass Graham. We recognize and appreciate his devotion and loyalty to the class and all that it represents. He was a faithful attendant, a student of the Bible and a teacher of force and attractiveness. As a member of the church, he was faithful in attendance upon its services, devotional in worship and spiritual in prayer. His faith in God the Father, Christ the Son and the Holy Spirit was supreme. His faith was manifested in good works. His daily conversation, upright life, in church and state and the joy reflected upon his countenance as he came in contact with his fellowman. He neglected no duty as father and husband and in his association and business relations, and in his daily work he kept sacred the principles of his life by doing unto others as he would have them do unto him. He died as he lived with sublime faith in Christ his Savior, and on the 7th day of August, 1921, he embarked into that spiritual realm of saints redeemed.
W. D. Turner,
G. E. French,
Wm. Ledbetter,
Committee.

WRIGHT—On the evening of August 7, 1921, the spirit of Mrs. Bettie Herring-Wright left its earthly temple of clay and entered into the life beyond. She lived to a ripe old age, and was loved by all who knew her. It can be truthfully said of her that she lived to serve humanity. For many years she ran a school in her own home which came to be known far and wide as a place where the student was not only taught the knowledge which may be learned from books, but was trained in Christian character and service as well. Early in life she was converted and joined Johnson's Methodist Episcopal Church, South, where she lived a consistent member until her death. In her declining years she was so possessed with the Spirit of her Lord that her life was a source of blessing to those who met with her. She leaves one brother, five sons, three daughters, and a large host of friends to mourn their loss. May the Great Comforter of souls be near to them in this dark hour.
B. O. Merritt, P. C.

LAMB—On July 1, 1921, the short life of Coland Lamb, Jr., came to an end. He lived only seventeen months and fourteen days to brighten the world, but during that short period he so impressed himself upon the hearts of that little circle of friends among whom he lived that he will ever live in their memory. We cannot understand why God in His infinite wisdom will allow a life like his to be cut short in infancy, but we know that He who takes note of the sparrow which falls to the ground will allow only those things which are best to come to the lambs of His fold. May He who said "Suffer little children to come unto Me and forbid them not for of such is the kingdom of heaven" be near to the sorrowing ones in this dark hour.
B. O. Merritt, P. C.

OPENING AT LOUISBURG

Louisburg College will open for the 120th session on September 8th. The building is being overhauled, and everything is being put in readiness for the coming of the students. It is expected that another splendid year will be added to the many that have gone before in the history of this old established institution.

Quite a number of the faculty of last year will return for another year's service with us. There are, however, some changes in the faculty that will be of interest to the friends of the institution throughout the state.

In the Music Department, Misses Adams, Stanbury and Hall will return. For a teacher of Voice, we have been fortunate in securing the services of Miss Sallie Nanson Petty, who is a graduate of the Southern Conservatory of Music, and who has had some experience in teaching in that institution. It speaks well for her that, when the principal of the Voice Department there was disabled by sickness for a time, Miss Petty was put in charge of

the work and did it in a most satisfactory manner.

The History Department will be in charge of Miss Rosa Waddell, who graduated as valedictorian of her class at Louisburg College several years ago, and has since taken her bachelor's degree at Trinity College. Miss Betts will continue to do her work in history and Miss Waddell will do some work in the Course of Education.

The Department of Modern Languages will be under the direction of Miss Josie Foy, who studied for some years at Littleton College, and has since taken her bachelor's degree at Trinity College. She comes to us most highly recommended, and the college considers itself fortunate in securing her services.

The Business Course will be given by Miss Crater. She is a graduate of the Greensboro Commercial School, and has been almost from childhood connected with business life. We believe that she will make this department stronger than it has ever been.

The School of Expression will be in charge of Miss Louise Bentz. She received her literary education at the State College for Women, Tallahassee, Fla., and holds a General Culture diploma from the Curry School of Expression, Boston, Mass. She is well equipped for her work, and will continue the system of teaching Expression that has prevailed here for a number of years.

Miss Musa Lee Wilson, a graduate of Averette College and leading her class in her special work, will have charge of the Home Economics Department for the coming year, and will also do some work in General Science. The head of the Home Economics Department at Averett says of her: "Miss Wilson is thoroughly competent, and is possessed of good judgment, an unusually pleasing personality, dignified bearing, and a happy faculty of making friends. She is gentle, and yet has the ability to govern others."

Miss Lane, Miss Harrell, Miss Betts, Miss Joyner and Mrs. Guffy will all be back in their respective places for the

coming year. Mr. E. L. Best, superintendent of public instruction for Franklin county, will continue his work in our Education Department. This course is being rearranged to adapt it more perfectly to the requirements for teachers in the public schools of North Carolina.

Louisburg College is looking forward to a great year.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.

INDORSES GROUP INSURANCE IDEA

Dear Advocate:

I have been very much impressed with what I have read in the Advocate and have heard elsewhere concerning the plan of group insurance of preachers in the North Carolina Conference. This seems to me to be a very admirable proposition and for the sake of the preachers and their families. I hope the conference will enter into some such plan as this. I understand that the committee to whom the matter was referred by the conference have been endeavoring to get the names and addresses and date of birth of the preachers in order that they may secure a definite proposition from the insurance companies, but that a great many of the preachers have not sent in this information. I am taking the liberty as a layman to say that immediate attention should be given to this very important matter.

I feel that the load of worry which this plan would take off the minds of our preachers and the burden of fear for the future which it would take from their families would more than justify the small amount of expense involved.

S. B. Underwood.

Raleigh, N. C.

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(3) Students serious in purpose.

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M. T. HINSHAW, President

Rutherford College, N. C.

REVIVAL AT MT. TABOR

Dear Advocate:

We have just closed a very fine revival at Mt. Tabor on the Forsyth circuit. Rev. J. S. Hiatt did the preaching. The great spiritual sermons which he gave us brought about a great revival in the church. There were several professions of faith.

At the beginning of the services we installed a Delco light plant.

There is a movement on foot to build Sunday school rooms at this church. Mt. Tabor is a very progressive congregation. Very truly,

J. C. Cornett, Pastor.

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District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

Sept.	
Asheville Ct., Riverview	10-11
Chestnut Street	11
Mars Hill, Bright Hope	17-18
Weaverville	18
Wainut, Stackhouse	24-25
Marshall	25
October	
Rosman Ct.	1-2
Brevard	2
Spring Creek, Roaring Fork	8-9
Leicester, Brick Ch.	15-16
Haywood Street	16

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND

Sept.	
Unionville, Mill Grove, 11 a. m.	10-11
North Monroe, night	11
Prospect Trinity, 11 a. m.	17-18
Monroe, Central, night	18
Marshville, Center, 11 a. m.	24-25
Poikton, Polkton, night	25
October	
Ansonville, Salem, 11 a. m.	1
Seversville, Trinity, 11 a. m.	2
Thrill Moors, Moors, night	2
Hickory Grove, 3 p. m.	5
Duncan Memorial, night	5
Waxhaw, Mineral Spring, 11 a. m.	7
Weddington, Wesley Chapel, 11 a. m.	8-9
Morven, (—) 11 a. m.	15-16
Wadesboro, night	16

GREENSBORO DISTRICT
A. W. Pyle, P. E., Greensboro, N. C.
FOURTH ROUND

Sept.	
Centenary	11
E. Greensboro, Mt. Pleasant	10-11
Main St., High Point, night	11
Coleridge, Mt. Olive	17-18
Ramseur-F'nkville, F'nkville, night	18
West Market	25
Gibsonville, night	25
October	
Randolph, Mt. Vernon	1-2
Wesley Memorial, 11 a. m.	2
East End, night	2
Wentworth, Bethlehem	8-9
Reidsville, 11 a. m.	9
Bethel, night	9
Ruffin, Ruffin	16
Spring Garden, night	16

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
FOURTH ROUND

Sept.	
Bostle, Hopewell, 11	10-11
Broad Riv., Wesley, Sat. 3 & Sun. 3	10-11
Forest City, F. C., 8 p. m.	11
Connelly Spgs., R. Co., Sat. 3 & 8	17
Table Rock, O. H. Sat. 11 & Sun. 3	17-18
Morganton Sta., 11 a. m. & 8 p. m.	18
Thermal City, Trinity, Sat. 11	24
McDowell, Nebo, Sat. 3 p. m.	24
Marion Sta., 11 a. m.	25
Marion Ct., Providence, 3 p. m.	25

E. Marion, Marion Mills, 8	25
October	
Bald Creek, B. C., Sat. 11 a. m.	1
Burnsville Sta., 11 a. m.	2
Micaville, Shoals, 3 p. m.	2
Spruce P. & B., S. P., 11 a. m.	3
Mill Spring, Beth., Sat. 11 & 1	8
Rutherford, R., Sun. 11 & Mon. 9-10	9
Spindale & A., S. Sun. 8 p. m.	9
Pastors see that all collections are looked after, please.	

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

September	
Rural Hall, Mt. Pleasant	10-11
Sept.	
Madison, Madison, 11 a. m.	18
Mayodan, Mayodan, 3 p. m. & night	18
Summerfield, Lee's Chapel	24-25
October	
Unbury, Delta	1-2
Walnut Cove, Paimyra	8-9
Yadkinville, Center	16-16

NORT HWILKESBORO DISTRICT
J. W. Williams, P. E.
FOURTH ROUND

September	
Avery Ct., Jonas Ridge	10-11
Elk Park Ct., Montezuma	11-12
Laurel Springs Ct., Mt. Zion	17-18
Sparta Ct., Union	24-25
October	
North Wilkes Ct., Union	1-2
N. Wilkesboro Sta., N. Wilkesboro	2-3
Wilkes Ct., Beulah	8-9
Wilkesboro, Roaring River, night	9-10

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
FOURTH ROUND

September	
Salem Ct., Salem, 11 a. m.	10
Albemarle, Central, 11 a. m.	11
Albemarle, First Street, 7:30 p. m.	11
Concord Ct., Rocky Ridge, 11 a. m.	17
Forest Hill, 11 a. m.	18
Concord Central, 7:30 p. m.	18
Kannapolis Ct., Unity, 11 a. m.	24
Kannapolis Station, 11 a. m.	25
China Grove, China Grove, 7:30 p. m.	25
October	
Woodleaf, South River, 11 a. m.	1
Spencer Central, 11 a. m.	2
East Spencer, 7:30 p. m.	2
Harmony, 7:30 p. m.	3
Kerr Street, 7:30 p. m.	3
Salem Ct., Salem, 11 a. m.	5
Radin, 7:30 p. m.	5
New London, Bethany, 10 a. m.	6
Gold Hill, Gold Hill, 4 p. m.	6
Kannapolis Ct., Oak Grove, 10 a. m.	7
Salisbury Ct., Granite Quarry, 4 p. m.	7
Bethel, Bethel, 11 a. m.	8
Albemarle Ct., Bethesda, 11 a. m.	9
Norwood, Norwood, 7:30 p. m.	9
Mt. Pleasant, Friendship, 11 a. m.	15
Epworth, 11 a. m.	16
Westford, 7:30 p. m.	16

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

Sept.	
Lowesville, Snow Hill, 11 a. m.	10-11
Mt. Holly, 8 p. m.	11
Lincoln Ct., Ivey, 11 a. m.	17-18
Franklin Ave., 8 p. m.	18
Dowell, 11 a. m.	24
Dallas, High Shoals, 11 a. m.	25
McAdenville, 8 p. m.	25
October	
Stanly, 11 a. m.	2
South Gastonia, 8 p. m.	2
Bessemer, Concord, 11 a. m.	9
Belmont, 8 p. m.	9
Main St., 8 p. m.	11
Mayworth, 11 a. m.	16
East Belmont, Ebenezer, 3 p. m.	16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.	

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

September	
Lenoir Ct., Littlejohns, 11 a. m.	10-11
South Lenoir, Mt. Zion, 3 p. m.	10-11
Granite Falls, Granite Falls, night	10-11
Hickory Ist., Hickory, 11 a. m.	17-18
Rhodhiss, Rhodhiss, night	17
Troutman, Vanderburg, 11 a. m.	24-25
Mooreville, Central, night	25
October	
Dudley, Pisgah, 11 a. m.	1-2
Hudson, Mt. Hermon, 3 p. m.	1-2
Lenoir Ist., Lenoir, night	2
Hiddenite, Liberty, 11 a. m.	8-9

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

Sept.	
Bryson-Whittier, Bryson	10-11
Shoal Ck. & Echota, Shoal Creek	17-18
Jonathan, Sat	24
Waynesville Ct., Sun. a. m.	25
Bethel, Harmony Grove, 3 p. m.	25
October	
Glenville	1-2
Highlands	2-3
Robbinsville	8-9
Judson, Judson, Tues.	11
Fines Creek, Fines Creek, Sun.	16

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND

Sept.	
Kernswl-Oak Ridge, Oak Ridge, 11 a. m.	11
Linwood Ct., Wesley	17-18
Lexington, First Ch., 3 p. m. & night	18
Forsyth Ct., Mt. Tabor	24-25
Walkertown, 3 p. m. & night	25
Mocksville, night	30
October	
Davie Ct., Hardison	1-2
Farmington Ct., Farmington, 3 p. & ngt.	2
Denton Ct., Denton	8-9
New Hope Ct., New Hope, 3 p. m. & ngt.	9
Thomsville, Main St. & S. Thom., ngt.	10
Centenary, night	13
Burkhead, night	14

DURHAM DISTRICT
M. T. Pyle, P. E., Durham, N. C.
FOURTH ROUND

October	
Trinity, 11	2
Memorial, 7:30	2
Brookdale, Alensville	8-9

Roxboro, 7:30	9
Hillsboro, Cedar Grove	15-16
West Durham, 7:30	16
Mt. Tirzah-Rougemont, Rougemont	22-23
Drasom, 7:30	23
Durham Ct., Fitchers	29-30
Pearl and Eno, Pearl, 5 p. m.	30
Calvary, 7:30	30
November	
Carr, 7:30	2
South Alamance, Phillips Chapel	6
Graham-Haw River, Graham, 4 p. m.	6
East Burlington, 7:30	6
Burlington Ct., Bethel, 11	7
Burlington, 7:30	7
Yanceyville, Shady Grove	8
Milton, New Hope	9
Leashburg, Bethel	10
Person, Oak Grove	11
East Roxboro, Grace, 7:30	11
Chapel Hill, 11	13
Orange, Carrboro, 2:30	13
Mebane, 7:30	13
Lakewood, 7	14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
FOURTH ROUND

September	
Edenton, a. m.	11
Hertford, night	11
First Church, a. m.	18
City Road, night	18
South Mills, Trinity	24-25
October	
Moyock, Perkins	1-2
Currituck, Ebenezer	8-9
Columbia	14-15
Tyrell	15
Pantego & Belhaven, Belhaven	16
Gates, Philadelphia	22-23
North Gates, Savages	24
Dare, Mashoes	26
Kitty Hawk, Kitty Hawk	28
Roanoke Island, Wanchese	30
Kennekeet, Little Kinnekeet	31
November	
Hatteras, Frisco	1
Perquimans, New Hope	4
Plymouth, a. m.	6
Roper, Roper, night	6-7
Chowan, Center Hill	9
South Camden, Nash's	11
Pasquotank, Union	12-13

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.
FOURTH ROUND

September	
Goldston, Bethlehem	10
Siler City, Siler City	11-12
Glendon, High Falls	17-18
Buckhorn, Cokesbury	24-25
Lillington, Pleasant Plains, night	25
October	
Bladen, Antioch	1-2
Roseboro, Bethel, 11 a. m.	3
Carthage, Carthage, 11 a. m.	9-10
Hemp, Tabernacle, night	9-10
Haw River, Mt. Pleasant	15-16
Pittsboro, Chatham, 11 a. m.	17
Stedman, Cokesbury	22-23
Jonesboro, Broadway	29-30
Sanford, Sanford, night	30-31
November	
Dunn, Dunn	6-7
Duke, Duke, night	6
Parkton, Parkton, 11 a. m.	9
Hay St.	13-14
Person St. & Calvary, Calvary, ngt.	13

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N. C.
FOURTH ROUND

September	
Grifton Ct., Sharon, 11 a. m.	10-11
Kinston, Caswell St., night	11
Pink Hill Ct., Pink Hill, 11 a. m.	17-18
Snow Hill Ct., Jerusalem, 11 a. m.	23
Hookerton Ct., Hookerton, 11 a. m.	24-25
October	
LaGrange Ct., LaGrange, 11 a. m.	1-2
Atlantic & Sealevel, Atlantic	8-9
Ocracoke & Portsmouth, night	10-11
Beaufort, night	12
Morehead, night	13
Newport Ct., Newport, 11 a. m. & ngt.	14-16
Harlowe Ct., Harlowe, 11 a. m.	15-16
September	
Craver Ct., Tuscarora, 11 a. m.	3-4
Dover Ct., Dover, night	4
Grifton Ct., Sharon, 11 a. m.	10-11
Caswell St., Kinston, night	11
Pink Hill Ct., Pink Hill, 11 a. m.	17-18
Kinston, Queen St., night	21
Snow Hill Ct., Jerusalem, 11 a. m.	23
Hookerton Ct., Hookerton, 11 a. m.	24-25
Pamlico Ct., Bridgeton, 11 a. m. & ngt.	28
October	
La Grange Ct., La Grange, 11 a. m.	1-2
Straits Ct., Tabernacle, 11 a. m. & ngt.	5
Atlantic & Sealevel, Atlantic	8-9
Ocracoke & Portsmouth, Ocracoke, nt.	16-11
Beaufort, night	12
Morehead City, night	13
Newport Ct., Newport, 11 a. m. & ngt.	14-16
Harlowe Ct., Harlowe, 11 a. m.	15-16
Jonas Ct., Trenton, 11 a. m.	22-23
Mt. Olive Ct., Smith's Chpl, 11 a. m.	29-30
Mt. Olive & Calypso, Mt. Olive, ngt.	30
November	
Goldsboro, St. John, night	2
Goldsboro, St. Paul, night	3
Goldsboro, Elm St. & Pikeville, Pikeville, 11 a. m. & night	4
Goldsboro Ct., Thompson's Chpl, 11 a. m.	5-6
Vandemere Ct., Barnes Chpl, 11 a. m.	11-13
& 3 p. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13

RALEIGH DISTRICT
Rev. John C. Weston, P. E.
FOURTH ROUND

September	
Creamore, 11 a. m.	17-18
Granville, 3 p. m., 8 p. m.	17-18
Zebulon, 11 a. m.	25
October	
Princeton 11 a. m.	1-2
Selma, 8 p. m.	2
Oxford Ct., Salem, 11 a. m.	8-9
Oxford, 8 p. m.	9
Garner, Ebenezer, 11 a. m., 3 p. m.	15-16
Kenley, 11 a. m.	22-23
Epworth, 8 p. m.	25
Jenkins Memorial, 8 p. m.	26
Cary, Macedonia, 11 a. m.	29-30
November	
Millbrook, 11 a. m.	3
Youngsville, 11 a. m.	4
Louisburg, 8 p. m.	4
Tar River, Plank Chapel, 11 a. m.	5-6
Franklington, 8 p. m.	6
Central, 8 p. m.	6
Edenton St., 8 p. m.	7
Clayton, 11 a. m.	11
Smithfield, 8 p. m.	11

Four Oaks, 11 a. m.	12
Benson, 11 a. m.	13

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

Maxton	22-23
Red Springs	23-24
Aberdeen, Aberdeen	29-30
November	
Mt. Gilead Ct., Hebron	5-6
Mt. Gilead	7-7
Sept.	
Vass, Lemon Springs	9
Laurel Hill, Old Hundred	10-11
Hamlet	11-12
St. John-Gibson, St. John	17-18
Laurinburg	18-19
Montgomery, Troy	21
Troy	24-25
Biscoe, Biscoe	25-26
Caledonia, John, S.	30
October	
Rowland, Centenary	1-2
Elizabeth, Wesley, S. 10 a. m.	7
St. Paul, Barker, S.	8-9
Raeford, Raeford	15-16

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
FOURTH ROUND

September	
Rosemary, Rosemary	10-11
Roanoke Rapids, night	11
Garysburg, Garysburg	17-18
Weldon, night	18
Warrenton, Warren Plains	23
Warren, Shady Grove	24-25
Norlina, Jerusalem	30
October	
Middleburg, Cokesbury	1
Henderson	2
N. & So. Henderson, night	2
Ahoskie, Powellsville, noon	6
Bertie, White Oak	7
Murfreesboro & Winton, Winton	8-9
Battleboro & Whitakers, McTyelre	14
Enfield & Halifax, Haywood's	15-16
Conway, Zion	21
Northampton, Lasker	22
Rich Square, Pinners	23-24
Roanoke, Bethel	29-30
Littleton, night	30
November	
Scotland Neck, Scotland Neck	1
Williamston & Hamilton, Williamston	5-6

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

September	
Wilmington Ct., Federal Pt., a. m.	11
Epworth, Epworth, p. m.	11-14
Warsaw-Faison, Adams, a. m.	17-18
Kenansville Ct., Ken'sv'le, p. m.	18-19
Scott's Hill Ct., Scott's Hill, a. m.	23
Burgaw, Herrings, a. m.	24-25
October	
Wilmington, Fifth Ave., a. m.	2
Wilmington, Trinity, p. m.	2
Tabor, Zion, a. m.	7
Chadbourn, Fair Bluff, a. m.	8-9
Hallsboro, Hallsboro, a. m.	14
Carver's Creek, Council, a. m.	15-16
Whiteville, Whiteville, p. m.	16-17
Rose Hill, Providence, a. m.	21
Magnolia, Trinity, a. m.	22-23
Swansboro, Stella, a. m.	29-30
Maysville, Belgrade, p. m.	30-31
November	
Shallotte, Shallotte village, a. m.	4
Town Creek, Zion, a. m.	5-6

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

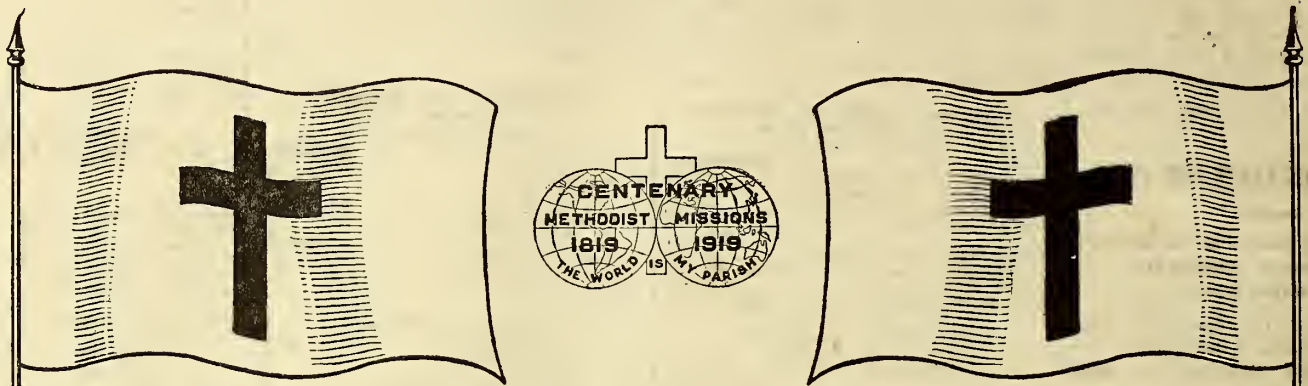
There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The next time you buy calomel ask for



The purified and refined calomel tablets that are nausealess, safe and sure.

Medicinal virtues retained and improved. Sold only in sealed packages. Price 35c.



Will the Advance Continue?

Since May, 1919, one hundred and thirty missionaries have been sent to our foreign fields. In number of new congregations, Church buildings erected, and members received no two years of our history have shown such gains. Contributions by the Church overseas have increased 150 per cent. Annual appropriation for Foreign Work increased from \$909,000 to \$3,670,000.

In the Homeland

More than \$900,000 of Centenary money used to supplement salaries of pastors in the home Conferences, and, in addition, more than \$2,500,000 appropriated to the home field the past two years. **We have a real program of service to needy fields and neglected peoples in America.**

Bigger Things Might Have Been Done

AMOUNT DUE ON CENTENARY PLEDGES.....\$22,150,000
AMOUNT PAID ON CENTENARY PLEDGES..... 11,500,000

The difference of nearly \$11,000,000 represents the advance that we might have made until now---more than \$1,000,000 additional to underpaid pastors in the home Conferences (10 per cent of total collections); every department of the work at home strengthened; more than one hundred new missionaries sent to foreign fields.

Who Are Responsible?

The Churches, Sunday Schools, Epworth Leagues, individuals who have unpaid Centenary pledges. Will you let that record stand? Will you halt the advancing lines when our Leader calls to greater conquests in His name? ¶ Let's pay our pledges now. September can be made the best month until now if only we will make a supreme effort. Will you have part in the record to be made this month by Southern Methodism?

The Missionary Centenary, M. E. Church, South, Nashville, Tenn.

Number 37

The Azores consists of ten islands, eight of which are grouped close together, one of which lies about a hundred miles to the east of the main group and another about the same distance to the west. Besides the ubiquitous Indian corn, which is raised in great abundance on rectangular patches of land, almost every kind of tropical fruit can be grown. The land at these islands, as well as all along the shores of Portugal, Spain, Morocco and Algiers, rises abruptly from the sea to mountainous height. There is no alluvial soil in sight, and the hills all look rather barren, although grapevines are visible almost everywhere. One soon learns that customs and fashion vary and that what is becoming in one place is quite odd in another. When the passen-

gers landed at Horta on Faial, one of the islands of the Azores group, they could see in the crowd on the dock, one lady dressed in black with an enormous oblong basket of at least bushel size upon her head. The natural inference was that the garb was that of some kind of Catholic sisterhood, but inquiry brought out the fact that it was simply the street costume of the properly dressed matron.

A night and half of a day in Lisbon afforded some opportunity for coming into contact with the people in the capital of Portugal. When one of the party remarked that Portugal was a rather small country, a native replied that while it was small as to quantity its quality was not to be despised, recalling a remark by Napoleon to the effect that he could take a Portuguese army and conquer the world. They are a clean, good-looking people and typically polite. Going to the heart of the city at night our party found every man willing to give all the information that he was able to impart. "Where is the Monumental Club?" The Portuguese doctor on the boat had told us that we must see this club. In answer to this question the native would smile and shake his head. At last a man sitting before a saloon leisurely sipping his drink was approached. "Eo non fallo Portuguese—I do not speak Portuguese—ubi monumental club?" "I think you will find it two blocks west," he replied. Our crowd went two blocks west, but failed to locate it for some time, until at last a young man in uniform belonging to the navy volunteered to conduct us to it. He not only conducted us to this club, but carried us around for two hours, giving us such information as his smattering of English made possible.

Ostensibly this club was an elegant rendezvous of the wealthy men of the city and on the surface nothing appeared that would grate upon the sensibilities of a refined woman, but really it was the commercialization of vice in the superlative degree. Imagine the astonishment of the grave reverends of the party, when they learned that the ladies in this club were not the elite of the city, as they appeared to be, but women who had abandoned their positions in respectable society and entered upon "fast" ways of living. When we learned this fact, we thought it to the credit of the inhabitants of Lisbon that so few of them seemed to know anything about the monumental club, an elegantly furnished gathering place, only two blocks from the center of the city. There are many interesting things to see about old Lisbon, among them being the palaces and burlal places of the ex-kings and the churches and transformed monasteries. The kings, some of them, lie in their coffins exposed to view under glass, in a bad state of preservation, and as one looks upon their cadaverous faces and shrunken bodies, he feels that Abraham was right when he said: "Sell me a piece of ground that I may bury my dead out of my sight." It would be a kindness to the remains of a now defunct royalty for some one to bury them beneath the ground.

The king and heir-apparent having been assassinated in 1918, the country has been a republic since that time, and it seems that when the people abolished the kingly form of government, they also repudiated the established form of religion, at least so far as connection between church and state is concerned. When the Greek Catholic priest looked into the large monastery, which two short years ago was occupied by monks, and found that not one remained, but that the cells had been turned into rooms for orphans and that, in short, this institution of the church had been converted into an orphanage, his eyes filled with tears. The tragedy of it all sank deep into his soul. No more vigils, no more solemn chants, only the prattle of little children at play, or the noise of their voices as they repeated their lessons in the class rooms. But some of the party actually thought that it was a change for the better!

The fact is that the whole Latin world has been victimized by a religion which makes a sensuous appeal through music and images to the gross neglect of clearly stated truth and moral principles. A powerful injection of downright, old fashioned ten-commandments morality is the only thing that will save them from decay. They are wonderfully polite, and their manners are so elegant that no people of teutonic descent can ever hope to compete with them along that line. But the aesthetic has outrun the moral, and when the primacy of the moral gives place to any other supremacy, it is only a question of time when "Icabod" must be

written over the door post of that people. With all his colossal blunders, the German is no doubt the most vital man in Europe today, and it is useless for the Latin peoples of Europe to try to prevent Teutonic domination through artificial means.

The steward on the boat, nicknamed Caruso, on account of his good looks, is a gentleman of fine intelligence, who underwent reverses and received two wounds during the war. He says that England cannot hold world power for more than a generation longer. He also added sententiously: "France in decadence, too; too much liquor, too much woman." The Latin peoples rise to great heroism during war, but they cannot resist the corrosive effect of pleasure during peace. England has something that these races do not have. It comes partly from race, but more largely from their religious inheritance, which appears in the better side of Puritanism, preserved in Methodism and the independent churches and also to a limited extent even in the established church, which with all its formalities and snobbery is an improvement on Catholicism.

How these Latin countries, such as Italy, France, Spain and Portugal are to get an injection of Protestant rigor and freedom is an open question. It is not likely that they will take it from missionaries sent over from England and America, because they feel that these countries are children in art as compared with them. "Theirs are the fathers." But such Protestantism will have to arise among, and be fostered, by these people themselves. And it may do so, because they are not blind to their condition and cannot fail to see that their regeneration can come only from a recovery of Bible faith and morality. A missionary from America would hesitate to go to them for the purpose of telling them what they already know, if they only had the courage to put it into practice. G. T. R.

JUDGE WILLIAM R. ALLEN

In the death of Associate Justice William R. Allen, of the Supreme Court of North Carolina, which occurred at his home in Goldsboro Friday, August 9th, 1921, of apoplexy, the state loses one of its most able jurists and the Methodist church one of its most loyal laymen. Judge Allen was of the old type of Southern gentlemen, and was possessed of a personality that drew men to him and held them. For a number of years he was on the superior court bench and was considered one of the ablest men that ever held that position of trust. He was a keen student of human nature, and his judgment of persons who were brought before him for trial was usually correct. He was never harsh in dealing out justice, but was kind, and in passing sentence he made it known that he had a feeling of kindness for the criminal. On the bench he was painstaking and universally courteous.

Judge Allen was elevated to the Supreme Court of the state about twelve years ago, and at once was recognized as one of the strongest men who ever held that position. The opinions written by Judge Allen were legal classics. He never left a doubt in the mind as to the conclusion he had reached.

He was not only a lawyer and a judge, but he was a Christian gentleman of the truest type. For a long time Judge Allen was a leading member of St. Paul's church, Goldsboro, and was always interested in the advancement of the Kingdom of God. He had for a number of years been a trustee of the Methodist Orphanage at Raleigh.

We are running on another page a cut of the new \$50,000 church at Andrews and also of the new parsonage which has recently been erected. The church is possibly the best church building in the Waynesville district, and is an honor to that plucky congregation. The parsonage is a ten-room home and is equipped with all modern conveniences. Looks like a pity that a man who has worked so hard and succeeded like Brother Smathers has for the last four years will have to vacate that good home to allow another to go in and possess it. The pastor of that wise and energetic preachers church has had a phenomenal growth can be seen from the magnificent matron as is indicated by the cuts. The growth has kept pace with the material growth of the Sunday school and congregation has increased. Happy the man that is read out for years.

SPIRITUAL GIFTS

Rev. O. C. Wilkins, of Oklahoma, expresses his disappointment in the Pentecostal Holiness Advocate, as he takes up the nine gifts of the Spirit and finds that in each one his church falls short. In a discussion of the gift of healing, he says:

"Now listen brethren, we have all prayed the prayer of faith at some time or another no doubt and have seen some few get healed, but how far short is that of the real gift of healing? I have seen some in my life that claimed to have the gift of healing, but I soon found out that they had self-exaltation instead of the real gift of healing. I have never seen one person in my life in the Pentecostal movement or out of it that had the gift of healing. God forbid that anyone should think I men this for criticism. I don't mean it that way, but I want us to become alarmed as a people that we may realize how far short we are as a church of what God has for us."

When the writer declares that he had never seen one person in his life that had the gift of healing, he honestly acknowledges a fact, which is corroborated by the general observation of the church at large. He deplores the fact that no progress has been made by his church in the direction of gifts, as he further says:

"Are we any nearer the nine gifts than we were fourteen years ago? With sorrow, I must confess that I do not think we are. If not, why not? I am afraid we as a people have not contended for the fulness of the faith that was once delivered to the saints as we should, and furthermore if we as ministers of the gospel of Christ do not make an effort to awaken the people on these lines, how can we meet God and expect to hear Him say well done thou good and faithful servant. I am praying that God will find some men and women in our movement that He can trust with the nine gifts, and that they may be all restored to the church. Will you join me in this prayer?"

Brother Wilkins is more hopeful in the matter of speaking in an unknown tongue. "We have several who have the gift of tongues," he writes; "thank God for that."

In a recent issue of the New York Christian Advocate a writer gives a glowing account of a woman preacher, who has been healing people by the hundreds in Denver, while thousands crowd the large auditorium at every service. To his mind, the work of this woman is perfectly wonderful, and he reprimands the unbelieving pharisees who fail to acknowledge the genuineness of her work. The ministers' association of the city has strangely failed to endorse the work of this woman, who has set that whole section of country by the ears.

The farther one is away from such wonders the more marvelous they look, and close inspection always brings the observer to the conclusion: "I have never seen one person in my life that had the gift of healing."

There are three factors, no one of which can be ignored, that enter into the healing art. First, there is the power of God, which comes directly into the consciousness through faith and has a beneficial effect upon both mind and body. Second, there is the effect of thought upon the whole person, hopeful thought brings health and joy, and dismal thought brings sickness and death. Third, there are the physical conditions of the body, which must be discovered and treated.

As to the physical conditions, the power of God, and the effect of thought, these are the three factors that enter into the healing art. The power of God is the most important, and the effect of thought is the most neglected. The physical conditions are the most obvious, but they are the least important.

PEOPLE AND THINGS

Baxter, B., Jr., has arrived at the home of Brother and Sister B. B. Slaughter, of Tarboro.

Brother A. S. Long, of Guilford College, Route 1, was a visitor to our office last week. He is one of Brother A. G. Canada's dependables.

Rev. Baxter McLendon, who is at present engaged in a series of services in the town of Spencer, delivered a sermon to an immense congregation at Park Place, this city, Sunday morning.

Rev. W. L. Sherrill, the popular second-term pastor of Mocksville, and secretary of the Western North Carolina Conference, delighted us with a call last Tuesday afternoon. He was here on business for one of the conference boards.

Bishop Mouzon is reported by the secular press as having said at the Ecumenical Conference that the two great American Methodisms would have to find a way to unite or answer to God for the crime of failure.

Mrs. F. F. Stephens, one of the leaders of the Woman's Missionary Society, was elected a delegate to the General Conference by the Missouri Conference, being the first woman to receive that honor.

Tabernacle church on the Straits charge was the scene of a beautiful wedding Wednesday night, August 24th, when Miss Grace Chadwick, of Gloucester became the bride of Mr. G. M. Bunting, of Jacksonville, N. C. Rev. E. W. Glass, the pastor, performed the ceremony.

Mrs. N. H. D. Wilson, superintendent of children's work, has returned to her home in Washington, North Carolina. In writing to her or anyone else there it is well to spell out the state. It is so easy for the mail man to send your letter to Washington, D. C.

Rev. L. B. Abernethy, pastor of Central Methodist church, Mooresville, closed a meeting Sunday night which had been in progress for two weeks. Rev. D. P. Waters, of the Mooresville circuit, did the preaching, and the reports from Mooresville indicated the meeting was a success.

Mr. William Bryan Bolick, son of Mr. J. A. Bolick, of Winston-Salem, received his license to practice law a few days ago, and has been awarded a Rhodes scholarship at Oxford, England. Mr. Bolick is a graduate of Trinity College, and is a young man of sterling worth and his many friends are delighted at the success that has come to him.

A tent meeting is in progress at Smithfield under the auspices of the Methodist church at that place. Rev. A. B. Crumpler, of Sampson county, is doing the preaching and Mr. J. W. Underwood of the same county is leading the singing. The meeting is attracting large crowds and it is expected that much good will be accomplished.

The committee on publishing the journal of the Western North Carolina Conference has awarded the contract for the printing to the Advocate Company with the assurance that the Journal will be from the press within thirty days after conference adjourns. This will be welcome news after being compelled to wait two months or more for its appearance, as has been the case for several years past. Revs. W. L. Sherrill, A. W. Plyler and C. M. Pickens constitute this committee.

Rev. Jesse L. Cunningham, one of the strong men of the North Carolina Conference, and who for the past four years has been professor of Religious Education, Southern Methodist University, has been elected president of Scarritt Bible and Training School, Kansas City, Mo., to succeed Dr. Ed. F. Cook, who has accepted an office in the Christian Education Movement. Bro. Cunningham is a North Carolinian of whom we are proud. No better selection for Scarritt could have been made.

The Cleveland Star gives us the following news item: "The officials of the six churches on the Belwood charge met at Fallston last Saturday afternoon and decided to move the location of the parsonage from Belwood to Fallston. It was decided to sell the parsonage property at Belwood and the Clarence Stamey home was purchased at Fallston. Fallston is a beautiful country village on the state highway between Shelby and Morganton and no doubt it will be quite pleasant for the Methodist ministers who shall be sent there by the Methodist conference in the coming years." We wonder what they need with a parsonage. Tell us, Dwight.

Mr. R. L. Milam, of Atlanta, Ga., singer and choral director, will have charge of the music at Calvary, Durham, during the meeting which begins in that church on September 18.

Rev. W. F. Womble, presiding elder of the Mt. Airy district, has appointed Rev. W. M. Wall, a local preacher of Mt. Airy, to fill the Madison charge, which was made vacant by the death of Brother Gay, till the meeting of the annual conference.

Rev. L. S. Massey, president of Louisburg College, preached a special sermon to the young women who are attending that institution in the Methodist church at Louisburg last Sunday. This was the occasion of the president's annual opening sermon.

Rev. C. S. Kirkpatrick, the affable preacher in charge of the Methodist church at Hickory, was one of the principal speakers at the opening of Lenoir College last week. The press of Hickory carried a part of his speech and made very favorable comments on it.

Rev. J. H. Robertson, who took the superannuate relation two years ago, underwent a surgical operation at the Lawrence hospital, Winston, Saturday. His physicians think that Bro. Robertson is doing nicely and barring complications should be able to take work at the next session of the Western North Carolina Conference.

Mrs. J. A. Dailey, wife of Rev. J. A. Dailey, pastor of Clark Street church, Rocky Mount, was operated on the 7th of May in a local hospital, being confined in same through all these hot, weary days, and was operated on the second time last Saturday. She is suffering greatly and she and husband desire the prayers of the brethren and friends that God's will be done.

Rev. J. W. Ingle, of Stony Point, called to see the Advocate force last week. Brother Ingle tells us that he had just closed one of the greatest meetings in the history of Stony Point. Brother J. W. Combs, of Pilot Mountain, was with him and did the preaching, and captured the hearts of the people. There were 20 additions to the church and many reclamations.

The Methodist people of Old Trap on the South Camden circuit are getting ready to build a parsonage in their midst. Mr. J. M. Burgess, one of the stewards of the church and a member of the building committee, has offered to give the timber for the frame of the house, and the timber is being cut and hauled to the saw mill this week. The South Camden circuit was made a new charge at the last session of the North Carolina Conference, and Rev. A. W. Price is the popular pastor this year.

Rev. W. M. Robbins, pastor of Franklin Avenue, Gastonia, was in Greensboro one day last week, having accompanied his two daughters who are members of the senior class in Greensboro College. He brings a good report from Gastonia. The people of his church has made their pastor the happy owner of a Ford touring car within the last few weeks, one of those cars that will take him there and bring him back. The pastor of Franklin Avenue now wonders how people get along who have to walk.

A "church census," taken at the University of Michigan, disclosed that out of two thousand students attending the summer school, approximately 70 per cent were church members. There were more student members of the Methodist church than of any other denomination. The number was four hundred twenty. Of the remaining 30 per cent not church members, nearly all professed belief in the Christian religion, and among those of this portion expressing a church preference, Methodism again led the field, having 93 adherents.

The committee on program created by the last annual session of the Western North Carolina Conference and composed of Revs. W. L. Sherrill, W. A. Lambeth and A. W. Plyler met in the editorial rooms of the Advocate September 8, to arrange a program for the approaching annual conference that convenes in High Point October 19. The following plan for the evening exercises at conference was adopted: Tuesday evening, Annual Meeting of the Conference Historical Society; Wednesday evening, Anniversary of the Sunday School Board; Thursday evening, Educational Night; Friday evening, Anniversary of the Board of Missions; Saturday evening, Board of Christian Literature. The officers of the respective boards will provide the speakers and arrange the details of the program.

Rev. W. H. Brown, of the Mt. Gilead charge has been enjoying a most pleasant vacation at Niagara Falls and other places in the North. His good people made it possible by giving him a nice purse.

Rev. W. A. Lambuth, the scholarly and energetic pastor of Wesley Memorial, High Point, was in to see us one day last week. Brother Lambuth is preparing to give the conference a royal entertainment next month.

A note from Rev. W. L. Loy, of the Tar River charge, brings the cheering news that he is now able to sit up after a surgical operation at the Johnston-Willis Sanatorium, Richmond. We trust that Brother Loy will soon be well again.

We have it, unofficially, that Rev. W. G. McFarland, of the North Carolina Conference, and who has been a student at Emory University during the past year, has been placed in charge of the Oak Ridge church till conference. If this is true the Advocate wishes to congratulate both Brother McFarland and Oak Ridge.

Rev. McD. McLamb, pastor on the Kitty Hawk circuit, has been preaching regularly this year at Duck, where there has been hitherto no church of any denomination. A Sunday school has been organized, an organ and song books purchased, and much interest is being manifested. Brother McLamb has recently held a meeting at this place, resulting in seven accessions to the church. Before the close of the year a new church will have been organized.

Our people at Creswell, in Tyrrell county, have bought a lot on which to build a Methodist church, the money for this lot having been raised by those faithful workers, Mrs. H. T. Jackson and Mrs. H. W. Bateman. Until now we have had no church at this place. A hall has been rented in which a Sunday school has been organized with P. B. Balanga as superintendent. The pastor, Rev. J. L. Smith, has recently held a meeting in this hall, and more than twenty members have been enrolled for membership in the new church.

We are printing in this week's issue the first section of an article written by Rev. N. H. D. Wilson, presiding elder of the Washington district, "Honorable Union or a Separate Existence of Peace." This article should be closely read by every Methodist, North and South. It will be completed next week. Brother Wilson is also having us to print him several hundred copies of this article in pamphlet form which he will distribute among the churches. Brother Wilson never writes anything that is not readable.

"Please begin with September 8th. That number is worth a year's subscription." These words were among the first to greet us when we arrived in our office Monday morning. They were written by one of the leading educators of the state. No, it is not Sam Underwood. The assistant editor who happens to be in charge of this shop from cellar to attic, almost went beside himself when he read that, and the regular case of Monday morning blues went hustling out of the window at once. Thank you, Brother —.

Rev. J. O. Guthrie, of Raleigh, was in our office for a short while last week. Brother Guthrie is very much interested in the group insurance for the preachers of the North Carolina Conference, and informs us that all the laymen with whom he has talked over the matter are enthusiastic over the prospects of being thus enabled to provide for the widows and orphans of the preachers. He says, however, that the preachers are exceedingly slow in giving the information that he asked for in a recent letter. It would be well for every preacher to give Brother Guthrie the information so that he can make an accurate report at New Bern.

Rev. Jim Green last Sunday afternoon began a tent meeting in High Point to continue several weeks, possibly till the opening of the annual conference in October. The meeting opened most auspiciously. Sunday night the tent that accommodates 2500 people was full and as many more on the outside. Large numbers of people had motored over from Thomasville, where the evangelist held a successful meeting last spring, to be present at the first day's services. Bro. Green preached an excellent sermon on repentance and there were many requests for prayer. Several churches of the city are co-operating in the meeting and the prospects are good for a far-reaching revival of religion in the furniture city.

OUR WORK IN BELGIUM

Dr. W. B. Beauchamp, now in Europe, gives a most encouraging report concerning the progress of our work in the several European fields. In a letter just received, he says concerning our enterprises in Belgium:

"The school in Brussels is a real success. The first year one hundred and twenty-five enrolled—for the coming term the school is now full and applicants are being daily turned down. We need greatly enlargement. The very best people in Belgium are interested in this school for girls in Brussels. The orphanage at Brussels is steadily growing and here we have a fine opportunity for training workers. The Christian Clinic, which we own with other Protestant commissions of Belgium, can be made a great factor in Christian work.

"The Central Building is becoming more and more a center of varied Christian activities. The Sunday morning service is a most interesting occasion. Missionaries of all the boards going and coming through Belgium will be there at service; visitors to the city, and many of the residents who are American or English. This service is also invaluable to our own workers, as well as to others who are here in the Y. W. C. A. or other American organizations. The Esprit de Corps in our Belgian workers is very fine. The representatives of other Protestant denominations have offices in our Central Building and thus we are presenting a united program in our plans for making Belgium Protestant.

"The opportunity for our mission is real and immediate—in Belgium we cannot expect certain results over night, but if American Protestantism is to perform its full duty in this generation it must carry on an offensive program in Europe. The fact that this plan has become notable following the war is greatly agitating the Romanist church. All of their papers in Europe are taking note and warning their people against the Protestant invasion of Europe. The opportunity for Protestantism invasion in Europe is now—our church must do her part with a ringing evangelistic message."

Journeying in Poland.

Dr. W. B. Beauchamp writes from Poland that even the most strenuous days of the Centenary did not surpass the stress and strain of the past two months in Europe. He and Bishop Darlington and Dr. D. A. Sloan spent two weeks on the road, living in car 2422; this car being furnished by the Polish government for use in our relief work in that country. During a period of several weeks they had only one night in a house or hotel. He says: "It is amazing how our work is spreading and how God is giving us an open door in Europe."

There at Baranovice is going on the exchanges of refugees between Poland and Russia; these refugees are crossing the border at the rate of about 30,000 per month, this to go on until 1,200,000 have passed over the border. Dr. Beauchamp says: "Such indescribable conditions one sees here! Starving, filthy, nearly naked men and women, and the babies and children of which there are a multitude, sick and sore and eaten by body vermin—many dying each day. Here the Y. M. C. A., Red Cross, American Relief Association and our mission are doing heroic work attempting to meet the conditions and this they can do only in part. All over this land goes Car 2422 with some of our workers carrying relief—clothes, shoes, food and medicines. No wonder a group of Russian refugees said, 'We know now what the Methodist Mission is—it is mercy and love.'"

At Vilna our mission has a clothes relief station and a feeding kitchen headed by Miss Jessie Branscomb. In an old hotel which has been turned over to our mission by the city, a thousand Russian refugees get a meal a day. Dr. Walker, the head of the American Relief Association for this section of Poland, told Dr. Beauchamp that no piece of work is being better done than this kitchen of the Methodist mission.

At Warsaw we have secured a most desirable building for institutional work, now used for central offices, night schools and a feeding kitchen. This building will be used also for a Bible room and colportage headquarters. Plans are being made to make this the center for evangelistic activities. In a suburb of Warsaw we will open up, early in the fall, one of our new schools. We have there now an orphanage and a splendid building formerly used for a girls' school. About one hundred children are now in the orphanage. The or-

phanage at Grochow cares for fifty-seven children, all under seven years of age. This work is directed by Miss Margaret Quayle. No people are more responsive than the Poles—no nation needs the gospel of Christ as interpreted by evangelical Protestantism more than Poland.

TESTIMONY CONCERNING JESUS CHRIST

I am sending two clippings concerning Jesus Christ which I hope you will pass on to others. One is from a nameless author and worthy to be inscribed on imperishable tablets—the second is from Horace Bushnell on the character of Jesus, followed by a brief word of personal testimony by the writer.

The First Clipping.

"My own theology begins and ends with the person and teachings of Jesus Christ. There is a passage in the New Testament which I would like to turn around. 'Ye believe in God, believe also in me.' I prefer to say I believe in you, therefore I believe in God. Without Christ I should believe there was some force, some ultimate Reality, but I should not worship It, pray to It, nor give It my vote. To me Jesus Christ is the Divine Manifestation. He is the only man I ever heard of who looks like God, who talks like God, and who acts like God. If He is not Divine then my hopes are all dust and my faith dead. He is my Lord and my God. I worship Him and follow Him in the dark as best I may. To me He is the most interesting, the most valiant, the most wise, the most charming, the most independent person who ever walked the earth. I had rather see Him, be with Him and hear Him talk than to see Shakespeare, Goethe or Beethoven. No man ever spoke with such truth, sincerity and grace. Everything He said about this world, everything He said about human life is true and can be verified. Therefore I believe that what He said about the future life, which we cannot know and which cannot be verified, is also true. I am one hundred per cent Christian. I find it easy to believe in His miracles. If He did not live after death then I do not want to."

Horace Bushnell's Testimony.

"This one perfect character has come into our world and lived in it, filling all the molds of action, all the terms of duty, and love, with His own divine manners, works and charities. All the conditions of life are raised thus by the meaning He has shown to be in them and the grace He has put upon them. The world itself is changed and is no more the same that it was. It has never been the same since Jesus left it. The air is charged with heavenly odors and a kind of celestial consciousness. A sense of other worlds is wafted on us in its breath—enough to know that He is not of us—some strange Being out of nature and above it whose name is 'Wonderful.' Enough that sin has never touched His hallowed nature and that He is a friend. In Him dawns a hope—purity has not come into the world except to purify. 'Behold the Lamb of God that taketh away the sin of the world.'"

My Own Personal Testimony.

He is God manifest in the flesh. He is the chiefest among ten thousands and the one altogether lovely. He is to me Prophet, Priest, and King, Redeemer, Saviour, Lord, Companion and Advocate. His words are food on which I feed—sweeter than honey and the honey-comb. His presence is my inspiration. His commandments my last court of appeal. His companionship is my choice possession. His example my hope of imitation. His life my highest ideal of living. His death means deliverance from sin and salvation for all who will through faith accept the merits of His atonement. His resurrection means that we shall live also." It means our triumph over the gates of hell and our eternal reign with Him. Our tongues will sing His praises through all the cycles of eternity.

"Jesus, I love thy charming name!

'Tis music to mine ear.

Fain would I sound it out so loud

That earth and heaven might hear."

—Rev. H. A. Brown in Biblical Recorder.

The effect of religion in history appears most comprehensible to me when I regard it not primarily as an actor, but as a parent, a parent whose deeds are far less important than her progeny, and whose most notable activity is put forth in course of her dealings with them.—W. E. Hocking.

OUTGROWING THE STRIKE

There is a growing conviction in the minds of thinking men, both outside and within the labor party, that the strike as a labor weapon is very nearly outgrown and should be laid aside for other methods just as effective and much less costly. Mr. J. R. Clynes, leader of the Labor party in the British House of Commons, addressing a conference of workers at Blackpool on August 15th, put this conviction in the following way: "The belief that the strike weapon can accomplish anything has receded," he declared, and he continued, "we should not be deceived into employing the ruinous methods of physical force for obtaining a mockery of working-class freedom. Recent industrial events have tended to restore the political weapon to its proper place."

This conviction has been driven home to many by the recent disastrous miners' strike, and the transport workers' strike which preceded it. And upon this continent it has been brought home to many of us by the efforts, fortunately ineffective, to tie up industry in certain cities by means of sympathetic strikes which would have affected the health and the very life of the community, and which would have hit hardest the women, the children, and the sick. And the fact that certain strikers seemed comparatively indifferent to the sufferings that might be inflicted, did much to open the eyes of the general public to the real nature of the strike as it was seen to be developing in our day.

And the failure of the British strikes was due, not to the superior financial strength of the capitalists, but to the lack of public support. The great masses of men who are neither labor men nor capitalists, and who yet form probably over fifty per cent of the population, and possibly over seventy per cent shared the impression that labor was not exactly playing fair with the nation, and they felt like insisting that labor, as well as capital, must respect the rules of the game, and they refused to admit that any minority, whether of labor men or capitalists, had any right to take the community by the throat and threaten it with ruin if their demands were not instantly complied with. We venture to say that politically labor is not as strong today, either in England or upon this continent as it was five years ago, simply because it failed to realize that the nation has certain rights which both capital and labor are bound to observe or pay the penalty.

We have said before in this paper that we thought the time had come for strikes and lock-outs to cease and we say it today, in view of our own recent experience, with additional emphasis. There is seldom a case where labor differences cannot be adjusted just as satisfactorily without a strike as with one. A strike is really industrial war, and while capital may suffer equally with labor, yet it can better afford the consequent loss. These losses sometimes are so great as to stagger us. For instance, the Chief of the Bureau of Mediation and Arbitration at Harrisburg, Pa., reports that during the first six months of this year the laboring men of Pennsylvania lost no less than \$26,413,305 in 323 strikes. Such a condition of affairs is surely a reproach alike to labor and to capital, and to the general public, which probably suffered even more than labor.

What is the remedy? There seems to be but one answer, and that is, conciliation instead of conflict. If war is declared, we find that both parties are prepared to fight, and both must be prepared to suffer, and the only remedy is to see that war is not declared. It seems a foolish thing in these days that men claiming to be reasonable men can find no better way of composing their differences than by bitter and costly fighting. The day has gone by when this thing should be tolerated, and the public is prepared to go further than it has ever gone in seeking to prevent such things. We yield to none in our claim that labor should be held in honor amongst us, and that it should be protected against selfish exploitation, and we believe that a living wage should be the first claim upon any industry, and that the workman should receive a wage which will insure a comfortable living and suitable provision for old age, but we believe that all these things, and all other rightful claims of labor, can be secured just as quickly and just as surely by conciliation as by the barbarous, antiquated and costly strike.—Christian Guardian.

THE QUILLIAN LECTURES OF 1921

The Quillian Lectures delivered by Bishop Warren A. Candler before Emory University May 6-19, 1921, has come from the press. He chose as his theme "The Kingdom of God's Dear Son," and in the seven lectures a great subject and a great mind meet. The lectures are a solid interpretation of the Holy Scriptures, touching the essential truths and realities of God's Kingdom, and are a rare contribution to our Methodist literature. They readily take rank with "The Witness of Christ," Bishop Wilson's Cole Lectures. In fact they are two books which in depth, comprehension and force are apart, not only among Methodist writings, but so far as my knowledge extends, among American books of theology written within the past fifty years.

Bishop Candler from the beginning of an unusually early ministry has been a diligent, devout and steady student of the Bible. His aim has not been to gather information about the Scriptures, such as in these modern times engage and entertain so-called scholars, but he has sought to get knowledge in and out of the Word of God. He has studied to know the mind of God and the eternal verities contained in the Holy Scriptures, instead of worldly incidents connected with them. These lectures, therefore, deal with the Kingdom, the eternal Kingdom of God's dear Son, not as a supposed program of earthly civilization or a schedule of industrial schemes. In these times of secularized thought, when God and eternal realities have been so largely dropped out of our thought and religious consciousness, this book is a God-send. It sounds like the voice of Elijah in the days of Ahab, days of much religion of a false sort. The modern view of God's Kingdom is frivolous, if not profane in comparison with the true Kingdom of God's dear Son, which is a heavenly rule, not a movement for earthly convenience, social safety and the promotion of human affairs. Its coming is not to be measured by mathematical terms or material standards, but sainthood according to the heavenlies in Christ Jesus. All these things and many more are set forth in the Quillian Lectures of 1921.

It is one of those rare books which is to be often read and diligently studied. The glow, the heat and the passion of the prophet are on every page. If our preachers and laymen who are concerned to know the truth will carefully study these lectures, they will find the foundation for their faith and in these days of shallow and shifting notions have an anchorage for it in the eternal things.

John C. Kilgo.

GOODNESS IN SERVICE

Phillips Brooks, writing out of a wide experience of life, points out that it is not the most active people to whom we owe "the most," but rather to those whose lives "like the stars, pour down on us the calm light of their bright and faithful being." This is a truth which needs emphasis in these busy days. Mary probably helped Christ just as much by sitting at his feet listening to Him as did Martha with her busy ways of active ministry. There is a busines which is too busy. There is a clamor for action which overlooks the fact that there may be too much activity. The person who is always thinking out new ways of helping us, sometimes makes us tired. Sometimes we really prefer to be let alone.

But the point is that it is not the direct activity, the intentional helpfulness, which is really the most helpful influence in our lives, but the silent grip of the spirit which is noble and pure and which, without apparent effort, lifts us into a higher and holier realm, and inspires in us the loftiest and most far-reaching ambitions. Most of us fret and fume if we are not permitted actively to help our friends. We want to give them money, or food, or clothes; we want to help them every day in a hundred visible activities, and when we cannot do so we fret ourselves sorely. And yet when the purse is empty, and the hands and feet are fettered, and we can help them not at all visibly and actively, we may help them more than all by what we are, rather than by what we do. It is impossible to be good without helping man, and this does not mean alone that we shall be active, but that we shall help them probably as much by our simple "being" as by all our "doing." This is surely worth considering.—Christian Guardian.

STEWARDSHIP

The wider vision and enlarged program of the hour cannot be adequately financed unless we can be brought to have a more general appreciation of the obligation of stewardship. Christian men must recognize, not only that "the earth is the Lord's," but that "they are not their own; they are bought with a price; therefore they should glorify God in their spirit and their body which are His." God is our Proprietor and our lives, involving time, talents and treasure, should be invested in harmony with His will.

A Christian man's children, his personality and education, his ability to speak, organize and make money, all these and more, are committed to him as a Divine trust to be administered for the highest welfare of his family and society, and for the glory of God. As God's steward it is our duty to make as thorough preparation as possible and seek to become 100 per cent efficient; God is entitled to our best.

The Stewardship of money is only part of stewardship but a large part. Money is self, coined personally, self transmuted into a circulating medium. All the elements of personality, physical and mental, enter into the earning of money; it is therefore a real and substantial expression of personality. The giving of money is an expression of love, a spiritual exercise, a means of growth in grace. "Money giving is the truest index of a vital human interest."

As an acknowledgment of our stewardship, we should appropriate at least one-tenth of our income directly to the Lord's cause and so invest the rest that it shall indirectly honor God. Money expended in the education of a child under Christian influence is as much dedicated to God as the tenth that is brought into God's storehouse.

We find abundant Scriptural precept and precedent for the tithe as the minimum sum to be dedicated directly to the Lord. Abraham, Jacob, Moses, Malachi and Jesus have left their testimony on record.

Such a standard would provide all the money needed, would bring spiritual enrichment, and would be a smaller contribution than that made by Jesus and most heralds of the Cross.—J. T. Henderson in Christian Index.

A GOOD SHOWING IN CENTENARY GIVING

The Sunday schools of the church are making an excellent showing in the matter of Centenary payments. Some weeks ago the statement was made that for the seven months of 1921 payments by the Sunday schools on Centenary pledges showed gains over 1920 with the exception of one month of the seven—August, 1921, went beyond August, 1920, hence for seven out of eight of the months of the present year payments were in advance of those of the corresponding months of last year.

In total amounts paid by Sunday schools to August 31 the following are the first ten conferences, with amount paid by each: Virginia, \$81,613.88; South Georgia, \$42,834.12; North Alabama, \$39,958.82; North Georgia, \$38,868.15; Western North Carolina, \$35,438.86; Florida, \$29,551.74; Holston, \$28,155.85; Central Texas, \$26,942.11; Alabama, \$26,071.38; North Texas, \$25,487.65.

In amount per member paid, this on the basis of total Sunday school membership for 1920, the first ten conferences, in order named are: Florida, West Texas, Virginia, Los Angeles, South Georgia, New Mexico, Denver, Little Rock, Illinois, Kentucky. The largest per member payment, Florida, is 81 cents. When we take into account the fact that figures are on total membership, both the schools that made pledges and the schools that did not answer the call, it is hardly fair to the Sunday schools that are meeting their Centenary obligations. But the plan of the church in the Missionary Centenary was that each school make its pledge of five cents per member per month. The way is open for any school to make its Centenary pledge, beginning the present month or with October to make its monthly payments. The goal now before the Sunday school is "A Round Million Dollars by March 31, 1922." It can be reached if during the next few months all schools pay their pledges to date. Let's come to that standard and on beyond the goal!

AMERICA'S NEED

The great need of our nation today is religion; not ecclesiasticism, not sectarianism, not the union of church and state; but the Christian religion for our people, for our government, for all our officials, and for all our legislation.

We need it because the prohibition amendment is being made a mere football in so many places, and our officials are often too weak or too disloyal to enforce it.

We need it because we have had nearly thirteen hundred thousand divorces granted in a period of forty years.

We need it because of the tremendous burdens of taxation being laid upon our people.

We need it because of the great wave of crime that has been sweeping over the land. Employees are being shot down and thousands of dollars are being stolen every day; and the government seems powerless to prevent it.

We need it because commercialism, the worship of the golden calf, blinds the eyes and hardens the heart of so many of our people.

We need it because so many are pleasure-mad, indulging in constant effort to be entertained and amused.

We need it because there is so much secularism and lack of Christian principle among our politicians.

We need it because we have been trying since 1789 to sail our ship of state under a charter that makes no recognition of Divine Authority.

The paramount need of our nation is not a revival of business. It is not an emergency tariff. It is not an increase of tonnage on the seas. It is not better immigration laws. It is not disarmament. It is not a change of political parties. It is not education.

The great need of our nation is more religion at the fireside, more religion in the counting room, more religion in the strife between capital and labor, more religion in the schoolroom, more religion at the ballot box, more religion in our courts, more religion at Washington, more religion in our fundamental law. "Blessed is the nation whose God is Jehovah, the people whom he hath chosen for his own inheritance."—The Christian Statesman.

WHY THEY SUCCEED

Ministerial success depends largely upon the personality of the man himself. It does not come by any caprice or magical happening. Those who sit along the wayside and see men pass by on their way to success and eminence in his holy calling should realize that achievement comes only by great diligence. Many a man is side-tracked from the road to larger efficiency and commendable accomplishments because he was not willing to pay the price. The most pathetic thing in the world is to see a minister exchange places with Bartimaeus and sit by the high roadside as a spiritual beggar pleading for notice and blessing when he should be rightfully acknowledged on the highway following Christ in one continuous triumphal march toward the city of the New Jerusalem. We have never met a really successful man in the ministry but that we have been impressed by his versatility and his capacity for work.—Ex.

DR. SHIPLEY RETURNS TO CHINA

Dr. J. A. G. Shipley, who returns this month to China, was for many years one of our strongest and most useful missionaries in that field. Owing to ill health he was detained in the home land several years. He made an effort to return to China but was only able to reach the Pacific Coast, where he became seriously ill, and was told by the physicians that he could never go to China. Returning home he was made assistant secretary in the educational department of the Board of Missions, where he rendered most valuable service. Much credit of the Standard School of Missions recently conducted at Lake Junaluska was due to the remarkable efficiency and tireless perseverance of Dr. Shipley. Dr. Shipley will be accompanied by Mrs. Shipley and their youngest son, Jerome. Several newly appointed missionaries will sail for the far east in the same party on the Monteagle, September 24.

AN HONORABLE UNION OR SEPARATE EXISTENCE WITH STRIFE

By Rev. N. H. D. Wilson.

The writer sincerely hopes that his fears are not well founded, but he has been made to fear that those who so courageously led within our church in the effort to secure unification of American Methodism have lost heart, and that unless something is done to reinvigorate them, the movement will go by default at the approaching session of our General Conference. He thinks that perhaps a voice from the great multitude of silent thinkers who followed with prayerful sympathy the efforts of these leaders, speaking now, may give them encouragement to go on in this difficult but absolutely necessary work. He feels confident that in this paper he speaks the reasoned convictions of many and that in his voice these leaders may hear the voices of thousands bidding them take courage and go forward. He feels sure that this is true throughout Southern Methodism, but he knows that it is true in the North Carolina Conference. Beside conversations with many of his brethren, he selected a decade, 1901-1910, equally removed from the immaturity of youth and the conservatism of age, and out of that decade selected the fifteen men who by the bishop's appointment hold the ranking charges. To these men he submitted the matter at issue in this paper and asked their views. Only two were opposed and thirteen were heartily in favor of continuing the negotiations with the M. E. Church by calling the general convention.

No one will deny the difficulties of the task. To find a workable basis for the unification of the M. E. Church and the M. E. Church, South, will tax the best minds of both churches, but the search must continue. From the moment that we accept defeat in this effort an evil will rapidly develop which is fraught with more deadly danger to both churches, to Methodism, to America and to humanity than all the feared dangers of the worst form of union.

Wisdom demands that we face facts, and it is a fact, unpleasant but true, that American Methodism must unite or fight. A permanent division into Northern and Southern Methodism is impossible. It were in defiance of human nature and of experience to hope for separate development in rivalry without strife. A way must be found to unite these churches or the world and the church must suffer from an era of strife which will contradict our creeds, disgrace the name of Methodism, impair our usefulness and curse America.

An eminent teacher of history said to me a short time ago, "All the unities which once bound humanity together were destroyed by the world war and its aftermath. The only unity now possible is through Christianity." A united Christianity, alas, is now impossible. Fundamental differences make it impossible. But surely those who are united in all the fundamentals should seek the closest possible union, and every effort possible should be made at this time to avoid increase of rivalry and strife. Shall Southern Methodism be responsible for the breaking off the negotiations looking toward unification which means without doubt an era of strife, division and bitterness between the two great American Methodist bodies, the largest and most influential branch of Protestantism? Unification may be impossible. Antagonistic prejudice may triumph over the world need of union. But if this crime come, let others be responsible for it. Let not the Methodist Episcopal Church, South, be the one to break off negotiations.

But is any form of union possible which will avoid that strife? That is not now the question. There may be none. But if so, God pity us and God pity the world. The question now is not of the possibility of union nor of the form of union. The one question is whether the Southern Church will accept the suggestion of the Northern Church for such a convention as may possibly find an equitable and acceptable basis for unification.

After years of effort the Joint Commission made its report. It transmitted to the general conferences a Plan of Unification. Members of the commission differ as to whether the commission rec-

ommended the plan or not. Perhaps most of the individual commissioners favored it, but the form of the resolution transmitting it, carried the suggestion that they did not think it perfect or were as good as, without instruction, they might have prepared. They decided to "transmit it to the General Conferences as the best we have been able to agree upon under the circumstances and under our instructions." Probably the plan did not wholly suit anybody. Most of its advocates acknowledged that it was imperfect. Certainly before it could become law it would have to be adopted by two-thirds of the General Conference of the M. E. Church and two-thirds of the General Conference of the M. E. Church, South, and ratified by three-fourths of all the members of the annual conferences of both churches. Immediately on its publication, a storm of opposition broke loose. Men of high standing in both churches declared themselves unalterably opposed to it. All these were willing to use every legal method of preventing its adoption. Not a few declared that they would prevent it from going into effect if necessary by revolutionary means. The storm was equally tempestuous in both churches. And in the midst of this storm the General Conference of the M. E. Church met at Des Moines and had to be the first to take authoritative action in the matter. Theirs was a difficult problem.

Before examining the action of that conference on the report of the Joint Commission on Unification, let us glance at one other act of legislation by that body which some have declared makes unification forever impossible. It has been said that a bitter opponent of unification in high place in our sister church said that the election of two negro bishops buried for all time and miles in the sea all hope of unification. To your writer there is no basis for such statement but that "the wish is oftentimes father to the thought." That step made unification easier. The election of two negro bishops on a ballot confined to negroes and to preside over negro conferences just proves that with all its sentimentality and theory, the Church North has so much of the saving grace of common sense that even in the act of protesting that it would never consent to such a thing, it did actually perfect the segregation of its negro membership. And it will follow as the night the day, that that church, even if it never unites with Southern Methodism, will have to enact some form of legal segregation. It has now perfected a "bloc" within its body. Soon the boy and the "bloc" will alike demand further legislation. But even if one can not accept this prophecy,—if the Northern Church, in fifty years, by reason of experience in this matter, has passed from its wild theory and practice of social equality until it now has separate churches, charges and conferences for negroes, and could only elect negro bishops as negro bishops and for negroes and elected them because the negroes themselves urged that it was impossible for white bishops to have such social contact with them as to make proper supervision possible; if such has been the action of the Northern Church without the benefit of Southern wisdom or the assistance of Southern votes, what need we fear from a United Church in which our voices will be heard and our votes counted? If the negro issue wrecks unification, it will be because of antagonistic sectional prejudice and not because of real danger to the negro or from the negro.

But now to consider carefully the action of the General Conference at Des Moines with reference to the plan transmitted by the Joint Commission on Unification: Much misunderstanding is abroad about this action. Most of our people have gotten wrong ideas because they have gotten impressions from discussions and have not had the facts from the sources. The official account of the work of the General Conference is contained in the issues of the Daily Advocate published at Des Moines, and of this matter in the issues of May 4th, 22nd and 25th. It is unfortunate that space prevents the incorporating in this paper of every word of that record. The purpose of this paper would be greatly promoted thereby, for there is not a word which does not breathe the spirit of fraternity and not an act which does not express a real desire for honorable union. The following is a sufficient and accurate summary:

Their members of the Joint Commission in transmitting the report asked that it be referred to a committee representing all sections and orders of the church. Though an effort was made to secure

immediate direct action by the conference this recommendation prevailed. The committee appointed was one of the largest and ablest in the history of Methodism. It contained representatives of all shades of thought on the matter. After three weeks of careful consideration, sixty-five of the hundred and three of the committee being present and voting, the committee unanimously adopted a report which was printed in the Advocate of the 22nd and called up on the 25th. Bishop McDowell briefly explained the report and it was unanimously and enthusiastically adopted without debate. The report thus unanimously made and adopted is as follows:

"Your Special Committee on Unification, to which was referred the plan of unification transmitted to the General Conference by the Joint Commission on Unification, begs to report as follows:

"The General Conference of the Methodist Episcopal Church has received with profound interest and has carefully considered the suggested plan of unification transmitted by the Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South. We commend the Joint Commission for its careful and thorough work and express our deep appreciation of its painstaking efforts. While it has brought us face to face with the difficulties involved in the creation of a plan of unification, it has also revealed the imperative need of union and clearly advanced the church nearer the realization for which we devoutly pray.

In view, however, of the fact that there appears to be in each church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form, and in order that the members of each church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both churches at home and abroad.

Realizing the difficulty, and the prolonged delay that must inevitably result from any attempt of the general conferences of the two churches meeting in separate sessions, at intervals of two years from each other, to modify or amend any proposed constitution, we believe that such amendment, modification or substitution as may be necessary, can be best and most satisfactorily accomplished by joint and current action, which can only be had by a body, in which both churches are represented, meeting together.

We therefore propose, if agreeable to the Methodist Episcopal Church, South, that a joint general convention be called, to be composed of a total membership of not less than 200 nor more than 400 members, ministers and laymen in equal numbers from each of the two churches, chosen in such manner as each General Conference may determine, to which shall be committed the plan submitted by the Joint Commission and any other plan or plans that may be proposed.

We further recommend that the suggested general convention be authorized and instructed to consider the whole matter of unification, and to create and submit any plan of union that may seem to it desirable and possible for such constitutional procedure as the Discipline of each church may require; provided that no plan shall be submitted that does not have the approval of each delegation and the approval of the convention as a whole. If the general convention herein suggested is approved by the General Conference of the Methodist Episcopal Church, South, it shall determine the number of delegates which shall constitute the convention, and the General Conference of the Methodist Episcopal Church shall be governed accordingly.

We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited into one church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both churches. It is our further judgment and conviction that a settlement of the fixed purpose of union will greatly facilitate the preparation of a satisfactory plan of union.

(Here follows three paragraphs continuing that Commission on Unification, and providing for a called session of their General Conference if need be.)

(To be continued next week.)

BLUE TO BLUE

DOVER CHARGE

Dear Advocate:

Revival services have been held the last five weeks at four of our five churches, preaching daily from one to four times. Yesterday at Asbury a class of 27 was received into the church, and two others went to the Baptists. Altogether this year 64 have been received into our church on profession of faith. Our Dover meeting begins tonight.

S. A. Nettles.

HICKORY GROVE

Dear Advocate.

We conducted a meeting at our church at Derita of eleven days and had between 20 and 30 professions, and I received a good list of members, some on profession of faith and some by certificate. Seventeen in all to date. We had only 23 in the church when I came to the charge; now 45 in all.

Our meeting at Hickory Grove was a great success. It continued thirteen days. Bro. J. H. Capps, of Mocksville, preached the first eight days and I was alone with the work the remaining five days. The Lord was with us in great power and much good has been accomplished, we believe. About 160 have professed faith in Christ, and 40 have joined the church on profession of faith and I had received a good number on profession last winter when we had a two weeks' meeting. I have received a good many by certificate, I think nearly a hundred in all. We are much encouraged. I feel sure all our finances will be met, and we will have a good report on the Advocate.

Just a word about Brother Capps and his labors among us. He preaches the old-time gospel with the Holy Spirit's power. He is a gifted man in many ways, a fine physique, a good voice, clear insight into the Holy Scriptures, pleasing manners, and sings well—one of our very best evangelists. May he live long to press the battle of the Lord.

E. Myers.

A WORD FROM ELLERBE

Dear Advocate:

Just a word or two from the Ellerbe charge to remind you of the fact that God still honors the labors of the people called Methodist in Richmond county.

The pastor of the Ellerbe charge has held two meetings on his charge this season. There was a large number of conversions and reclamations and seventeen united with our church. Others will join the Methodist and other churches elsewhere from these meetings.

I think the outlook for a better time morally and religiously is very promising. The people are more eager for the gospel message, I think, than in many years past. The crowds which have attended the annual meetings this year has broken all records. The attendance at the protracted services has shown a marked increase. These and many other things noticeable, and the pride taken in the church buildings, in the rural districts, as to their beauty and comfort, goes to prove that people are thinking more about God than cotton these days. God hasten the day when people will have more zeal for God than to be content to worship Him in a barn-like house. I do not believe a well-to-do layman who has a modern home with all the comforts of that home, can enjoy heaven as he should, to be satisfied to live in a nice home and house his stock in a better building than he builds for God. The church buildings should be the most attractive things in the community. What do you think about it, Mr. Editor? If we are agreed, sound the note.

Fraternally,
N. B. Johnson.

BUSY AT CRESTON

Dear Advocate:

Our ten days' revival meeting at Sutherland closed yesterday, the 8th. There were 28 conversions and reclamation, more than three-fourths of whom were adults. This meeting followed another in which there were 13 conversions, amounting to 41 for the two meetings held on the charge. We have three others to hold. Pray for us that many more souls will be saved. We hope to secure help for two of the three yet to be held.

Sincerely, A. A. Angel, P.C.

THE KINGDOM OF GOD

Mark 1:15, "The kingdom of God is at hand: repent ye, and believe the gospel." Here we see the way to the kingdom "Repent ye and believe the gospel."

In Romans 14:17 the apostle explains his Lord's words, saying, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

In Matt. 5 we find: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Matt. 6, we are taught to pray: "Thy kingdom come." "This kingdom then comes to a particular person," says John Wesley, Vol. 1, Sermon XXVI, page 238, when he "repents and believes the gospel," when he is "taught of God, not only to know himself, but to know Jesus Christ and him crucified. As "this is life eternal, to know the only true God, and Jesus Christ whom He hath sent;" so it is the kingdom of God begun below, set up in the believer's heart; the Lord God Omnipotent then reigneth, when He is known through Jesus Christ."

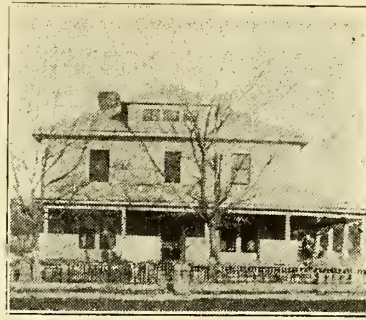
Matt. 6: "But seek ye first the kingdom of God and His righteousness." And what is "righteousness" but the fruit of God's reigning in the heart?

In Peter 1:11, Peter, exhorted to add to faith such virtues as would make it fruitful, "So an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

James 2:5, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised?"

To the brother who requested me to write a few lines for the Christian Advocate on the above subject, let me say: Turn to John Wesley's Sermons, Vol. 1, pages 61, 184, 238 and 274, and you will find the subject treated with learning and skill.

Daniel Albright Long.



The Parsonage at Andrews, and from which Rev. M. T. Smathers must move this fall.

THE STANLEY CIRCUIT

Dear Advocate:

We have not been exceeding the speed limit in our work on this charge this year, but we have been on the job all the time and have accomplished a few things of which we are thankful.

Soon after we came to the work a new roof was put on the ell part of the house, and fifty dollars worth of new furnishings were put in the parsonage. Shortly after this the Ladies' Aid Society put electric lights in the preacher's home, and recently the main part of the building has had a new roof put on it, thus giving the pastor as comfortable a home as any preacher in the district.

The church at Trinity has had some nice improvements made on it and on the grounds, and a good meeting was held, the pastor doing his own preaching, to large congregations. At this church under the supervision of Miss Hellena Rudisil, we have what is possibly the most remarkable Sunday school in the conference. This school has double the attendance of the membership of the church.

At Iron Station there is money on hand to put new carpet in the church; new gasoline lights have been installed and Bro. Earl Novis, one of our most active workers, and a splendid choir leader, has organized the choir and trained it until it is a great pleasure to the pastor and congregation. He has also organized and trained a junior choir which has its place both in the preaching services and Sunday school exercises. Our meeting at this church lasted for ten days and the church was greatly revived and sixteen sinners and backsliders were saved. Most of these

were already in the church and there were only two additions to the church as a result of the meeting.

Rev. Paul Rayle, of Summerfield, a ministerial student at Rutherford College, helped me in this meeting and did it well and to the great delight of the increasingly large congregations who came to hear him. At this church the pastor is fortunate in not having to send off for a singer, as we have one of our very own in the person of Bro. Earl Novis, mentioned above. All the way through he directed the singing which added much to the success of the meeting.

At Stanley, we had a meeting of eight days, the main part of the preaching being done by Rev. J. T. Mangum, pastor of the First Methodist church of Lincolnton. The pastor held the first and closing services himself. The preaching done by Bro. Mangum was of a very high order, drawing increasingly larger congregations at each service. The church was stirred and strengthened and is now ready for a real revival at an early date in the new conference year. This is already being planned for. The Stanley church has recently installed electric lights.

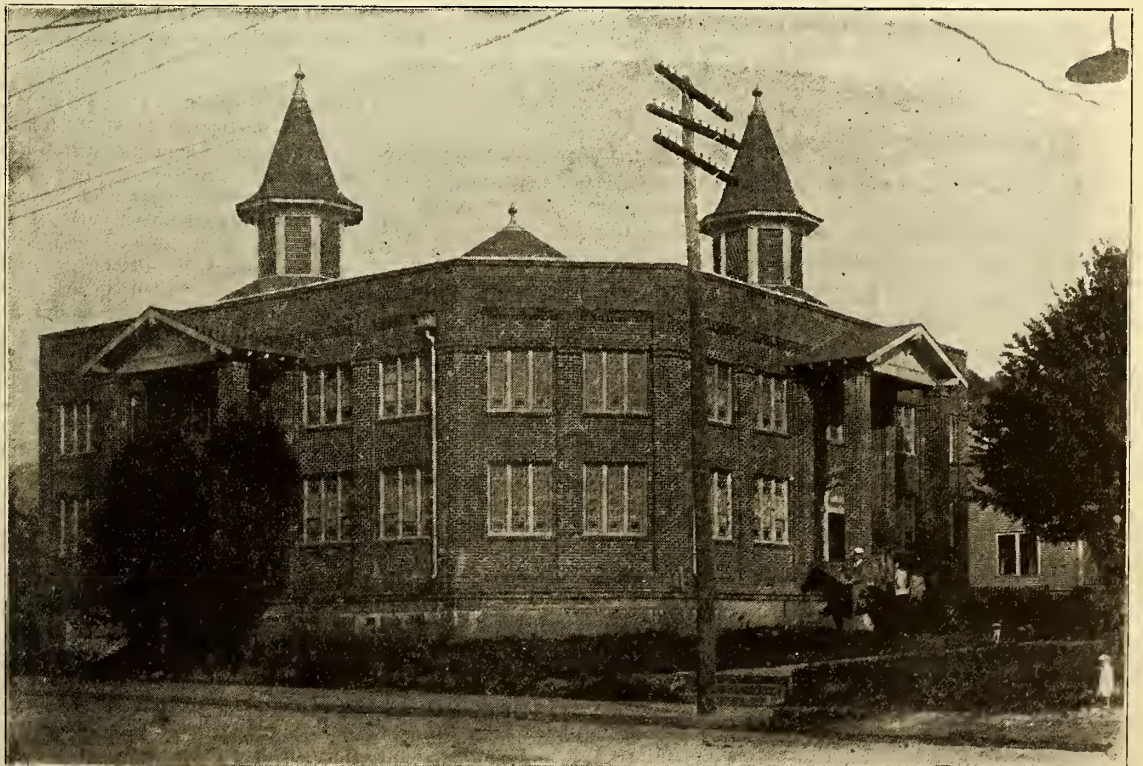
We are now looking forward to the fourth Sunday in this month when we will have with us, morning and evening, Rev. R. M. Courtney, our pleasant and efficient missionary secretary. He will preach for us at the morning hour and at the evening hour; at the school auditorium he will show us the Mission picture and give us one of his edifying missionary lectures.

The prospects, now that the price of cotton has improved, is good for a clean sheet at conference. The responses to the efforts to secure the conference claims is very encouraging and the stewards give assurance that the pastor's salary will be paid in full. The people have been increasingly kind to their pastor and his family and he wants to come back next year.

We have had two bad failures during the year. We failed in the educational campaign and have failed to build the new church at Stanley.

Albert Sherrill.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.



The New Methodist Episcopal Church, South, Andrews, N. C., probably the best and most convenient house of worship west of Asheville in the state.

Woman's Work

W. N. C. CONFERENCE

Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE

Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

W. N. C. CONFERENCE

PEACE

"Let not your heart be troubled."
John 14:1.

O restless anxious heart, be still;
Thy God is on His throne;
And He will always give that which
Is best unto His own.

O traveler on the mountain way,
Though path is long and steep.
Thy God knows well how weak thou
art,
And He a watch will keep.

O sailor of life's troubled sea,
Without a guide, afloat,
Be still, tho' waves may rise and fall
Christ is within the boat

O weary one, hold fast thy faith,
Although dark be the night,
God rules and He is over all.
And saith "I am the Light."

Mrs. F. M. Anderson.

MRS. EVA HENDREN MARTIN

It is with heartfelt sorrow we chronicle the death of Mrs. Eva Hendren Martin, one of our former active and efficient workers in the Woman's Missionary Society. Mrs. Martin formerly lived at Winston-Salem, but at the time of her death was living in Salisbury with her daughter, Mrs. Cabell Young. For more than a year she had been in poor health and her death, which occurred last Wednesday, while not wholly unexpected, will bring sorrow to many friends throughout the state who knew and loved her.

For a number of years Mrs. Martin was actively identified with the woman's work, having been district secretary of the foreign work for six or seven years prior to the union of the home and foreign work. She was a good officer, conscientious, capable and painstaking. We deplore her loss and extend to her loved ones our tenderest sympathies.

TEN WAYS TO KILL AN ORGANIZATION

In the August issue of the Missionary Voice we find the following, which we hope our readers will notice carefully, and remember that what applies to other organizations applies also to the missionary society:

1. Miss as many meetings as you can.
2. If you do attend, don't come on time, but late.
3. If the weather is not fine, don't think of going.
4. If you attend be sure to find fault with the work of officers and other members.
5. Decline all offices as it is easier to criticize than to do things.
6. Get sore if you are not put on a committee, or if appointed, don't attend meetings.
7. If the chair asks your opinion, tell him you have none but later tell others what should have been done.
8. Do nothing except that absolutely necessary, and when others roll up their sleeves to help matters, howl because of the clique running things.
9. Delay your dues as long as you can and delay answering all letters.
10. Don't bother about getting new members "Let George do it."

TEN WAYS TO HELP AN ORGANIZATION

1. Attend all meetings.
2. Be on time, always.
3. It's part of your important business—let nothing keep you away.

4. Encourage officers and workers—show your appreciation of the work they do for you.
5. Cheerfully accept office or place on a committee—it gives you an opportunity to render a service.
6. Set a good example to officers and committee by your faithful performance of duty.
7. Wisely and discreetly join in all deliberations and show yourself interested in others' suggestions.
8. Have the utmost confidence in your fellow-workers—freely give—freely take—help.
9. Promptly pay dues—do it gladly—do it with a relish. Answer all questions promptly and courteously.
10. The stronger the organization the better for you and all—encourage new members to join.

The eleventh annual report of our Woman's Missionary Council shows that there are now in active service 71 deaconesses, 16 deaconess probationers and 26 home missionaries. Seven of these we find are from North Carolina and at only two points in our conference have we the deaconess at work—Miss Florence Blackwell at Winston-Salem and Miss Fannie Bame at Charlotte. We cannot estimate the value of the work of the deaconess and missionary, we cannot value highly enough the consecrated women who have given themselves in loving and faithful service to the work of their Master. We quote from the Missionary Voice the following, which will give us who are unfamiliar with the work of the deaconess some idea of what she does and how busy is her life of good deeds:

I Am the Deaconess.

Since the days of the apostles I have trodden paths of service.

In Germany my spirit again caught fire. My longing carried me to England's fair shores and set the women of the land to work.

I looked toward the United States and my heart quickened with the thrill of opportunity.

"I approached its gates with great expectation. I entered with fine hope." I have taken my place as servant of the church. Before the days of organized charity I did much of the work for the poor, and since the cities of our land have caught the vision, I still watch over cases of need and co-operate in their care.

I have, fearlessly, entered homes of poverty, squalor and sin.

I have nursed the sick and made hospitals popular in our church. I have cared for the dying and the dead and conducted funeral services.

I have helped other social workers make it evident to the public schools that sewing and cooking should be taught, and teach it where there is need.

I have conducted playgrounds and given a wholesome environment for young life, and have stimulated a community interest in recreational life.

I have taught boys all forms of manual work that would keep them useful and happily employed.

I have conducted story hours and community sings, and opened reading rooms and play rooms.

I have gone into the rural communities where there is infrequent preaching and have helped the people to organize themselves for service. I have gone up and down the land telling of the wonderful opportunities for service in the King's army and showing the avenue of service in the church.

I help build up training schools in which the young womanhood of the church may be trained. I teach in these schools and give my life in helping make more efficient workers. I gather little children in kindergartens and nurseries, and help prevent their entering into sin. I "mother" the orphans and deserted children, and teach them what a real home is.

I guide the weary travelers at the station and save the young girls from pitfalls. I work in the finest churches and in the poorest and seek to comfort and save. I challenge young life to give its finest offering for the King of Kings. I greet the foreigner as he comes to our shores and give a friendly welcome.

In summer I gather the children in daily vacation Bible schools and teach them to work and play and sing in Christian fashion, and to know the Bible as the Book of books. My brawn is woven into the warp and woof of the fabric of the church life, and the nation.

I give my all to making America Christian—the fusing of these many races into one homegneous, Christ filled nation. I am a great Americanization force, I am the Deaconess. Do you know me, the Deaconess?

N. C. CONFERENCE

MORE THAN FIVE MILLION

At the May meeting of the General Board of Missions of the Methodist Episcopal Church, South, appropriations for the year 1922 of more than \$5,000,000 for the various fields were made. This marks a new era in Southern Methodist history and the Methodist historian of the future will mention 1921 as the year when our church ceased to do business on a small scale. This total is three or four times as much as was appropriated any year previous to 1918 and represents in large part the work of the Centenary.

In the various foreign fields the amounts appropriated are as follows:

China	\$314,867.59
Japan	363,916.87
Korea	269,853.37
Brazil	423,548.49
Cuba	139,872.81
Mexico	200,393.58
Africa	45,870.29
Europe	601,700.00
Manchuria and Siberia	97,400.00

These amounts were for general work and of nearly \$2,500,000 thus appropriated, more than \$1,900,000 came from the Centenary funds. Appropriations to general work, foreign, including amounts for administration, interest and contingent fund, amounted to \$2,759,373.00.

To the home field, general work, the amount appropriated was \$892,276.60, and of this there came from Centenary funds \$725,040.

To the foreign field, woman's work, there was appropriated \$913,910.00 and of this amount \$559,420.00 came out of Centenary collections. For the home field, woman's work, the regular appropriation was \$250,841.86 and an appropriation out of Centenary funds, \$235,600.00. The grand total of all departments is \$5,051,401.54.

In the face of unusual business conditions and in spite of the cry of hard times from every section of our territory, the Methodist Episcopal Church, South, has been able to reach this new high mark in missionary activity. The figures stand as an answer to those who have been saying that the church cannot go forward in the face of adverse conditions in the financial world. The church is not halting in its forward movements and our faith is that the Head of the Church will lead us to yet higher ground. In these appropriations is expression of faith of the Board of Missions, in the membership of the Methodist Episcopal Church, South, to carry forward all these enterprises as planned. The Centenary Movement in all the charges of Southern Methodism must be quickened by increased giving and a larger interest in missions. We look, with confidence to the laity of Southern Methodism to answer this call of their church and the call of God to larger giving. Let's quicken our pace for the remaining months of the present conference year.—Centenary Bulletin.

NOTICE, RALEIGH DISTRICT GROUP MEETINGS

The Johnston county auxiliaries will meet at Clayton September 27th; the Wake county auxiliaries will meet at Fuquay Springs September 28th, and the Franklin and Granville county auxiliaries will meet at Plank Chapel September 29th and 30th. Every auxiliary is urged to send delegates to these meetings.

Vara L. Herring, Dist. Sec.

NEW AUXILIARIES ON RALEIGH DISTRICT

On July 27th Mrs. Caviness, wife of Rev. Dr. N. Caviness, of the Cary charge, assisted the women of Holly Springs church in organizing a Woman's Missionary Society with Mrs. M. E. Mims, president, and a Bright Jewel Band with Mrs. I. B. Johnson, superintendent.

The women of Millbrook church have recently organized a Woman's Missionary Society with Mrs. J. B. Wiggins, president.

NEW AUXILIARIES OF THE DURHAM DISTRICT

The women of Lea's Chapel church, Person county, were organized July 24th with ten members and Mrs. R. C. Hester, president.

A Woman's Missionary Society was organized at Salem church, Leasburg circuit, August 7th, with thirteen members and Mrs. R. S. Baynes, president.

THINGS TO REMEMBER

October 1st is the day upon which to mail all reports to your conference officers.

Begin now to get ready to make a splendid campaign in the interests of your society periodicals—The Missionary Voice, The Young Christian Worker, and Our Missionary News, your new conference organ.

The campaign for mission and Bible study has been set for October, the literature for which will be sent out this month. "5,000 mission study classes the goal."

DR. ED. COOK'S SECOND LESSON ON THE BIBLE AND MISSIONS

The Bible, the text book of missions, written at different times, in many languages, with one purpose—to give the message of Christ to the world.

We should study the books of this great Library in groups.

Begin with the New Testament—it makes every book of the Old Testament have a new meaning. Why?

1. Here the redemptive purpose of God—missions is the soul of religion—meets Jesus face to face in the New Testament. Fatherhood of God revealed. Moses, Abraham and David knew God as Almighty, Jehovah, Good Shepherd. Jesus knew Him as Father and makes Him known to us as Father. His plan for our life is discovered. Why should we be so blessed? To help others.
2. Here are revealed the universal elements of our religion. Try to find what the Master teaches; don't use it for argument.
3. Science and modern scholarship have aided in the understanding of the New Testament, have been able to see the sweep and approval that could not be understood ages ago. Modern discovery has thrown great light; comparative religion given great light; prepares for presentation of Christ.
4. Universal elements stand over against the individualistic. Jews thought they were the Chosen People. Jesus teaches us our responsibility to others. We understand how tied up we are with other nations. We have a larger vision. Jesus gives the key to the Old Testament.
5. The significance of the Old Testament is seen only through an adequate interpretation of the New Testament.

(Continued on page 16)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome Editor
Durham, N. C.

W. N. C. CONFERENCE

SUPPORTERS

The only direct way a Sunday school of the Western North Carolina Conference has of supporting in a financial way our Sunday school program of activities is the giving of an offering on Sunday School Day. A growing number of our schools are helping in this way, though the growth is all too slow. In addition to the two lists previously prepared by Treasurer H. A. Dunham, Asheville, the following schools have forwarded offerings to him. If there are schools that have observed the day and have not as yet forwarded their offering, please do so at once.

Asheville District.

West Chapel\$ 6.38
Horse Shoe 8.90
Haywood Street 16.75
Mount Pleasant 6.00

Charlotte District.

Brevard Street 4.05
Hebron 1.60
Harrison 7.00

Greensboro District.

Mount Pleasant\$12.10

Marion District.

Pleasant Grove 3.90
Alexander 5.10

North Wilkesboro District.

Blowing Rock 3.00

Salisbury District.

Woodleaf 6.25
Richfield 3.15

Shelby District.

Beulah 3.05
Mary's Grove 3.75
Cherryville 5.51
Saint Paul 4.50
Bethlehem 4.02
Hill's Chapel 2.05
Main St., Gastonia 27.74

Statesville District.

Rock Springs 2.57
Rocky Mount 1.45

Waynesville District.

Harmony Grove 2.00

Winston-Salem District.

Bethlehem 5.45
Unity 3.00
Fair Grove 5.00
Mocksville 4.35
Kernersville 7.05
South Thomasville 2.00

MORE AUGUST BUSINESS

In addition to the ten Wesley classes organized during August, reported last week, the following intermediate and senior classes have joined our Federation:

- Willing Workers, Pleasant Grove, Thrift-Moore charge.
- Always Faithful, Pleasant Grove, Thrift-Moore charge.
- Sunshine, Whitnel, Hudson charge.
- Junior Wesley, Caroleen, Henrietta-Caroleen charge.
- Earnest Workers, Hickory Grove.
- Win One, Oak Forest, Morganton circuit

DAVIDSON-FAIR VIEW

Wednesday, August 31, was one of the hottest days of the year. The heat registered one hundred in the shade. But the good people of the Davidson-Fair View charge don't notice a little thing like a hundred degrees of heat if there is a Sunday school institute scheduled. Some 200 people were present on a hot Wednesday for the second annual institute for the charge, present in body and spirit. The day's work went well. Miss Womack, Brother Abernethy, Mooresville, and your humble servant led the discussions, but they were not confined to us. Supt. W. C. Thompson, Fair View, is a good speaker and better than that he is a good superintendent. All available classes on this charge are Wesley classes, graded lessons will be introduced, Workers'

Council meetings are being held and efforts are being directed towards getting men to teach boys and men and women to teach girls and women. A general all-round Sunday school effort is constantly being put forth. Pastor M. B. Woosley is a Sunday school pastor. He knows what his schools are and are not doing. His four years on the charge have emphasized the value of tying the young people to the church. Some weeks ago I happened by Davidson one Saturday night and found the pastor tired from a two weeks' meeting, yet rested enough to meet with three Epworth Leagues in their social meeting in the "Gym" at Davidson College. Three-fourths of our institute at Fair View was composed of young people, young people who took part in affairs.

MOORESVILLE

From Fair View Brother L. B. Abernethy hurried us up to Mooresville, where we had a conference in the leading bank of the thriving young city with Superintendent M. T. McKnight, who not only runs a good bank but also a good Sunday school. Our business was to take up the matter of placing graded lessons in the Mooresville school, the pastor being so much in favor of it. It was dead easy, for the superintendent is a live business man, his wife a superb school teacher and the pastor a keen observer of results. The pastor and the superintendent told us that right away work must be started on a \$15,000 Sunday school annex so arranged as to take care of small children. Two Sunday schools have in the past while been taken out of the Central school and yet it is about as large as formerly. Brother Abernethy says it is as large as can be taken care of. If you want a good Sunday school speaker try Abernethy. He knows what he is talking about.

CENTRAL, MONROE

About the best Sunday school plant in the Western North Carolina Conference is at Monroe. It is completed and is an air dream. It is also being properly used. Supt. Starnes is principal of the public high school and Pastor Weaver is an ex-college president, so when they attempt to have school they have a real one, a school and not merely a mass meeting. Miss Womack spent Sunday with them and came home singing their praises Sunday, September 4, a hot Sunday, brought out 563 pupils to a regular Sunday school. To be sure all these pupils do not meet in one big gathering, the school is departmentalized and different kinds of teaching goes on with different stages of development. On a post card the superintendent in writing that Monroe will be represented at the approaching Charlotte district Sunday school institute at Wadesboro closes with this sentence, "Tell the other Sunday schools to please excuse our dust."

STANDARDIZING

Sunday afternoon at four o'clock Miss Womack met the Elementary Council of Charlotte in a well attended meeting, eight churches being represented, for the purpose of standardizing the elementary work in the Methodist Sunday schools of Charlotte. Miss Maud McKinnon, Tryon Street, presided over the meeting and Miss Womack presented the standards, as each school rated itself. Our Sunday school work in Charlotte is growing by leaps and bounds. It always makes us happy to go there and soon every school there will have attained at least the third rank. Several have already reached this rank and are going on.

GREENSBORO TRAINING SCHOOL

Last Sunday afternoon in a meeting of the Methodist Sunday school superintendents of Greensboro it was decided to have the next Standard

Training School for Sunday School Leaders in Greensboro during the week beginning November 5 next. The following courses and instructors will be offered:

- Beginners' Pupil—Miss Pauline Suddath, Nashville.
- Primary Pupil—Mrs. W. B. Ferguson, Oklahoma City.
- Junior Pupil—Mrs. Clay E. Smith, Little Rock.
- Principle and Methods of Teaching—Rev. J. C. Robertson, Danville.
- Pupil Study—Rev. J. Q. Schisler, Nashville.
- Sunday School Management—Prof. H. E. Spence, Trinity College.

HICKORY, FIRST CHURCH

Supt. G. F. Ivey writes that his training class has completed two courses in our training work and is ready to take up the third. Writing about another matter the pastor, Rev. C. S. Kirkpatrick, states that the average attendance for the school so far this year has been 362, one hundred and twenty-five more than last year. Architects are working on plans for enlarging the plant there so even more scholars can be taught in a more effective way. A swing around the towns of our conference shows a great Sunday school growth. Hickory's growth has been steady and fundamental.

CROUSE'S HONOR ROLL

Dear Advocate:
Please publish the following names: Honor roll of junior class for the month of August:
Louise Heafner, Evangeline Houser, Irene Beatty, Jessie Heafner, Vida Houser, Viola Heafner.
Daily Bible reading for the month of August:
Lois Carpenter, Sadie Heafner, Louise Heafner, Evangeline Houser, Joyce Aderholte, Winnie Sue Sullivan, Irene Beatty, Jessie Heafner, Vida Houser, Viola Heafner, Vera Sneed, Velma Sullivan, Gladys Mullen.
Teachers: Miss Annie Lee Carpenter, Mrs. L. C. Beatty.

CHURCH COLLECTIONS IN CHRISTIAN EDUCATION MOVEMENT

The plan was to have the quarterly conference elect collectors for all of the churches, but since many of the conferences will meet too late in the fall for this the pastors are asked to nominate the collectors now and have them confirmed at the next quarterly conference. Station preachers will nominate just one collector, but circuit preachers will please name one for each of the churches. Some of these names have already been sent in. Where they have not been thus selected the pastor is asked to send me on a card the name and post-office address and the name of the church which each collector represents. I shall appreciate very deeply having this done this week as it will save me the writing of a great many letters.

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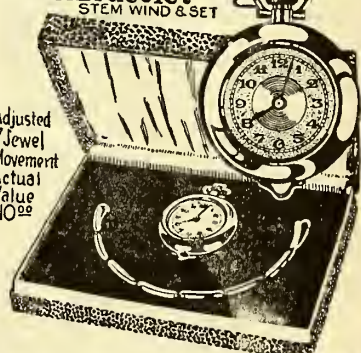


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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

W. N. C. CONFERENCE QUESTION FOR EVERY PARENT WHICH WAY ARE YOU GOING?

Lives of boys and girls remind us
Of the paths our feet have trod;
As they follow on behind us
Do we lead them up to God?

It's the footprints we are making
As we walk the sands of time
That the noble youth are taking—
Do they lead to heights sublime?

Do they lead to prayer and worship
And a place within God's shrine?
Will some boy go right who follows
In these tracks of yours and mine?
—S. W. F. Garnett.

"LEST WE FORGET"
Epworthians, remember that Mr. P. L. Plyler, Route 4, Gastonia, N. C., is conference treasurer and he is expecting you to remit all League money to him promptly. Of course you will not fail in this.

CHEERING NEWS
Miss Ouida Moore, of Tryon Street chapter, Charlotte, writes us of that live chapter as follows:
"Our League is doing fine work. The matter of closing our League activities for the months of August was taken up at a recent Sunday night meeting and the members voted almost unanimously to "keep open" and this, too, in the face of the fact that preaching services are suspended for each Sunday night in the month. We have new members almost every Sunday night. We are planning for a mission study class to be held on some week night. We expect to raise our Africa Special assessment by the quarter."

SHELBY DISTRICT MOVING UP
C. L. Hagar, the energetic secretary of the Shelby district has sent out a ringing letter to every local chapter in his district, urging co-operation in keeping a correct record of all activities, in reporting to the proper authorities concerning work being done or planned, in keeping up with the conference assessments and African Special obligations and in prayer for all leaguedom.
In this letter Brother Hagar claims that the Shelby district had the highest percentage in growth and in the payment of African Special pledges of any district in the conference last year.

TO A COUNTRY CHURCH
There thou dost stand, upon the choicest spot
The scattered hamlet owns—a sacred plot.
Defined long since, that noisy Traffic ne'er
Across thy peace should cut her thoroughfare.
Dear little place! Men leagues and leagues away
Think of thy haunts of rest each Sabbath day.
Thither they came, holding a mother's hand.
These twice ten years within the sinless land;
And though they home in crowded cities now,
And in the silence of great temples bow,
Thou hast a place Affection's shrine within
No late-discovered rival e'er may win—
Thou art a garden 'mid life's winter snows,
From which the rarest, sweetest fragrance blows.
—Alexander Louis Fraser.

TRINITY LEAGUERS ARE GIVEN PREACHING HOUR

Trinity Epworth League of Charlotte, North Carolina, conducted the church service on Sunday evening, August 28, which took the place of the regular League service, and arranged a missionary program, including the pageant entitled, "The Voices of the Women," which pageant was also given this summer at the Epworth League Assembly at Lake Junaluska. This pageant deals especially with foreign missions and pictures the American girl living a life of ease and comfort and asleep to the call of the foreign fields for life and light, when suddenly she falls asleep and has a dream wherein she sees the natives of the foreign fields crying to her for help and telling her their afflictions which awaken her to the cause of Christ in the foreign fields, and she asks God to forgive her for remaining so long asleep to this most noble cause. The following is the names and parts took by those in the pageant:

Dreamer—Frances McCall.
Conscience—Marie Owen.
Mexico—Virginia Hamilton.
Mohammedan—Beulah Owen.
China—Ruby Hamilton.
Africa—Alberta Brown.
India—Florence Kerley.
Hindu widow—Sue Kerley.
Child widow—Louise Frye.
Korea—Alva Houser.
Japan—Jeanne MacMillan.

The service opened with the singing of "Stand up for Jesus," which was followed with prayer by Mr. Alfred H. Iseley. Then the song, "From Greenland's Icy Mountains," was sung, which was followed by the pageant. After the pageant Miss Mary Allison sang the solo, "I'll Go Where You Want Me to Go," and then Miss Gertrude Falls, superintendent of the Department of Missions for the Charlotte Epworth League Union and superintendent of Junior and Intermediate Leagues for the Western North Carolina Conference, made a very appealing and impressive talk on the "Call of Christ," which, together with her sincerity and her very able presentation of the needs of the foreign fields, had a very touching effect upon the entire congregation and a large number were moved to tears. Following Miss Falls' talk the song, "Where He Leads Me," was sung, during which, upon Miss Falls' invitation to those who had already volunteered for service to come forward and stand with her, Miss Ruby Hamilton of Trinity League and Mr. Floyd E. High of Richmond, Va., came forward. Then the invitation was given for new volunteers was given, but there were none. The service closed with prayer by Miss Falls.

ST. JAMES, TARBORO

Dear Advocate:
The work at Tarboro is progressing very nicely and in a very substantial sort of way. The pastor has splendid help and hearty co-operation. He has a large number of men and women to whom he can turn over a task and rest easy and be assured the work will be done and done well.
Last Sunday (September 4th) was Rally Day in our Sunday school and there were two hundred and sixty present, which is a net but gradual increase of over one hundred and fifty. The success of the occasion was due to the fine spirit of co-operation among the departments and individual members of the school. The superintendent, W. O. Howard, sent a special invitation to every member of the church and Sunday school, and prospective member; the teachers followed this up with an invitation to each of his or her pupils. The decoration committee, the committee on local activities from the Men's Club, and the door girls (who planned appropriate souvenirs on each one who

attended the service) did much to make the occasion pleasant and profitable. J. B. Aiken closed the special program for the Sunday school hour with a stirring and inspiring talk on the "Spirit and Purpose of Rally Day." The pastor followed up this program with a sermon at the eleven o'clock hour on the subject: "The Sunday School and Evangelism."
Our Men's Wesley Bible Class has increased its membership from ten or a dozen to seventy-four; the collection in this class alone Sunday was over fifty-three dollars. This increase is due to the work of the team captains, W. C. Baker and C. R. Flye, to Dr. J. P. Keech, teacher, to Lyn Bond, president, and to a fine class spirit among the members.

The Woman's Wesley Bible Class has increased until it has overflowed its class room. Mrs. W. W. Quinn has recently been elected teacher of this class. The "Wesley Builders" class is also doing splendid work, and Mrs. L. Dow Pender has been elected teacher. Capt. Paul Jones is building up an adult class at Deans Chapel.
Beginning Sunday, September 18th, we will have a training school for Sunday school teachers and Sunday school workers. This school will continue for one week and J. T. Jerome, Sunday school field secretary, will furnish the faculty from Trinity College and elsewhere.

Our church is conducting three other Sunday schools besides its own. One at West Tarboro with E. V. Harris, superintendent, one at Deans Chapel with W. C. Baker, superintendent, and one at Jones Chapel with C. B. Keech, superintendent.

Four laymen have volunteered to give our two mission points in town each a service every Sunday night. These laymen are: Dr. J. P. Keech, Capt. Paul Jones, Prof. J. B. Aiken, and W. C. Douglas.

The increase of the membership of the men's Bible class, and the provision for special services each Sunday night at our chapels, and the use of several automobiles every Sunday morning to bring in children from a distance, the aged and infirm, came largely through the enthusiastic meetings and efforts of the Men's Club, an organization which has done much to stir our men to a larger active interest in all the work of the church.

Our woman's work under the leadership of Mrs. Claude Wilson with a strong corps of helpers has taken on new life. The society has been divided into circles for more intensive and effective work. A Bright Jewel Band has been formed with Mrs. H. H. Broome as leader.

The work has held up to a very high standard during the summer and vacation months; practically no department of the work has lagged, and the outlook is encouraging.

With very best wishes to the Advocate and all its interests. B. B. S.

DON'T LIVE IN THE PAST

A subtle danger frequently lurks in our attitude toward the past. If we brood over past failures or brag about past successes, we will fail to develop the highest form of Christian character. To load ourselves down with the accumulated burdens of past days is to hinder our own best progress today. This fact helps us to understand what Paul meant when he spoke of forgetting the things that are behind and pressing forward toward the great possibilities of the future.—Exchange.

REVIVAL AT HAYWOOD STREET, ASHEVILLE

We have just closed a gracious revival at Haywood Street. Beginning on August 14 we continued for two weeks. Evangelist "Bob" Self did the preaching, while the singing was in charge of Prof. Dudd Newsom.

The preaching was in power, and reached the hearts and consciences of the hearers. There were between seventy-five and one hundred who professed conversion, or was reclaimed at the altar. A goodly number have joined the church.

Brothers Self and Newsom will prove a blessing to any church that can secure their services. We had a real revival, one in which all the Christian people of the community joined, regardless of denomination.

Haywood Street has had another prosperous year. J. H. Bradley.

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WALTER THOMPSON... Superintendent
Owned and maintained by the Western North Carolina Conference.

N. C. CONFERENCE

It is with sincere regret that we learn of the continued illness of Brother Walter Thompson, superintendent of the Children's Home, of the Western North Carolina Conference, located at Winston-Salem. He has been sick for several months and is still confined at the hospital. We earnestly trust that he may soon be restored to health and to the orphanage.

* * * *

I would like to secure an educated Christian lady to look after a group of our older boys. If any of our pastors or friends know of such a lady who is available I would like for them to put me in touch with her. I cannot use any one who has children. Applicant must not be over thirty-five or forty years of age nor under twenty-five and must be motherly in her feelings. I cannot use any one who has not a sympathetic understanding of boys ranging in ages from fourteen to eighteen.

* * * *

Buckhorne Sunday school picnicked at the Methodist Orphanage several days ago. I regret that I could not be present to welcome these friends—camping at Lakeview prevented me from doing so. Mrs. Jenkins and Mr. Burt, ably assisted by a corps of the children, did everything they could for their pleasure. All the smaller boys and girls, numbering about seventy-five, were invited to eat dinner with them. This kindly act is sincerely appreciated by the children and officers. These little folks report a grand time. It is to be hoped that more Sunday schools will come our way next year.

* * * *

Lakeview has been the center of attraction for over fifty of our boys and girls for the past eleven days. The senior and junior girls were there for the first five days and the senior and junior boys for the rest of the time. Mrs. Alice H. Thomas, our efficient and devoted stenographer, secretary and bookkeeper, chaperoned the girls and gave them a perfectly lovely time. Miss Ethel Von Canon, who taught Latin and Mathematics in our Orphanage High School last year, added much pleasure to our stay by several visits, bringing grapes and watermelons. Through her pressing invitation we gave a sacred concert at West End. The friends at West End came in cars for us and took the whole camping party over. They gave us a big picnic supper which was enjoyed immensely by our girls. As they went from the picnic supper to the church I had some grave fears that they might be too full for utterance, but in spite of that great repast they sang and read to the delight of the large audience that greeted them. On the first Sunday night we gave a sacred concert in the Union church at Lakeview. The following Sunday night our boys sang four songs and I preached to a large gathering. The people at Lakeview have laid themselves out to give our boys and girls the time of their lives and they have succeeded admirably. Messrs. Harrington, Caviness, Blue, Oldham and Cox put themselves to considerable trouble and expense for the happiness of our campers. Our boys played four games of baseball and won three of them. Recreation and manly

sports play an important part in the life of a healthy boy whether he be in the home or an orphanage. As I am writing this I am sitting by the lake-side and I hear the laughter of the happiest set of youngsters to be found anywhere. Their faces are wreathed in smiles and the light of heaven is beaming in their countenances. A year of honest toil and hard study lies back of them. With an honorable record to their credit and with a big task before them they are entitled to a brief vacation. The orphanage is not out one cent because of the trip. The children are paying their traveling expenses, house rent and all extra cost with their hard-earned savings. There has not been one thing to disturb or mar our visit. On the other hand our children have made scores of friends by reason of their beautiful conduct and noble bearing. Wherever they visit everybody is pleased with their physical development, mental alertness and spirituality. They have none of the institutions' stamp that once differentiated orphan children from the family group. Ours are the normal, happy, contented kind that look and act like the well trained children that are found in the best homes of our people. To have it otherwise we would deserve the severe censure that the public would justly heap upon us.

BEST CIRCUIT IN CONFERENCE— PIERCE

Welcome circuit, T. E. Pierce, pastor. Just a word to the Advocate.

I am proud to say that I am pastor of the best circuit in the Western North Carolina Conference. I know you other preachers think you have the best charge, and I am glad that you do feel that way about it, but I know that I have the best charge, for there could not be any better people anywhere than live on the Welcome circuit. They appreciate their pastor and are not afraid to show their appreciation. Just a few weeks ago they presented us with a new automobile, and then last Saturday, the 3rd of September, the good people at Erlanger came to the parsonage with two automobile loads of provisions which amounted to about forty dollars, including some money and everything that was eatable. We never before saw such a pouncing. We were at a loss to find words to express our appreciation, so we just had prayer—praying God's blessing upon the good people. The Ladies' Aid Society of the church was responsible for the pouncing. They came in a body and held their monthly meeting with us. After the business of the society was dispensed with we served them with watermelon, which they all seemed to enjoy very much. We pray God's blessings upon them and ask Him to help us to be a faithful and worthy pastor.

HAYWOOD CIRCUIT

Dear Advocate:

The meeting for Mt. Zion began the fourth Sunday in July. It lasted ten days. All the preaching was done by the pastor but two sermons by Brother Sears, the Baptist pastor. There were three additions from this meeting and several others who ought to join. The meeting at Crabtree Chapel began the first Sunday in August. Brother R. C. Kirk, who was visiting in the community, preached twice. Brother C. M. Short, of Mt. Holly, reached us on Tuesday morning and preached till the close. Brother Short is one of the finest characters in our conference.

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and withal a strong preacher, and it was a great blessing to have him in our home. There were two additions at Crabtree. Our meeting at Finch-er's Chapel was in many respects a great meeting. Brother John A. Taylor, a local preacher recently removed from Florida to Waynesville, did all the preaching, and did it in a remarkable way. About 20 pledged themselves to hold family worship. One very fine young man acknowledged a call to preach, and 15 gave their names for church membership.

We are counting on bringing a "clean sheet" on the finances to High Point. E. J. Poe, Pastor.

LOOKS LIKE YOU MIGHT DIVIDE

The good people of Conetoe severely pounded the parsonage in which their pastor lives last Thursday night. The Methodist church and friends of the church came over to Pinetops in such a great number that our citizens here thought that our neighboring town had come over to pay our town here a visit. Such thoughts were dismissed when the cars all stopped around the parsonage and each began to unload. It was a sight to behold the good things on the front porch when the unloading was over. Mrs. Smith became mighty sweet all at once, the preacher tried to make a speech, and some of the time merchants here gave a sigh of relief. Well, I could keep writing but will stop by adding that in the meantime the preacher has had a hundred dollars handed him on the side by these same good people. We are having a good time here this year.

I am a strong advocate of these poundings. L. L. Smith, P. C.

ANNUAL SUNDAY SCHOOL RALLY

The annual Methodist Sunday School Rally of the Cherryville circuit was held at St. Paul church last Saturday, August 27, with a large attendance from all the churches, there being, we think, a larger attendance than ever before.

The program began at 11 o'clock, conducted by the chairman, Mr. S. R. Wolf, with a few old familiar songs by the choirs from each church, and prayer by the pastor.

Rev. J. F. Moser delivered an address, his subject being "Progress of the Sunday School."

Song: Hark, the Voice of Jesus Calling.

Talk by Mr. C. S. Eaker, "The Relation of the Adult to the Sunday School." He briefly brought out the adult's duty to the church and Sunday school.

A very important part of the program was rendered when a sumptuous dinner was served in picnic style, which was enjoyed very much by all.

After an hour's recess of renewing old friendships, etc., we reassembled for the afternoon services.

Song by joint choirs. Quartet by Mr. and Mrs. W. I. Wolf, Messrs. Sanford and Lee Wolf. Talk by Mr. W. I. Wolf, "What the Sunday School Has Meant to Me." He laid much stress on the great help received from the study of the Sunday school lesson.

Song, "All Hail the Power of Jesus' Name."

Talk by Mr. Sanford Wolf, "The Relation of the Sunday School Teacher to the Sunday School. (2) What Is the Relation of the Teacher to Her Class?" He dwelt on the great opportunity the teacher has in bringing his or her class into the kingdom of God.

Quartet, "Somebody Did a Golden Deed," by Mr. and Mrs. W. I. Wolf, Messrs. Lee and S. R. Wolf.

Talk by Rev. J. H. Moser. His well chosen subject being "How to Secure Co-operation of All the Sunday Schools." (1) By getting together and renewing our friendships. (2) By charge institute meetings four times per year rather than one.

Song by congregation. General talk by Prof. John Work-

man. He made us see how important it is to make the Sunday school attractive for the boys and girls.

Mr. J. W. Allran made us see how important it is that we do something in Sunday school that will interest and hold the children in Sunday school.

Prof. Claude Sisk, of Belmont, related the story of "Autin, the Clock Maker," to illustrate his point of helping others. "Without a Vision the People Perish."

Election of officers for another year: Chairman, Mr. S. R. Wolf; secretary, Miss Marie Harrelson; program committee was appointed by the chairman. Minutes of last meeting were read.

We then adjourned to meet at Beulah the last Sabbath in August, 1922. Secretary.

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GOOD FAIRIES

When I have played all day,
My legs will not obey;
I seem to have the toothache in my
knees.
I cannot bear to walk,
Am much too tired to talk;
At supper how I dread to thank and
please.

My bed seems galley grand,
I sail to Fairyland,
And pleasant dreams become my
elfin crew.
Next morning I feel fine,
Fit for our baseball nine;
Where do I get those legs as good as
new?
—Mattie Lee Hausgen, in Zion's Her-
ald.

THE FABLE OF TWO BACK YARDS

Content and Cheer were little twin girls, and Grumpy and Grouchy were little twin boys. They lived next door to one another, and every day, and almost all day long, they played in their back yards, which were side by side, with a high white picket fence between. Back yards to city houses are pretty much alike, and these two back yards were just the same size, and had in them, to start with, just the same things—one little maple tree about in the middle and another little maple tree in one corner. To start with, remember, because that's where the difference begins.

Content and Cheer were happy, inside and out, and they had made their back yard into a happy back yard. With little shovels and trowels, they had dug flower-beds and planted the gayest flowers all along the picket fence—tall hollyhocks that grew much higher than the little gardeners themselves, and poppies and forget-me-nots and marigolds, and lots of others. You should have seen their garden in summer! The little maple trees looked very proud of it, and no wonder, and you would have been happy in it, just as Content and Cheer were.

Every evening, after the sun went down, Content and Cheer took their little green watering-pots and gave every single thirsty flower a drink before they went to bed themselves. They were so busy taking care of all their flower children and playing with their dolls under the two little trees that they didn't spend any time at all wishing they were in other places. You see, they had right there the blue sky and the sunshine and the clouds and the fresh air and the flowers and their own two little trees and the many little birds that flew in and out of their garden all day. A good many things they found in their back yard, didn't they?

Now I'll tell you about Grumpy and Grouchy, the little twin boys who lived in the next yard, just over the tall white picket fence. You remember I told you the two yards were just alike to start with, but as Grumpy and Grouchy never did a single thing to theirs, it just kept on looking as it did in the first place. Oh, yes, Grumpy and Grouchy had shovels and trowels, too, and watering-pots, but they never used them, so of course their garden couldn't grow lovely. They were always unhappy, and quarreled a great deal, and most of their time they spent with their noses between the pickets of the tall white fence peering through at Content and Cheer, who were always working away, too busy to pay much attention to them. In the beginning, of course, Content and Cheer had tried to be friends, but Grumpy and Grouchy were always so snarly and fretty that Content and Cheer didn't have time to bother with them long, being busy

about their own important affairs. So Grumpy and Grouchy peered gloomily through the fence and watched with envious eyes all the miracles happening in Content's and Cheer's yard, and Grumpy would sigh,

"I wish we had a back yard like theirs."

And Grouchy would sigh,

"It would be some fun then."

And one day, what do you think happened? Content was watering the flowers along the picket fence, making the little green watering-pot sprinkle high and low, and the first thing she knew she sprinkled the pug nose of Grumpy, who had, as usual, been peering through the pickets.

"Oh!" chuckled Content, "I didn't see you, I was so busy getting all the flowers nicely sprinkled. You don't care, do you? Maybe you need it, too!"

And then they got to talking, and suddenly Content said, looking past him, "Cheer and I do wish we could play in your garden awhile!"

"In our garden!" gasped the astonished Grumpy. "Why, there isn't a single thing in our garden. All the nice things are in your garden, and Grouchy and I wish and wish we could play in yours. It would be some fun, then."

"Let's change for all today," said Content, her eyes shining. "Will you, Grumpy? Come on, you and Grouchy climb over into ours, and we'll climb into yours—and be careful you don't break the hollyhocks when you climb over the top pickets."

And almost before you could say "Jack Robinson," over they were, all four—Grumpy and Grouchy now in the pretty, happy, flower-filled garden, and Content and Cheer in the garden with nothing in it but the two patient little trees.

"O Content, isn't this fun!" said Cheer. Now we have lots of room to dig and dig. Let's have a little path round each little tree and flowerbeds all down the sides." In no time they had that garden all planned out and were digging and raking with Grumpy's and Grouchy's garden tools which hadn't ever been used.

"Aren't these nice new tools?" said Cheer happily, "and the rakes haven't lost a single tooth."

And Grumpy and Grouchy? Well, maybe they were happy about a minute—just while they walked around Content's and Cheer's garden and saw near to all the things they had seen so long through the fence. Did they play happily in the flower-filled garden all day? No, they were right straight back at the picket fence, peering through at Content and Cheer. You see, they thought Content and Cheer would certainly be quite forlorn in their garden, and there they were, happy as ever, and busy. Grumpy and Grouchy couldn't believe their eyes.

When the sun set and the children climbed into their own gardens again, Content and Cheer said: "We had the best time in your garden! Will you change again some day?"

What do you think Grumpy and Grouchy said? They were on their own side of the fence, you know, peering between the pickets as usual, and they said:

"Yes, it was nice enough, but it looks from here as if it would be lots nicer than it is when you are really in it. As soon as you were in ours and we were in yours, ours looked nicer than yours. Whichever one we aren't in looks much nicer than the one we are in."

"O dear!" said Grumpy.

"Boo-hoo!" said Grouchy.

Content and Cheer looked hard at Grumpy and Grouchy and began to laugh, because it all seemed so funny to them. Such forlorn little boys about nothing at all!

"Well, it's just the other way round with us," they said. "Almost any place seems to us to have so

much to do in it, and we liked your back yard very much."

The sun went down, and they all had to go in to supper; and the thing you might like to remember is, that a great many back yards are just the same—to start with. —Rose Brooks in The Christian Register.

THE MAN AND HIS TWO WIVES— A FABLE

In the old days when men were allowed to have many wives, a middle-aged Man had one wife that was old and one that was young, each loved him very much, and desired to see him like herself. Now the Man's hair was turning gray, which the young wife did not like, as it made him look too old for her husband. So every night she used to comb his hair and pick out the white ones. But the elder wife saw her husband growing gray with great pleasure, for she did not like to be mistaken for his mother. So every morning she used to arrange his hair and pick out as many of the black ones as she could. The consequence was the Man soon found himself entirely bald.

"Yield to all and you will soon have nothing to yield."

SIXTY-FIVE CONVERSIONS AT HAYESVILLE

I have just closed a meeting of two weeks with Rev. C. E. Steadman, of the Hayesville circuit, with 65 conversions and a number of reclamations. Of this number the greater number were young men and women. Many of them will unite with our church while a number will unite with the other churches in Hayesville. The entire community was stirred over the results of the meeting.

Owing to the fact that Mrs. McKee has suffered a breakdown in health I am in this territory until conference wishing to assist in revival meetings. If any brother will write me at Clyde, N. C., who is in need of assistance in this line, it might be that we can arrange a date. I have served appointments in Missouri for seven years. References: Rev. J. H. West, Waynesville, N. C.; Rev. Carlock Hawk, Lake Junaluska, N. C.; Rev. E. R. Bird, Andrews, N. C.; C. E. Steadman, Hayesville.

Will greatly appreciate any assistance that you can afford me in keeping busy for these remaining weeks.

Wm. A. McKee.

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'Primitive Baptist' paper and decided to try it. I have used Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Liver Pills for about seven months and now I am able to do my work. I shall never forget your medicine and you may publish this if you want to as it is true."—Mrs. J. F. HURSEY, Star, N. C.

Here is another woman who adds her testimony to the many whose letters we have already published, proving that Lydia E. Pinkham's Vegetable Compound often restores health to suffering women even after they have gone so far that an operation is deemed advisable. Therefore it will surely pay any woman who suffers from ailments peculiar to her sex to give this good old fashioned remedy a fair trial.



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**GROUP INSURANCE
FOR PREACHERS**

The Western North Carolina Conference at High Point to Plan for the Protection of Preacher's Family.

At the last session of our annual conference there was a movement to seek group insurance for all the members of the annual conference. The matter was brought up and referred to the Board of Finance of the Western North Carolina Conference. The members of North Carolina Conference were deeply interested in the movement and appointed a special committee which will report at the next session. The St. Louis conference has already adopted the plan and other conferences have it under consideration.

This letter is being sent to each member of the conference, so there may be time for study of the subject and that the next session may approach it with maturity of thought.

Very few of our preachers accumulate any estate. They are too busy with the work of the church to give time and thought to money making, and so they come to the end of the journey without sufficient funds to meet even the simplest needs. In recent years we have made through our superannuate funds more adequate provision for the old age period of these soldiers of the cross, but death too often leaves their dependents upon the charity of the world.

Through group insurance this deep need of the Methodist preacher may be met at a minimum cost to the church. Through regular old line insurance companies group insurance which will include every member of the conference can be secured at a rate so low that every member of the church will be glad to contribute to the fund necessary to keep the insur-

ance in force. A typical contract of this kind would include payment in full at death or if the beneficiary should so choose payment in full upon proof of total disability.

A contract of this kind for the group including the entire conference would be on the average age basis. If the average age should be forty years the rate for \$3,000 insurance would be \$23.55 per year. This could be laid as one of the assessments of annual conference and collected as other assessments are collected.

Every member of the annual conference will recall some superannuate now living in greatly reduced circumstances, or the family of some deceased preacher standing in just the need which this action would fully meet.

When we think of the years of service so willingly given to the church by these men, separated from all other employment, moving every few years, without homes except the parsonage, while they live and none when they are superannuated, we believe that the great Southern Methodist Church in North Carolina will be glad to blaze the way for the whole church in this vital matter. It is the same plan that has been adopted by thousands of the largest corporations in this country for the benefit and protection of their employees, and surely no soulless trust thinks more of those who serve it, nor takes a deeper interest in their welfare than will the church of the living God in those who lay down their lives in forwarding the growth of His kingdom.

Our one idea is to get the plan before the conference, feeling assured that once it is understood our noble laymen will take the matter in hand and see that our preachers have this measure of protection for the years to come.

Yours very truly,
Dorman Thompson, Chm.
W. E. Webb, Sec.

The Advocate Printing House is prepared to furnish Sunday school class roll cards, Baptismal, Church and Marriage Certificates. Orders filled same day received.

TRUTH TABLETS; USE AS NEEDED

By Rev. H. D. Tuttle.

1. When a loved one dies what shall I do for comfort?

Prepare for it:

(a) By securing the best medical skill as soon as the sickness is known to be serious. (b) By providing efficient and attentive nursing. (c) By asking your pastor and others to join you in prayer for healing of the sick one. See Isa. 38:1-5, Matt. 18:19, James 5:14-16. If after the use of all these means the loved one dies you should at once accept it as the will of God and be wholly resigned to His will, and begin by example and persuasion to bring others to a like state of mind.

David's Example.

Read of this in second Samuel 12: 16-23, and follow it closely. While the child lived he fasted and prayed—spent a whole night in prayer, but when the child died he turned at once to God's house, and to the usual routine duties of life, saying, "But now he is dead, wherefore should I fast? Can I bring him back again? Then his faith grasped the greatest of all 'precious promises,' that of the resurrection, and found the secret of all comfort in confessing: 'I shall go to him, but he shall not return to me.' The child had entered upon a perfect life in a perfect world. Why should he disturb him? No, he would not, but would wipe away his tears, that in a spirit of thanksgiving for the hope that he enjoyed might see all the more clearly the path of the child's mansions in the skies. 'Go and do thou likewise.'

Tablet No. 2.

Is your son or daughter about to marry against your will? Is it giving

you real concern? Have you advised your child against it? trying to show by sound reasoning the mistake about to be made? Have you as parents taken it to God in prayer, asking Him to prevent the marriage if not in accord with His will? If after all this, the parties will be victims of the blindness for which love is often noted, what are you parents going to do about it? Act more foolishly than your child by not allowing the marriage under the home roof; by saying that your child shall no longer enjoy the life of the home, or that you will disinherit the child? Would it not be better for you to fall in love with God as deeply as the young folks are with each other, so as to get the full benefit of Rom. 8:28 for all time to come? Let your attitude toward both parties be such as will enable you to maintain a life-long influence for good over them, remembering that no evil has gone too far until some soul is lost on account thereof.

Tablet No. 3.

Have you observed with others that

the homes held in close touch with God by the presence of the family altar bear the the sorrows of life, and endure its trials in a manner more becoming to the profession of Christian faith than do those homes where no family altar is used? Sons and daughters who have grown up in the atmosphere of family worship seem to have a diviner love, and a deeper assurance of paternal interest in their temporal and spiritual welfare. Hear me, fathers and mothers, you cannot neglect the family altar and enjoy in your home the same fullness of blessing that those have who do observe it. God's payroll is by the piece—thirty, sixty, or a hundred. Go quickly and set up an altar in your home. See Jer. 10:25.

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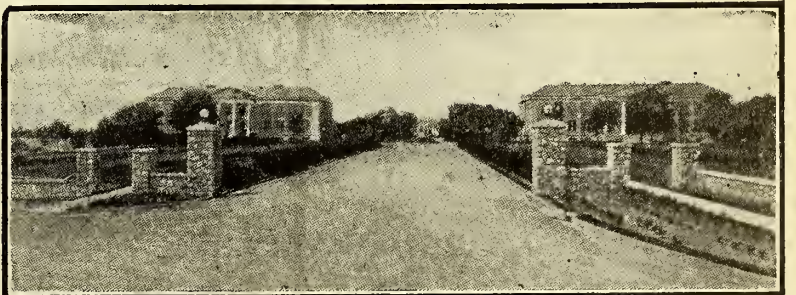
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Yours truly, (Signed) H. H. JORDAN.



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MARTIN—On the morning of August 23rd, 1921, the spirit of Mrs. Mary Martin took its departure from its earthly house and went away to the house not made with hands, eternal in heaven. She had reached the ripe old age of 94 years 11 months and 10 days. Her husband, A. C. Martin, preceded her to the eternal world many years ago, also one daughter and one son. She is survived by the following sons and daughter: C. M. Martin of Forest City, ex-Sheriff E. A. Martin of Ellenboro, A. H. Martin of Zebulon, J. S. Martin and Mrs. Alpha Martin of Ellenboro, widow of the late Dr. Frank Martin, with whom she made her home.
Her long life was spent in service to humanity and to God. She was a member of the Hopewell Methodist church, from which the funeral service was conducted by Rev. R. M. Hoyle and her pastor, L. L. Smith. The vast throng which gathered for the service attested the high esteem in which she was held by the people of Rutherford and Cleveland counties. L. L. Smith.
DORSETT—Mrs. Charles H. Dorsett, nee Mary Elizabeth Wiley, daughter of the late Mr. and Mrs. T. W. Wiley, was born three miles east of Greensboro, sixty-two years ago. For many years she lived in Greensboro, and was a member of West Market Street Methodist church for thirty years. When Park Place church, Greensboro, was organized last year, she moved her membership to that church.
Mrs. Dorsett was noted for devotedness to good work, having been actively affiliated with the various organizations of the church and of the community.
Reared amid influences promoting piety, refinement and intelligence, she grew into symmetrical womanhood. There were blended those elements of character that found expression in worthy conduct. With frankness was blended kindness; with firmness, gentleness; with courage, tenderness. Intolerant of shams, integrity of life and conduct was held at premium in estimating the worth of others and in regulating personal conduct. Hospitality accorded in her home signified a wholeheartedness that pervaded the household. To have been counted a friend in her home was a boon without discount.
She seemed to be aware of her approaching departure, having remarked to a friend that it should not be a surprise for her to go at any time. With the readiness that the Christian religion affords, this good woman passed into the higher life. On the afternoon of July 8, 1921, the funeral services were conducted by the pastor, Rev. W. O. Goode, from Park Place Methodist church.
She is survived by her husband, one daughter, Mrs. Henry S. Wootton, a son-in-law, a grand child, and a sister, Mrs. Dan Hicks of Raleigh.

JOHNSON—On the 8th day of May, 1921, the gates of heaven opened to welcome J. P. Johnson to his eternal reward. Brother Johnson was a Confederate veteran and a Christian gentleman of the rare type. He was born in Henderson county in 1827, and lived through those trying days of the war between the states and the depression, which followed it when the souls of Southern men were sorely tried. At Appomattox with his comrades in grey he laid down his weapon of war and turned his face toward the home loved. With clean hands and honest heart and sober mind he set himself to rebuilding, and until the day of his death he labored to make the world about him better and to make people happy. His life was highly exemplary. He joined the Methodist church at old Shaw's Creek in early manhood and stood by his church until the last. We miss him so much at old Shaw's Creek, but surely he is in a better country.
Brother Johnson is survived by his wife, Mrs. Julia R. Johnson, five children, two sisters and several grandchildren. He has left them a priceless legacy in noble character.
I cannot say, and I will not say, That he is dead. He is just away. With a cheery smile and a wave of the hand.
He has wandered into an unknown land, And left us dreaming how very fair It needs must be, since he lingers there. J. M. Folger.

BIZZELL—On July — 1921, the spirit of Maude Peacock Bizzell, wife of our esteemed friend and brother, Herbert J. Bizzell, was called from its home here to its eternal resting place beyond. She was a cheerful and devoted helpmate and wife, a kind and loving mother, a true friend and neighbor. She was loyal and true to the church, ever ready and willing to do good in the name and for the sake of the Master whom she faithfully trusted. While sorrowed by her passing we are rejoiced in the assurance of her happy and peaceful rest. To

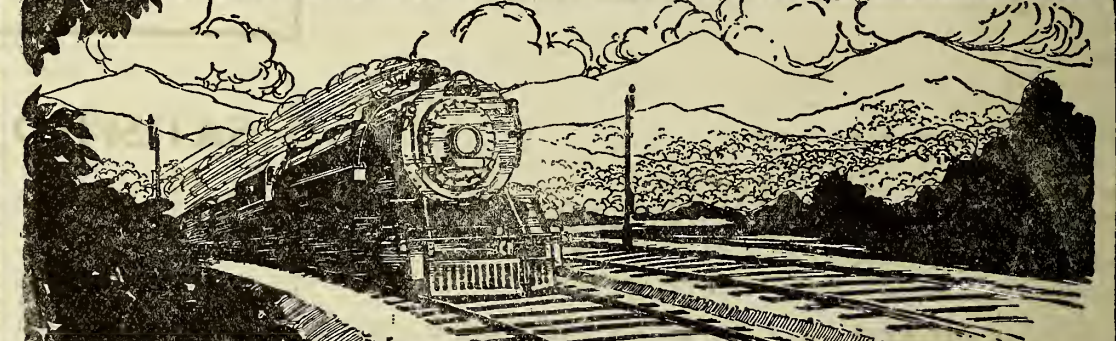
our brother, the bereaved husband, and to the family we come in this their hour of keenest sorrow and pour out our love and sympathy. May He who makes no errors but who loves us every hour whether in joy or sorrow, bestow His richest blessings upon them. May He comfort, console and keep them with His grace and love, finally reunite them in bonds of love sweeter and stronger, everlasting in His presence.
A. T. Griffin,
R. H. Stevens,
G. C. Kornegay,
Committee St. Paul's Baraca Class, Goldsboro, N. C.
GOOD MEETING AT WEST END CHURCH, WINSTON-SALEM
A splendid two weeks' meeting has just been held at West End church, Winston-Salem. The preaching was done by Dr. John M. Crowe, pastor of that great and good church of ours at Wytheville, Va. And there is no cause for wonder that it is a great and good church with Dr. Crowe as pastor and preacher. Dr. Crowe would bring the greatness and goodness of any church to the surface.
The meeting at West End church was a revival in the truest sense. There can be no question in the mind of any in the church that the spiritual state of the church is better right now than it has been since the church was organized twelve years ago. So far as those who know Dr. Crowe are concerned (and they are many) it is needless to say that his preaching was such as would revive any church that could possibly be revived. On the day after the meeting closed the Twin-City Sentinel expressed editorially the feeling of the many people of Winston-Salem who heard Dr. Crowe in the following words: "Dr. Crowe is

one of the strongest preachers who has ever been heard in Winston-Salem. He is not in any sense a 'sensationalist.' He preaches the old-time religion and he does it with great power. He speaks in an intense, earnest way and frequently in his sermons there are passages that could hardly be surpassed from the standpoint of real pulpit oratory. Dr. Crowe won many friends during his stay here who will always have a warm spot in their hearts for him. He is not only a forceful preacher, but a man of delightful personality who wins and holds friends."
With his powerful preaching in the pulpit and his affable and lovable personality everywhere Dr. Crowe won the affectionate friendship of everybody in our church and community that will be his for all time to come. The powerful effects of his preaching and our fond memory of him, both of which will abide through the years to come, are and will be such as to inspire us in holy living. His wonderful sermon to the more than one hundred and fifty children of our Children's Home here which he delivered to them out under the trees on the campus at the Home and his illustrated sermon to the children of the church together with his Sunday school talks won the hearts of all the children, and they will grow up to be better men and women for having known and heard him. Dr. Crowe is a preacher who can discuss simple truths in a profound way and profound truths in a simple way. As a

result of the meeting the pastor will receive a goodly number of new members into the church on next Sunday.
There are many reasons why the writer rather likes the plan of importing from another conference a preacher for a meeting such as we have just had. But the sight on the closing night of the meeting of the great congregation that had gathered to hear Dr. Crowe's last sermon as they filed by the altar to shake his hand and express their affection for him and the questions on the part of several of the stewards of the church as to whether or not he would consider a transfer prompts me to warn other pastors who want to hold their jobs about getting Dr. Crowe to hold a meeting for them. My job as preacher is going to be a good deal more difficult of performance to the satisfaction of my good people now that Dr. Crowe has been their preacher for two weeks. But for all of this I am profoundly glad and deeply grateful. The sincere prayer of the members and pastor of West End church is for the richest blessing of our heavenly Father upon dear Dr. Crowe. R. H. Daugherty, Pastor.

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No. 36	No. 138	No. 38	No. 30			No. 29	No. 37	No. 137	No. 35		
12.00Night	11.30AM	12.30noon	lv	ATLANTA, GA.	5.50PM	4.50PM	5.25AM		
12.10AM	11.40AM	12.40PM	4.00PM	lv	Terminal Station (Cent. Time) ar	10.55AM	5.30PM	4.30PM	5.05AM		
6.15AM	4.50PM	5.50PM	9.35PM	ar	Peachtree Station (Cent. Time) ar	7.00AM	2.10PM	1.00PM	1.05AM		
7.35AM	5.55PM	6.55PM	10.40PM	ar	GREENVILLE, S. C. (East. Time) lv	5.50AM	1.00PM	11.52AM	11.45PM		
10.05AM	8.05PM	9.05PM	12.55AM	ar	SPARTANBURG, S. C.	3.25AM	10.40AM	9.30AM	9.05PM		
11.45AM	9.20PM	10.20PM	2.20AM	ar	CHARLOTTE, N. C.	2.05AM	9.20AM	8.10AM	7.45PM		
1.05PM	10.29PM	11.20PM	3.23AM	ar	SALISBURY, N. C.	12.45AM	8.02AM	7.05AM	6.27PM		
1.30PM	10.50PM	11.41PM	3.44AM	ar	High Point, N. C.	12.15AM	7.35AM	6.35AM	5.58PM		
2.40PM	9.00AM	9.00AM	9.00AM	ar	GREENSBORO, N. C.	8.50PM	5.30AM	5.30AM	3.05PM		
5.35PM	4.00AM	4.00AM	10.45AM	ar	Winston-Salem, N. C.	7.00PM	12.40AM	12.40AM	8.52AM		
2.58PM	12.06AM	1.00AM	5.04AM	ar	Raleigh, N. C.	10.52PM	6.10AM	5.05AM	4.15PM		
.....	9.00AM	.....	4.30PM	ar	DANVILLE, VA.	7.35AM	6.30PM	6.30PM	.....	
9.35PM	7.10AM	7.10AM	1.40PM	ar	Norfolk, Va.	3.45PM	11.00PM	11.00PM	7.45AM		
5.17PM	2.16AM	3.10AM	7.05AM	ar	Richmond, Va.	9.00PM	4.15AM	3.05AM	2.25PM		
11.00PM	7.40AM	8.40AM	12.35PM	ar	LYNCHBURG, VA.	3.30PM	10.55PM	9.50PM	9.00AM		
1.50AM	9.05AM	10.05AM	2.00PM	ar	WASHINGTON, D. C.	1.53PM	9.30PM	8.12PM	6.05AM		
4.15AM	11.13AM	12.20PM	4.05PM	ar	BALTIMORE, MD., Penna. Sys.	11.38AM	7.14PM	5.47PM	3.20AM		
4.35AM	11.24AM	12.35PM	4.17PM	ar	West PHILADELPHIA	11.24AM	7.02PM	5.35PM	3.04AM		
6.45AM	1.30PM	2.40PM	6.10PM	ar	North PHILADELPHIA	9.15AM	5.05PM	3.35PM	12.30Night		
				ar	NEW YORK, Penna. System						

EQUIPMENT
Nos. 37 and 38. NEW YORK & NEW ORLEANS LIMITED. Solid Pullman train. Drawing room stateroom sleeping cars between New Orleans, Montgomery, Atlanta, Washington and New York. Sleeping car northbound between Atlanta and Richmond. Dining car. Club car. Library-Observation car. No coaches.
Nos. 137 & 138. ATLANTA SPECIAL. Drawing room sleeping cars between Macon, Columbus, Atlanta, Washington and New York. Washington-San Francisco tourist sleeping car southbound. Dining car. Coaches.
Nos. 29 & 30. BIRMINGHAM SPECIAL. Drawing room sleeping cars between Birmingham, Atlanta, Washington and New York. San Francisco-Washington tourist sleeping car northbound. Sleeping car between Richmond and Atlanta southbound. Observation car. Dining car. Coaches.
Nos. 35 & 36. NEW YORK, WASHINGTON, ATLANTA & NEW ORLEANS EXPRESS. Drawing room sleeping cars between New Orleans, Montgomery, Birmingham, Atlanta and Washington and New York. Dining car. Coaches.
Note: Nos. 29 and 30 use Peachtree Street Station only at Atlanta.
Note: Train No. 138 connects at Washington with "COLONIAL EXPRESS," through train to Boston via Hell Gate Bridge Route, leaving Washington 8.15 A. M. via Penna. System.



SOUTHERN RAILWAY SYSTEM

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THE PASSION THAT IS NEEDED

After one of the great battles of the recent war an American soldier asked his commanding officer if he could go into "No-Man's Land" and find his missing brother. The captain replied: "No, we have lost men enough already." But the brave and broken-hearted boy was so persistent that the desired permission was reluctantly given. After a long time he returned alone. His officer said: "I told you the hazardous trip would be useless." The devoted boy replied: "I am so glad I went, captain; for, after crawling all over the battlefield, I at last found my brother, just before he died, and he said: 'I knew you would come, Ed.'" He heard his dying testimony, comforted him with a brother's love and presence and tender ministries, and remained with him until his spirit had left his wounded and suffering body. His overmastering and consuming desire to find his brother and do the best he could to save or help and comfort him is the passion that is needed in the heart of every true Christian today. Without it the ministry is impotent. Without it the church can do no saving and constructive work in the world. Without it mankind is left to its own blindness and ruinous sin; and, bereft of love and unredeemed, faces its dark destiny "without God and without hope in the world"—Exchange.

NOTICE TO PASTORS, LAYMEN AND SUNDAY SCHOOL SUPER-INTENDENTS

Fayetteville District.
I wish to request all pastors of the Fayetteville district to send me the names of their leading laymen and Sunday school superintendents who can and will make fifteen to thirty minute talks, not only in their own church but go elsewhere throughout the district. At the same time will deem it a privilege if any of the above will call on me at any time I can render them a service. Z. V. Snipes, District Lay Leader.

District Appointments

ASHEVILLE DISTRICT		
W. H. Willis, P. E., Weaverville, N. C.		
FOURTH ROUND		
	Sept.	
Mars Hill, Bright Hope	17-18	
Weaverville	18	
Walnut, Stackhouse	24-25	
Marshall	25	
	October	
Rosman Ct.	1-2	
Brevard	2	
Spring Creek, Roaring Fork	8-9	
Leicester, Brick Ch.	15-16	
Haywood Street	16	
CHARLOTTE DISTRICT		
H. K. Boyer, P. E., Charlotte, N. C.		
FOURTH ROUND		
	Sept.	
Prospect Trinity, 11 a. m.	17-18	
Monroe, Central, night	18	
Marshall, Center, 11 a. m.	24-25	
Polkton, Polkton, night	25	
	October	
Ansonville, Salem, 11 a. m.	1	
Sevensville, Trinity, 11 a. m.	2	
Thrift, Moore's, Moore's, night	2	
Hickory Grove, 3 p. m.	2	
Duncan Memorial, night	5	
Waxhaw, Mineral Spring, 11 a. m.	7	
Weddington, Wesley Chapel, 11 a. m.	8-9	
Morven, () 11 a. m.	15-16	
Wadesboro, night	16	
GREENSBORO DISTRICT		
P. E. Plyler, P. E., Greensboro, N. C.		
FOURTH ROUND		
	Sept.	
Coleridge, Mt. Olive	17-18	
Ramsey-Funkville, Funkville, night	18	
West Market	25	
Gibsonville, night	25	
	October	
Randolph, Mt. Vernon	1-2	
Wesley Memorial, 11 a. m.	2	
East End, night	2	
Wentworth, Bethlehem	8-9	
Reidsville, 11 a. m.	9	
Bethel, night	9	
Ruffin, Ruffin	16	
Spring Garden, night	16	
MARION DISTRICT		
D. M. Litaker, P. E., Marion, N. C.		
FOURTH ROUND		
	Sept.	
Connelly Spgs., R. Col., Sat. 3 & 8	17	
Table Rock, O. H., Sat. 11 & Sun. 3	17-18	
Morganton Sta., 11 a. m. & 8 p. m.	18	
Thermal City, Trinity, Sat. 11 a. m.	24	
McDowell, Nebo, Sat. 3 p. m.	24	
Marion Sta., 11 a. m.	25	
Marion Ct., Providence, 3 p. m.	25	
E. Marion, Marion Mills, 8	25	
	October	
Bald Creek, B. C., Sat. 11 a. m.	1	

Burnsville Sta., 11 a. m.	2
McAville, Shoals, 3 p. m.	2
Spurce P. & B., S. P., 11 a. m.	3
Mill-Spring, Beth., Sat. 11 & 1	3
Rutherfordton, R. Sun. 11 & Mon. 9-9-10	3
Spindale & A., S. Sun. 8 p. m.	9
Pastors see that all collections are looked after, please	
MOUNT AIRY DISTRICT	
W. F. Womble, P. E., Mt. Airy, N. C.	
FOURTH ROUND	
	Sept.
Madison, Madison, 11 a. m.	18
Mayodan, Mayodan, 3 p. m. & night	18
Summerfield, Lee's Chapel	24-25
	October
Yanbury, Delta	1-2
Walnut Cove, Palmyra	8-9
Yadkinville, Center	16-16
NORTH WILKESBORO DISTRICT	
J. W. Williams, P. E.	
FOURTH ROUND	
	September
Laurel Springs Ct., Mt. Zion	17-18
Sparta Ct., Union	24-25
	October
North Wilkes Ct., Union	1-2
N. Wilkesboro Sta., N. Wilkesboro	2-3
Wilkes Ct., Beulah	8-9
Wilkesboro, Roaring River, night	9-10
SALISBURY DISTRICT	
J. F. Kirk, P. E., Salisbury, N. C.	
FOURTH ROUND	
	September
Concord Ct., Rocky Ridge, 11 a. m.	17
Forest Hill, 11 a. m.	18
Concord Central, 7:30 p. m.	18
Kannapolis Ct., Unity, 11 a. m.	24
Kannapolis Station, 11 a. m.	25
China Grove, China Grove, 7:30 p. m.	25
	October
Woodleaf, South River, 11 a. m.	1
Spencer Central, 11 a. m.	2
East Spencer, 7:30 p. m.	2
Harmony, 7:30 p. m.	3
Kerr Street, 7:30 p. m.	3
Salem Ct., Salem, 11 a. m.	5
Radin, 7:30 p. m.	5
New London, Bethany, 10 a. m.	6
Gold Hill, Gold Hill, 4 p. m.	6
Kannapolis Ct., Oak Grove, 10 a. m.	7
Salisbury Ct., Granite Quarry, 4 p. m.	7
Bethel, Bethel, 11 a. m.	8
Albemarle Ct., Bethesda, 11 a. m.	9
Norwood, Norwood, 7:30 p. m.	9
Mt. Pleasant, Friendship, 11 a. m.	15
Epworth, 11 a. m.	16
Westford, 7:30 p. m.	16
SHELBY DISTRICT	
H. H. Jordan, P. E., Gastonia, N. C.	
FOURTH ROUND	
	Sept.
Lincoln Ct., Ivey, 11 a. m.	17-18
Franklin Ave., 8 p. m.	18
Dowell, 11 a. m.	24
Dallas, High Shoals, 11 a. m.	25
McAdenville, 8 p. m.	25
	October
Stanly, 11 a. m.	2
South Gastonia, 8 p. m.	2
Bessemer, Concord, 11 a. m.	9
Belmont, 8 p. m.	9
Main St., 8 p. m.	11
Mayworth, 1 a. m.	16
East Belmont, Ebenezer, 3 p. m.	16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.	
STATESVILLE DISTRICT	
W. A. Newell, P. E., Statesville, N. C.	
FOURTH ROUND	
	September
Hickory 1st, Hickory, 11 a. m.	17-18
Rhodhiss, Rhodhiss, night	17
Troutman, Vanderburg, 11 a. m.	24-25
Mooreville, Central, night	25
	October
Dudley, Pisgah, 11 a. m.	1-2
Hudson, Mt. Hermon, 3 p. m.	1-2
Lenoir 1st, Lenoir, night	2
Hiddenite, Liberty, 11 a. m.	8-9
WAYNESVILLE DISTRICT	
J. H. West, P. E., Waynesville, N. C.	
FOURTH ROUND	
	Sept.
Shoal Ck. & Echota, Shoal Creek	17-18
Jonathan, Sat	24
Waynesville Ct., Sun. a. m.	25
Bethel, Harmony Grove, 3 p. m.	25
	October
Glenville	1-2
Highlands	2-3
Robbinsville	8-9
Judson, Judson, Tues.	11
Pines Creek, Pines Creek, Sun.	16
WINSTON-SALEM DISTRICT	
Frank Siler, P. E., Winston-Salem, N. C.	
FOURTH ROUND	
	Sept.
Linwood Ct., Wesley	17-18
Lexington, First Ch., 3 p. m. & night	18
Forsyth Ct., Mt. Tabor	24-25
Waltersown, 3 p. m. & night	25
Mocksville, night	30
	October
Davie Ct., Hardison	1-2
Farmington Ct., Farmington, 3 p. & ngt.	2
Denton Ct., Denton	8-9
New Hope Ct., New Hope, 3 p. m. & ngt.	9
Thomsville, Main St. & S. Thom.	ngt. 10
Centenary, night	13
Burkhead, night	14
DURHAM DISTRICT	
M. T. Plyler, P. E., Durham, N. C.	
FOURTH ROUND	
	October
Trinity, 11	2
Memorial, 7:30	2
Brookdale, Allensville	8-9
Roxboro, 7:30	9
Hillsboro, Cedar Grove	15-16
West Durham, 7:30	16
Mt. Tizah-Rougemont, Rougemont	22-23
Branson, 7:30	23
Durham Ct., Fletchers	29-30
Pearl and Eno, Pearl, 5 p. m.	30
Calvary, 7:30	30
	November
Carr, 7:30	2
South Alamance, Phillips Chapel	6
Graham-Haw River, Graham, 4 p. m.	6
East Burlington, 7:30	6
Burlington Ct., Bethel, 11	7
Burlington, 7:30	7
Yanceyville, Shady Grove	8

Milton, New Hope	9
Leashurg, Bethel	10
Person, Oak Grove	11
East Roxboro, Grace, 7:30	11
Chapel Hill, 11	13
Orange, Carboro, 2:30	13
Mebane, 7:30	13
Lakewood, 7	14
ELIZABETH CITY DISTRICT	
R. H. Willis, P. E.	
FOURTH ROUND	
	September
First Church, a. m.	18
City Road, night	18
South Mills, Trinity	24-25
	October
Moyock, Perkins	1-2
Currituck, Ebenezer	8-9
Columbia	14-15
Tyrell	15
Pantego & Belhaven, Belhaven	16
Gates, Philadelphia	22-23
North Gates, Savages	24
Dare, Mashoes	26
Kitty Hawk, Kitty Hawk	28
Roanoke Island, Wanchese	30
Kennekeet, Little Kinnekeet	31
	November
Hatteras, Frisco	1
Perquimans, New Hope	4
Plymouth, a. m.	6
Roper, Roper, night	6-7
Chowan, Center Hill	9
South Camden, Nash's	11
Pasquotank, Union	12-13
FAYETTEVILLE DISTRICT	
J. D. Bundy, P. E.	
FOURTH ROUND	
	September
Glenden, High Falls	17-18
Buckhorn, Cokesbury	24-25
Lillington, Pleasant Plains, night	25
	October
Bladen, Antioch	1-2
Roseboro, Bethel, 11 a. m.	3
Carthage, Carthage, 11 a. m.	9-10
Hemp, Tabernacle, night	9-10
Haw River, Mt. Pleasant	15-16
Pittsboro, Chatham, 11 a. m.	17
Stedman, Cokesbury	22-23
Jonesboro, Broadway	29-30
Sanford, Sanford, night	30-31
	November
Dunn, Dunn	6-7
Duke, Duke, night	6
Parkton, Parkton, 11 a. m.	9
Hay St.	13-14
Person St. & Calvary, Calvary, ngt.	13
NEW BERN DISTRICT	
F. M. Shamburger, P. E., New Bern, N. C.	
FOURTH ROUND	
	September
Craver Ct., Tuscarora, 11 a. m.	3-4
Dover Ct., Dover, night	4
Grifton Ct., Sharon, 11 a. m.	10-11
Caswell St., Kinston, night	11
Pink Hill Ct., Pink Hill, 11 a. m.	17-18
Kinston, Queen St., night	21
Snow Hill Ct., Jerusalem, 11 a. m.	23
Hookerton Ct., Hookerton, 11 a. m.	24-25
Pamlico Ct., Bridgeton, 11 a. m. & ngt.	28
	October
La Grange Ct., La Grange, 11 a. m.	1-2
Straits Ct., Tabernacle, 11 a. m. & ngt.	2
Atlantic & Salem, Atlantic	8-9
Ocracoke & Portsmouth, Ocracoke, nt. 11	11
Beaufort, night	12
Morehead City, night	13
Newport Ct., Newport, 11 a. m. & ngt	14-16
Harlowe Ct., Harlowe, 11 a. m.	15-16
Jonas Ct., Trenton, 11 a. m.	22-23
Mt. Olive Ct., Smith's Chpl, 11 a. m.	29-30
Mt. Olive and Calypso, Mt. Olive, ngt.	30
	November
Goldsboro, St. John, night	2
Goldsboro, St. Paul, night	3
Goldsboro, Elm St. & Pikeville, Pikeville, 11 a. m. and night	4
Goldsboro Ct., Thompson's Chpl, 11 a. m.	5-6
Vandemere Ct., Barnes Chpl., 11 a. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13
RALEIGH DISTRICT	
Rev. John C. Wooten, P. E.	
FOURTH ROUND	
	September
Creeamore, 1 a. m.	17-18
Granville, 3 p. m., 8 p. m.	17-18
Zebulon, 11 a. m.	25
	October
Princeton 11 a. m.	1-2
Selma, 8 p. m.	2
Oxford Ct., Salem, 11 a. m.	8-9
Oxford, 8 p. m.	9
Garner, Ebenezer, 11 a. m., 3 p. m.	15-16
Kenley, 11 a. m.	22-23
Epworth, 8 p. m.	25
Jenkins Memorial, 8 p. m.	26
Cary, Macedonia, 11 a. m.	29-30
	November
Millbrook, 11 a. m.	3
Youngsville, 11 a. m.	4
Loulsburg, 8 p. m.	4
Tar River, Plank Chapel, 11 a. m.	5-6
Franklington, 8 p. m.	6
Central, 8 p. m.	7
Edenton St., 8 p. m.	8
Clayton, 11 a. m.	11
Smithfield, 8 p. m.	11
Four Oaks, 11 a. m.	12
Benson, 11 a. m.	13
ROCKINGHAM DISTRICT	
J. H. Shore, P. E., Rockingham, N. C.	
FOURTH ROUND	
	Sept.
St. John-Gibson, St. John	17-18
Laurinburg	18-19
Montgomery, Troy	24
Troy	24-25
Biscoe, Biscoe	25-26
Caledonia, John, S.	30
	October
Rowland, Centenary	1-2
Elizabeth, Wesley, S. 10 a. m.	7
St. Paul, Barker, S.	8-9
Raeform, Raeform	15-16
Maxton	22-23
Red Springs	23-24
Aberdeen, Aberdeen	29-30
	November
Mt. Gilead Ct., Hebron	5-6
Mt. Gilead	6-7
WARRENTON DISTRICT	
E. M. Snipes, P. E., Warrenton, N. C.	
FOURTH ROUND	
	September
Garysburg, Garysburg	17-18
Weldon, night	18
Warrenton, Warren Plains	23
Warren, Shady Grove	24-25

Norlina, Jerusalem	30
	October
Middleburg, Cokesbury	1
Henderson	2
N. & So. Henderson, night	2
Ahoskie, Powellsville, noon	6
Bertie, White Oak	7
Murfreesboro & Winton, Winton	8-9
Battleboro & Whitakers, McVeyre	14
Enfield & Halifax, Haywood's	15-16
Conway, Zion	21
Northampton, Lasker	22-23
Rich Square, Pinners	23-24
Roanoke, Bethel	29-30
Littleton, night	30
	November
Scotland Neck, Scotland Neck	1
Williamston & Hamilton, Williamston	5-6
WILMINGTON DISTRICT	
J. M. Daniels, P. E., Wilmington, N. C.	
FOURTH ROUND	
	September
Warsaw-Faison, Adams, a. m.	17-18
Kenansville Ct., Ken'sville, p. m. a. m.	18-19
Scott's Hill Ct., Scott's Hill, a. m.	23
Burgaw, Herrings, a. m.	24-25
	October
Wilmington, Fifth Ave., a. m.	2
Wilmington, Trinity, p. m.	2
Tabor, Zion, a. m.	7
Chadabourn, Fair Bluff, a. m.	8-9
Hallsboro, Hallsboro, a. m.	14
Carver's Creek, Council, a. m.	15-16
Whiteville, Whiteville, p. m. a. m.	16-17
Rose Hill, Providence, a. m.	21
Magnolia, Trinity, a. m.	22-23
Swansboro, Stella, a. m.	29-30
Maysville, Belgrade, p. m., a. m.	30-31
	November
Shallotte, Shallotte village, a. m.	4
Town Creek, Zion, a. m.	5-6
WASHINGTON DISTRICT	
N. H. D. Wilson, P. E., Washington, N. C.	
FOURTH ROUND	
	September
Tarboro, preaching only, a. m.	18
Rocky Mt. Ct., Marvin, pch'g only, ngt.	18
Bath, Asbury	24-25
Washington, preaching only, ngt.	25
	October
Vanceboro	1-2
McKendree, Pinetops	8-9
Farmville, preaching only, night	9
Swan Quarter, Swan Quarter	14
Mattamuskeet, Amity	15-16
Fairfield	16-17
Robinsonville, Robinsonville	22-23
Bethel, Bethel	23-24
Wilson, Calvary	28-30
Fremont, Fremont	29
Wilson, First Ch.	30-31
Bailey, Bailey	31
	November
Stantonsburg, Stantonsburg	1
Ayden, night	1
Grimesland, Salem	2
Greenville, night	2
Farmville, Farmville	3
Tarboro, night	3
Spring Hope, Spring Hope	4
Nashville, night	4
Elm City	5
R. M. Ct.	5
Clark St.	6-7
South Rocky Mount	6-7
Rocky Mt., First Ch., night	7
Aurora, Bonerton	12-13
Washington, night	14

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GREENSBORO, N. C.

DR. ED. COOK'S SECOND LESSON ON THE BIBLE AND MISSIONS

(Continued from page 8.)

tament. There is little to be given to the world from the Old Testament, except in its relationship to Christ. If Jesus had not said "Go ye," His revelation of God would make us missionary. The object is to bring the world to a knowledge of God.

(To be continued.)

MT. GILEAD CIRCUIT

The Missionary Society of Hebron church held its fifth meeting at the home of Mrs. Geo. W. Andrews on the afternoon of the 18th of August.

Our president, Mrs. Geo. W. Andrews, had the program all made out for a contest on the city of Soochow, but the literature was not distributed in time for every one to prepare for it, so this had to be abandoned. But a few days before the meeting our president had the pastor to announce at the church that the program of the society would be changed, but for every member to be present, as she had a pleasant surprise in place of the abandoned contest.

Every member was there full of curiosity to learn the surprise.

After very interesting Bible reading and talk on "The Spirit of the Beloved Community," also several songs, and one solo by Mrs. W. E. Reid, a guest, each member was then given a pencil and paper, and requested to write an imaginary trip to a missionary meeting elsewhere and tell what was done and said and how they were affected by it. Most all were soon busy, and in a few minutes some splendid papers were read and the judge pronounced Mrs. T. B. Andrews' paper the best. She was given a year's subscription to "Our Missionary News."

Two other papers deserve special

mention, Mrs. Davis Hayworth's and Mrs. Claudius Dockery's.

Soon after the reading of these papers and all business was over, we were invited into the dining room and served refreshments. Then we were called to the porch for Mr. Andrews' treat of watermelon.

We feel very much encouraged over our auxiliary, and all are showing much interest. We began with only four members and now have eleven on roll.

Our next meeting is with Mrs. D. N. Currie.

Mrs. T. B. Andrews, Cor. Sec.

RESOLUTIONS OF RESPECT

From the Woman's Missionary Society of M. E. Church, South, Smithfield, N. C.

Whereas, an all-wise Father has removed from our midst an esteemed member of this organization, Miss Martha Smith, be it

Resolved, That while we mourn her departure, we would emulate her virtues and bow in humble submission to the power of Him who "doeth all things well." Our departed sister was ripened with age and experience, and we know that she was truly prepared for admission into her celestial home.

Resolved, That our hearts go out in tender sympathy for the bereaved, whom we can only point to the Great Comforter who will also guide them safely to that spiritual building, eternal in the heavens.

Resolved, That a copy of these resolutions be sent to the family, to the local papers and to the N. C. Christian Advocate, and be spread upon the records of this society.

Mrs. T. J. Lassiter,

Mrs. L. T. Royall,

Mrs. J. D. Spliers.

A LETTER FROM MARY ELLEN

Dear Advocate:

May I write a letter for your excellent paper? I say "your," for we live "over the line," though there is a good deal of "tar" on our hearts if not on our heels.

My father is connected with the Methodist Publishing House. Two of his uncles, Dr. W. H. and Rev. J. D. Pegram, have ministered to the mental and spiritual needs of multitudes in "the dear old North State," and mother's father, Rev. J. A. Hornaday, has answered every roll call of the North Carolina Conference for thirty-seven years, and two of her uncles, Rev. F. B. and J. C. McCall, cast their lots with the North Carolina Conference. Thus, like Paul, whose noble life the Sunday schools are now studying, I have somewhat of which to boast.

I am the oldest of four girls, having six long years to my credit, and next week I shall start to school—how I have looked forward to that glad time! Ruth Lee is four, and the twins, Alice Hornaday and Fernice Irene, are one-half year old.

We are just back from a long visit to Maxton. All four of us had whooping cough there, much to our joy, as it prolonged our stay. Maxton is a beautiful little town made up of remarkably kind people, and St. Paul's church there is a strikingly handsome structure.

Richmond has twenty-four Methodist churches for white people. Ours, Centenary, has the largest membership, more than twelve hundred and fifty. Dr. T. A. Smoot is our beloved pastor—and you know what good state he comes from.

With best wishes for the Advocate and its host of readers,

Your little friend,

Mary Ellen Stephenson.

509 Montrose Ave., Richmond, Va.

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NORTH CAROLINA Christian Advocate

Volume LXVI

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MOVING UP THE BOOT

The child is told in his geography lessons that Italy is in the shape of a boot. The island of Sicily forms the front part of the foot, and the city of Palermo is the toe of that foot. Palermo is the capital of the island and contains a royal palace, which was occupied by the king when Naples and Sicily formed one kingdom. It is the city of churches. In fact, all that the intelligent guide had to show the party was one church after another. During the day eight were shown, all of them being very old. The style of architecture is a combination resulting from the occupation of the island successively by Greeks, Romans, Caracens and Normans. It is crude, but beautiful, and the paintings and mosaics show the infinite patience with which artists worked in the early time.

The catacombs of Palermo contain the bodies of 80,000 people, all of them being above ground and many of them in sight. These bodies are in all stages of preservation, or rather of decomposition, for none of them even approximate the appearance of a body soon after death. And yet character is seen in many of the faces yet. One cadaver will greet the visitor with a genial smile, while another looks on in solemn mien. In 1883 the government prohibited the further use of this place for burial on account of sanitary conditions, but before that time, a body newly placed could occupy the top-most row for a certain length of time, after which it was put in a receptacle below in order to give place for another, whose spirit had recently departed.

One of these old churches gave the whole history of man as recorded in Genesis and also the life of Christ, on the walls, the mosaic being composed of little bits of marble put in place one by one. The narrative, however, does not stop with Bible history, but goes on to present many wonderful things. There is one picture of a saint, who being condemned for his faith, on the way to execution passed by a heathen temple, and by a look of rebuke caused the statues of the deities within to crack, break and tumble down. There is here, no doubt, a tradition suggested by the fall of Dagon in the presence of the ark in Hebrew times. Still another picture presented a saint walking on the water, obviously suggested by the incident recorded of Peter in the New Testament.

When one of the party remarked that the Ciccilians must be a very religious people, since all of the objects of interest were churches, the guide remarked, with a twinkle in his eye: "Everybody has some kind of religion, but nobody lives according to it." The natural impulses have supreme sway in Palermo, and religion is a thing apart from life, except as it gives occupation to the priests and furnishes the people with works of art. However, in one of the churches a priest was talking away very much after the manner of a Methodist exhorter.

Anthromorphism is a big word, which stands for the disposition on the part of each man or people to think of God as being like a man, and like the ideal man that is in the mind of any particular people at any given time. This fact is most strikingly illustrated by a picture of Christ in one of the churches of Palermo. It was made after the Saracen influence had been felt in the island, and is therefore a composite of the Christ as the New Testament presents him and of Mohammed. There is a fierceness in the countenance that is calculated to inspire fear, and the meekness has entirely disappeared. During and after the Mohammedan conquest of the island, that religion blended with Christianity in an unconscious eclecticism, sometimes nominally Mohammedanism and sometimes Christianity. It shows the fact that when two or more cultures or religions, or system of philosophy

come into contact, they unconsciously modify one another.

A night's ride by boat brings the traveler from Palermo to the largest and fairest city of Italy. There is a saying: "See Naples and die." For beauty of panorama there is nothing else like it in the world. Situated on the bay of Naples and rising from the waterfront street by street on the sides of the mountains, the houses present an attractive picture even in daytime, and at night it is fascinating beyond description, while over across the bay, fifteen miles away, old Vesuvius boils and at more or less regular intervals throws a lurid flame into the sky.

The attraction at Naples is the National Museum, which contains many beautiful paintings and statues, among them being those that have been recovered from the buried city of Pompei. Seventy-nine years after Christ, Vesuvius erupted to such an extent that the entire top of the mountain was blown off, and ashes and lava came out and buried three cities so completely out of sight that they were forgotten until about a hundred years ago, when a man in digging a well unearthed a piece of statuary. From that time excavations have been going on, and now the principal part of the city is exposed to view. The streets and walls of the houses appear now just as they did two thousand years ago, and the ruts worn in the rock streets by carriage wheels indicate that the city was already old when it was covered up.

Pompei was a seaside resort for the wealthy people of Rome and other cities, and for frank devotion to pleasure the Pompeians beat the world. The excess of the people of this city over all others that the world knows about can be explained in part by the fact that the Christians, when they came into power, destroyed many statues and paintings of a sensual nature, but for the greater part it is due to the fact that this resort town was given over wholly to indulgence of the appetites. Modesty was unknown among them, clothing being used only for ornament. The statuary and paintings in the homes of the wealthy exaggerated sex to an unimaginable degree, and one of the paintings shows a pair of scales with wealth, honor and power on one side and sex on the other, and sex far outweighing them all. And everything about the picture indicates that it was not intended to convey a moral lesson, but to present a universally acknowledged fact.

If one were inclined to believe that Providence directs the course of nature by rewarding the virtuous and punishing the vicious, he would agree that the Almighty started the rumbling of Vesuvius in order to destroy the Pompeians and bury them out of sight, for never was a city riper for destruction than those of that ancient city overlooking the bay of Naples. There may be such a way of living in some large cities now, but it is under the ban. The world is far, far away from the life and thought of that day. It has been remarked that Naples is a very wicked city, but if wickedness is there, it does not flaunt itself in the face of decent people. Aside from the prevalence of blindness, which indicates the presence of sexual diseases, Naples shows nothing that would show it to be less moral than a city of like size in the United States.

The Neapolitans are a happy, easy-going, industrious people. Poverty is there in great abundance, but nobody seems to be worrying about it, and if any of them fail to get enough to eat, their appearance does not indicate it. Nature has blessed them with a soil wonderfully fertile, and everything calculated to make it still richer is preserved. In fact, they waste absolutely nothing. When the ship came to dock men paddled about in little boats to pick up anything that was thrown overboard, from pieces of bread to rags. But a few days in

the city will convince anybody that the germ theory has a very flimsy foundation, for bread and other articles of food are exposed to the dust of the street and handled like sticks of wood. Everybody there is due to be dead, but they seem to thrive on it, and no doubt every one of them has eaten his peck of dirt over and over again.

For miles and miles around Naples the country is like a garden of Eden. Olives, figs, peaches, pears, grapes and vegetables grow in every valley and on every mountain side. The land being of volcanic origin the sides of the hills are all steep, and they are terraced in order to make a succession of level places for cultivation. It is literally a succession of gardens on walls. Ground that the American farmer would regard as worthless is all terraced and utilized. There is some indication here of what Western North Carolina may be five hundred years from now.

The distance of one hundred and fifty miles from Naples to Rome is covered by the express train in five hours. It is a little train pulled by what looks like a "dinkey" engine, but with one engine to push and another to pull the long train of little cars makes about the same speed that the large, fast trains make in America. Each car is divided into compartments made for eight passengers and the baggage of each, and there is a passage way along the side of the car, opposite the door of entrance. The whole country, except for some mountain tops, which are bare, is like a garden. Little patches of corn, the ears on the stalks of which are little more than knee high, vie with other patches of wheat or cane for the attention of the cultivator, and not a spot is left without a growing crop for any length of time.

"I MUST SEE ROME"

When the train gets within fifteen or twenty miles of Rome, the traveler looks out of the window and sees an immense dome, rising far above all other objects in the city. This is the dome of St. Peter's, the largest church in the world. St. Paul's in London, the next largest, is smaller by a fourth than St. Peter's. The financial center of the world is New York, the commercial center, London, and the religious center, Rome. Not that Rome is a particularly religious city, but here everything has either captured religion or been captured by it, and the church is so intermixed with art, science and commerce that it is impossible to tell where one ends and the other begins.

The original city was built upon seven hills, all of which are pointed out by the guide, and there are now three cities in one. The original center is now the Ghetto, that part largely occupied by the Jews; next to it comes the Rome built during the Middle Ages, and next to that is the modern city. The Imperial Hotel, at which the party is staying, is on the border between the city of the Middle Ages and the modern city. Buildings erected twenty centuries ago are still standing, and the guide will point out the tomb of Romulus, who is supposed to have founded the city seven centuries before Christ.

Most imposing among the ruins is the coliseum, in which 80,000 spectators watched gladiatorial combats and games of various kinds. Here men were compelled to fight each other and with wild beasts, and here lions were turned loose upon the early Christians, when they refused to deny the faith. When one stands upon the very ground upon which men fought to make a Roman holiday and then looks over the massive ruins, which remind him of the architectural skill required for the erection of such a building, he cannot but think what splendid beasts those ancient Romans were. The leaders were fierce, and the people were bloodthirsty. The games were filled with cruelty, because the people loved to see blood shed. The death

blow to all of this was struck when the Christians went to their death as passion victims of the insane vanity of Roman emperors, who hated the Christians, because they would not worship the rulers of gods. It was a monk by the name of Telemachus, who rushed into the arena and rebuked both rulers and people for such conduct. Indignant at his interference with their sport, the people clamored for his death, and in a few minutes his lifeless body lay upon the sand, but from his act in the fourth century till the present time, no gladiators have fought in the coliseum.

The vatican is the home of the pope. He went there from the Lateran in 1870, when his temporal power was taken away, and has remained within the walls of his palace as a voluntary prisoner ever since. From the day the pope is elected until the time of his death, he never leaves the confines of his own house. However, the confinement is not very close, since his palace covers four and one-half square miles of ground and contains eleven thousand rooms, in which are gathered together such immense wealth in paintings, statuary, silver and gold that it would be almost impossible to compute its value, and such is the Holy Father's position that the world, or any part of it that he desires to see, quite willingly comes to him.

On a hill overlooking the Vatican is a statue of Garibaldi, the great Italian patriot, whose mighty hand fought to unite Italy and wrest it from the hand of the pope. The face of the immense statue is turned sidewise in a fixed, determined gaze upon the home of the pope, who can never look out of his window over the landscape without being reminded of the man that took away his temporal power. And the people of Italy have so thoroughly learned the lesson of the statue that a great religious procession could not take place along the streets of Rome without a riot. But there is another power that both state and church in Italy are fearing, and that power is bolshevism. The papers have carried news of communistic riots from time to time since the war, and on walls here and there over the city can be seen written in crude hand the name of Lenine. It is now thought that the church and state need each other in Italy, and since the last pope to die requested that his remains be deposited in the Lateran, where the popes had lived for so long a time, arrangements are being made for a great procession in which the king will take part. This procession will take place next month. Then the pope will cease to be a voluntary prisoner, and church and state in Italy will be reconciled.

Whether it is too late to stave off bolshevism remains to be seen, but it is certain that the Italian people will never again allow the policies of state to be directed by the church. Most of the uneducated people still believe in the church and pay it allegiance, but the educated people no longer believe its teachings, though they respect the pope and the cultivated men, who make up the priesthood. The guide will tell you all of the traditions connected with churches, altars, tombs and statues with a perfectly straight face, but if you press him, he will tell you that he himself believes very little of what he has heard and not a great deal of what he sees. There is a wonderful little "bambino"—Italian for baby—in one of the churches, named for it. This body, supposed to be an image of the Christ child, was made of wood in Jerusalem to be sent to Rome, and when the image was taken out of the box in the latter city, it was no longer plain wood, but had been miraculously changed into a beautifully tinted image. This was the first of a long line of miracles that the "bambino" has performed, and it is literally covered with gold, diamonds and other precious things that came as gifts from those who had received miraculous benefits from it.

The Pharisees were not in it with the Catholics, when it comes to signs and wonders, and the church has continued to supply the demand through the centuries. The guide will point out a picture of St. Gregory in the act of piercing a handkerchief from the punctures in which blood is flowing, and he will tell you that Gregory, being grieved because of the doubts of his hearers, said to them that he would show them something that would compel them to believe. Whereupon he pierced the handkerchief and the blood flowed out. Another miracle is related as the reason for building the "Church of the Snow." The pope saw an angel, who told him that he must build a church where

snow had fallen during the night, and when he walked out he came to a hill covered deep in snow. In Rome, where snow never falls, and in the midst of vast stretches of bare ground was one hill knee-deep in snow. Here the church was built.

It is interesting to watch a group of Protestants following a Catholic guide, as they listen to the stories of the church concerning miracles. Evidently they do not believe any of them, however well authenticated they may be, and continually express wonder that people can believe such fabrications. Well, some of these stories are deliberate inventions for the purpose of impressing the people, but many of them grew up just as such stories have grown up in every part of the world. As P. T. Forsyth has remarked, the question of miracles is a very thorny one. No adequate explanation has ever been given of the supposed fact that miracles ceased with Bible times. In fact, it is generally conceded that what the Bible calls miracles continued well into the third century after Christ, and Horace Bushnell denied that the day of miracles has past, declaring in "Nature and the Supernatural" that God performs miracles from time to time. However the question may be settled in the future—it is up in the air at present—certainly the Christian religion does not depend upon being able to convince people that this, that or the other miraculous event occurred, but upon the power of the person of Jesus Christ to lead people to God.

The power of the Roman Catholic church lies in its perfect organization and in its vast accumulation of things that make sensuous impressions upon mankind. So long as people bow down before the immense and spectacular, so long as they crave an external authority to tell them what to do, Catholicism will survive. And at the present rate of change in human culture, it will be a long, long time before Rome will lose its hold upon the masses of the people. The weakness of Rome lies in the fact that a man cannot be free in that church. When he submits to the pope, he sacrifices his own intellect, conscience and judgment to another. It is weak in the further fact that it impresses, but does not instruct. Aside from mass, which is conducted in an unknown tongue, there is no act of worship, and there is practically no preaching, the only advice received being that given when one goes to the priest for confession. People still climb the scala santa, the sacred stairway, from which Martin Luther arose, declaring, "The just shall live by faith," but some day the truth will prevail from the rising of the sun even to the going down thereof.

Hon. W. J. Adams, recently appointed Associate Justice of the Supreme Court of North Carolina, is a son of Rev. S. D. Adams, for many years a leading member of the North Carolina Conference. Judge Stacy, another one of the associate justices of the highest tribunal of the commonwealth, is a son of Rev. L. E. Stacy, for forty-eight years an itinerant Methodist preacher, and now an honored superannuate of the Western North Carolina Conference. Two out of five is a pretty good showing for Methodist preachers' sons on the bench of the Supreme Court of North Carolina. Such facts are enough to give a jolt to the notion that preachers' boys are no good. The other two appointees of Governor Morrison on Monday were also Methodists, one of them being a son of the late Rev. L. L. Nash, who was for a number of years one of the leading members of the North Carolina Conference. Brother Walter E. Brock, the newly appointed superior court judge, is a member of the Methodist church at Wadesboro and Brother M. W. Nash, the new solicitor, is a member of our church at Hamlet. We felicitate the governor in the personnel of his appointees.

Rev. T. F. Marr, D. D., educational secretary of the Western North Carolina Conference, delighted us with a call on Monday afternoon. Dr. Marr was on his way home from Winston-Salem, where he had been in the interest of the Children's Home, he being chairman of the board of trustees of that institution. He brought to us the distressing news that Brother Walter Thompson, superintendent of the Home, is in a very critical condition, and that it seems that he cannot survive many days unless there is a change for the better. We are sure that many prayers will be offered in behalf of Brother Thompson and his family.

SOUTHGATE MEMORIAL BUILDING

The sixty-ninth opening of Trinity College, the pride of the Methodists of North Carolina, saw the reception of the women students in the Southgate Memorial Building, first unit in a co-ordinate college for women. This building was erected at a cost in excess of \$200,000 as a memorial to the late James H. Southgate, for years president of the Trinity board of trustees. Durham citizens and Benjamin N. Duke made the building possible.

The arrangements made for the education of the young women under a co-ordinate system marks a new step in the higher education of women in the South. Dr. W. P. Few, president of Trinity, in speaking of the building which makes possible the co-ordination, said: "The opening of the building, in my opinion, marks one of the most forward steps ever taken for the higher education of women in this territory. It will afford them the full educational opportunities of a standard college for women and at the same time provide for a social and college life of their own."

The young women of the freshman and sophomore classes, excepting those taking science courses, meet classes in the new building.

The Southgate Memorial Building is located on the hill on the western part of the campus, facing Main street. It is three stories high and fireproof. White pressed brick, trimmed in Indiana limestone, and surmounted by a green tile roof to harmonize with the other Trinity buildings make it a thing of beauty. In floor space it takes place over any other college building on the campus.

From the central part of the building which faces south, two wings, one on the east and one on the west, extend to the north. The main entrance gives into a vestibule. Directly in front of the entrance is the reception room. This room has been tastefully furnished by James A. Thomas, of New York and Peking, as a memorial to his wife, who was a member of the class of 1910. To the right of this reception room is a reading room; to the left is a secondary parlor.

Two large class rooms, and a third room which can be used as a class room when needed, take up the remaining space of the central part of the building.

In the west wing of the first floor is the assembly hall, which has been furnished by the alumae as a memorial to the late Fannie Carr Bivens, a Trinity graduate. Arrangements have been made whereby the chairs in this room can be easily removed and the mass classes in athletics required of the Trinity women given. Underneath this room are located shower baths of the latest improvements.

The west wing is given over to the dining hall and housekeepers. The dining hall will accommodate 144 young women and is beautifully furnished.

On the second floor is located what Miss Fronde Kennedy, dean of women, terms "the heart of the building." It is a large room arranged as a meeting place for organizations of the young women. A kitchenette and a committee room flank this meeting place. The remainder of the space on this floor is taken up with rooms for the girls, providing accommodations for seventy-eight.

On the third floor is an infirmary and sun parlor and rooms for seventy-eight more girls.

The rooms have been furnished with two single beds; a study table, constructed for comfort and service, and two chairs. Each room has two large closets.

Cement walkways connect the building with the other parts of the campus. The work of grading the lawn is fast being completed. Basketball, tennis, and volley ball courts will be constructed to the west of the building.

Rev. A. S. Barnes, the genial and optimistic superintendent of the Methodist Orphanage, Raleigh, was just the happiest man on the campus at Trinity College last Wednesday. He entered eleven boys and girls in that institution—his own son and ten of the young people from the orphanage. The Bettie Henly Vann Educational fund, which was established by Mr. S. C. Vann, of Franklinton, made it possible for a number of these young people to prosecute their studies in an institution for higher education. Brother Vann will never know until the day of final accounting just how much good his generosity has accomplished for the young people from the Methodist Orphanage.

PEOPLE AND THINGS

Rev. and Mrs. R. B. John, of Carolina College, have just returned from their vacation which was spent in New England.

Rev. W. B. Davis, of Belmont Park, Charlotte, is holding revival services in his church this week. Rev. Henry Grady Harding, pastor of Tryon Street church, is doing the preaching.

Rev. Sam Maxwell, of Trinity College, is engaged in revival services at Dublin this week. The last reports from there indicated that there had been 41 conversions and 28 additions to the church.

Rev. A. G. Loftin last Thursday closed a ten days meeting at Franklinville, where he assisted the pastor, Rev. W. M. Smith. The people greatly enjoyed the fine sermons of Brother Loftin and much good was accomplished.

Rev. R. D. Sherrill, of Main Street church, Reidsville, began a meeting in his church last Sunday that is to continue for several days. Brother Sherrill is being assisted by the fine evangelical pastor of Broad Street, Statesville, Rev. J. W. Moore.

Rev. S. B. Turrentine, D. D., president of Greensboro College, delivered the annual opening sermon to the student body in West Market church, this city, last Sunday morning. The large auditorium was filled, and Dr. Turrentine preached a most helpful sermon.

A dear good woman in sending in her renewal for the Advocate writes: "I am not one day late. The old Advocate is one member of our family." Such letters is the oasis in the desert, the shadow of a great rock in a weary land. With all our heart we appreciate a good letter like this one.

Dr. W. B. Winton, who was for a number of years editor of the Christian Advocate, Nashville, Tenn., has been elected editor of the St. Louis Advocate and has accepted the place. The St. Louis readers are assured that they will receive a paper that is worth while. Dr. Winton is a clear thinker and a writer who can put his thoughts on paper.

A union meeting is to begin the first Sunday in October in the Coleridge Methodist church, of which Rev. J. F. Cook is pastor. Rev. J. C. Cummins, of the Glendon circuit, North Carolina Conference, and Rev. J. F. Black, an evangelist of the Baptist church, will do the preaching. Preparations are already being made for the meeting and the community is looking forward to a great revival.

Rev. W. M. Smith is closing up a successful year at Ramseur and Franklinville and is popular with his people. The fourth quarterly conference adopted a paper replete with complimentary expressions about their pastor, and urged his return for another year. Those pastors who have been looking toward those churches where such men as I. F. Craven, C. B. Smith and Hugh Parks are leaders, had as well turn their longing eyes in some other direction for at least another year.

Revs. G. T. Rowe and J. H. Barnhardt and Mr. Charles H. Ireland, who have been spending some weeks in Europe sightseeing and attending the Ecumenical Missionary Conference in London, are now on the high seas returning home. They will land in New York next Sunday. Dr. Rowe will go direct to Nashville, Tenn., but will come to Greensboro a little later and will be with the Advocate till his conference meets next month.

An eight days' meeting at Rone's Chapel on the Mt. Olive circuit, came to a close on Sunday night, September 11. We are informed that this meeting was a season of grace and a spiritual revival. Rev. G. B. Starling, of Mt. Olive, was the preacher, assisting Rev. W. F. Craven, the pastor, and his work was highly gratifying to the large congregations that attended from the beginning to the end. There were many professions and several united with the church. The spiritual life of the whole community was quickened.

Rev. Luther B. Bridgers, who has just closed a successful revival at Monroe, will begin a series of meetings in Tryon Street church, Charlotte, next Sunday morning, which is expected to continue for at least two weeks. Mr. Homer Jenkins, who has been with Brother Bridgers for some time as director of choirs, will lead the singing at Tryon Street. We are sure that Dr. Harding, the pastor, and that fine congregation are to be congratulated in securing the services of these two gentlemen for the meeting at the mother church of Methodism in the city of Charlotte.

Rev. H. M. Eure, of Rich Square, was in a meeting with Dr. J. T. Gibbs at Warren Plains last week.

Rev. W. I. Hughes, of the Marshall circuit, is this week holding a series of services in his church at Hot Springs.

Rev. E. K. McLarty, D. D., of Central church, Asheville, passed through Greensboro Monday on his way to Roxboro, where he is assisting Rev. J. B. Hurley in a meeting for ten days.

Married, at the home of the bride's father, I. R. Credle, in Swan Quarter, N. C., September 14, 1921, Mr. William May, of Greenville, N. C., and Miss Ella Credle, of Swan Quarter, N. C., Rev. L. T. Singleton, officiating.

We regret to learn that Rev. V. A. Royal, pastor of the Creedmoor charge, is confined to his home by sickness. We have not learned the trouble, but sincerely hope that this good man will not have to remain indoors many days.

The McLendon meetings at Spencer are drawing the largest congregations that ever assembled for divine worship in that section of the state. The attendance Sunday afternoon was estimated to be at least 15,000. People are attending from all the surrounding towns.

Mr. Vernon J. Fleenor and Miss Edna Lee Marr, daughter of Mr. and Mrs. L. Lee Marr were married at the home of the bride in Bryson City, in the presence of a few friends Monday morning, Rev. R. F. Mock officiating. The couple left immediately for Bristol, Va., the home of the groom.

Rev. G. B. Perry, of Selma, is in the midst of a very successful meeting in his church. Rev. J. H. Buffalo, pastor of the church at Dunn, is doing the preaching, which is an assurance that the people of the town of Selma are listening to just about as good preaching as can be done in a series of meetings.

Rev. J. W. Vestal, pastor of the Farmington charge in the Winston district, has just closed a wonderful meeting at Smith's Grove church. There were more than fifty professions of faith in Christ. Thirty-five have joined the church. Rev. P. E. Parker, missionary evangelist, did the preaching, and made a fine impression on the people. The entire community was greatly blessed by the meeting.

Mrs. L. L. Johnson, of Oklahoma, is on a visit to her sister, Mrs. W. A. Plummer, of this city. Mrs. Johnson is the widow of the late Rev. L. L. Johnson, who transferred from the North Carolina Conference several years ago to the Oklahoma Conference and became one of the most influential members of that conference, filling some of the leading stations and districts. He died about two years ago.

It is with a great deal of pleasure that we present to our readers this week a cut of Mr. S. M. Asbury, of Route No. 2, Morganton, N. C. Brother Asbury has been active in Sunday school work for forty-five years. He has never grown old in spirit and is a fine leader of young people. We trust that this good soldier of the cross may be spared to continue his good work for many more years.

Rev. E. C. Durham, Vanceboro, N. C., would like to get in touch immediately with some church that has some good, second-hand church pews for sale, either ten or twelve feet in length, and he would consider pews twenty feet in length. These seats are wanted for use in an old building until a new church can be built. He is planning to build a new church at Vanceboro within the next year or two. Any one writing to him will please state condition of pews, length, price, and how many for sale.

The Hamlet Messenger has the following item which will be of interest to the Methodists of the state: "We congratulate our Methodist friends on their remodeled parsonage, its tasty make-up and convenient arrangement. Their pastor, Rev. W. C. Martin, is fortunate indeed to have such a cozy home. It will be remembered that the parsonage was moved to the adjoining land known as the Morrison lot which had been acquired to give room for an elaborate Sunday school building. The cost of remodeling alone was \$1,700. It might be said here that the Methodist folks of Hamlet have large faith in the future bigness of the place and so will carry out their high ideals in a Sunday school edifice by putting \$25,000 in it." We rejoice with our Hamlet friends in the success that is attending their efforts. Methodism has a large hold on the life of that place, and the enlarged equipment should put them in fine shape to meet the responsibilities that are upon them.

Rev. W. F. Craven, of the Mt. Olive circuit, is this week engaged in revival services at Providence church. He is doing the preaching himself.

Rev. P. W. Tucker and the Methodist congregation at Newton are engaged in a protracted meeting. Brother Tucker is himself doing the preaching.

The Advocate readers will likely receive their papers a day late this week. It became necessary for us to install a new electric motor on our press, hence we were delayed in getting to press.

Rev. T. V. Crouse, of the Stokesdale charge, was in our office last week. He reports that he has held five meetings on his charge, and that the interest was good. Ten have been received into the church on profession.

Rev. J. A. Cook, the versatile pastor of Randleman-Naomi, is on a visit to relatives and friends near Mt. Airy this week. He called to see us on his way over, and reports that things on his charge are in good shape and that he expects to make a full report at High Point next month.

Rev. J. F. Cook, pastor of the Coleridge circuit, is in a meeting this week at Staley, which is the fourth protracted meeting that this energetic pastor has held during the summer and has done his own preaching in them all. At the time of this writing the prospects are favorable for a good meeting.

Rev. C. J. Harrell, pastor of the First Methodist Church, South, Atlanta, Ga., has recently been on a visit to his parents in Gates county. Brother Harrell is our very own, and his many friends throughout the state rejoice to know that he is enjoying a most successful pastorate in the large field to which he was sent last year.

On Tuesday morning we received a card from Bishop U. V. W. Darlington, dated "On the Bosom of the Great Deep, 9-15-21." It reads, "We are having a very, very rough passage. Will be mighty glad to reach land." We take it from this that the good bishop was on his way back home from his trip to Europe, and that he now is in the good old U. S. A.

Rev. L. P. Bogle, pastor of the Rural Hall charge, is preaching a series of sermons at his church at Rural Hall this week, the subjects that he has announced being as follows: Sunday night, "Water Baptism;" Monday, "Eternal Punishment;" Tuesday, "Heaven;" Wednesday, "Why I Am a Methodist;" Thursday, "The Church and Amusements;" Friday, "Pioneers of Methodism."

Rev. E. J. Poe, of the Haywood circuit, closed a most excellent meeting at Davis' Chapel recently. There were more than sixty conversions. A large class was received into the church and there will be several more to receive at the next appointment. Rev. W. A. McKee, of Clyde, did the preaching, and charmed the large congregations who attended.

We are informed that the new Methodist church at Spencer will be formally opened on the second Sunday in October. Bishop Darlington, we understand, is to preach the opening sermon. All the old pastors are to be invited to be present. This is a day that the Spencer people have been waiting for a long time, and their cup of joy will be full when that beautiful and well-arranged church is opened up for divine worship.

The Advocate is in receipt of the following announcement: "Reverend and Mrs. Jesse Homer Barnhardt announce the marriage of their niece, Mary Irene, to Mr. Robert Lee Honeycutt on Monday, the fifth day of September, nineteen hundred and twenty-one, Richmond, Va." This young couple are among the most prominent young people of Cabarrus county, and the Advocate joins their many friends in wishing for them a happy life. They will reside at 2104 Floyd Avenue, Richmond, Va.

Dr. W. H. Pegram, of Trinity College, is rapidly recovering from the surgical operation that he underwent a little while ago in a New York hospital. This will be good news to every man who has been a student at Trinity College within the last fifty years and to a host of other friends and admirers throughout the country. His being in the hospital caused this eminent educator, for the first time within fifty-three years, to be absent from the opening exercises of the first day of the year at Trinity College. A remarkable record of a remarkable man!

EVANGELICAL METHODISM IN THE LIGHT OF EXPERIENCE AND PHILOSOPHY

Rev. Marion T. Plyler.

(An address delivered before the Ecumenical Conference in London on September 8, 1921.)

Evangelical theology can be lived and preached and sung. It roots itself in experience and works itself out in personal relationship. In the golden days of camp meeting glories in America, the old circuit-rider had preached one of his great evangelical sermons; this was followed by prayers and songs and exhortations and shoutings. The waves of religious fervor rolled out over the multitudes until "Uncle Joe," the good old colored man who kept the camp, joined in the general rejoicing. Whereupon the old preacher cried aloud, "That's right, Uncle Joe, when you get to heaven you will be just as white as any of us." This added to the exultation, as the old colored brother shouted, "Bless de Lord, I feels de white a-comin' now."

This plain man of simple faith in the forests of America was dreadfully conscious of God as a power in his own life. He had come into fellowship with Abraham building his altar under the stars, and with Jacob having naught but a stone for a pillow as the angels ran up and down the ladder of the skies. Moses walking with unsandaled feet as the bush flamed and burned on the desert horizon, or Isaiah awed amid the glories of the temple were not more sure of God. To him God was a presence. God was a power. God was an experience.

Experience brings us to the core of personality and has to do with the whole field of personal relationships. This is the very essence of our Christianity. Dogmas and creeds gain a place whenever men begin to think about religion; forms of worship develop whenever religious life externalizes itself; and institutions take shape with the years; but these are not the inner core of religious life. Place and time and externals count for little. It is not in this mountain or in that. The living fountain within counts. Though marred and broken was the life touched by the weary Messenger who sat on the curb of the wayside well, she knew the potency of the personal touch and went away saying, "He told me all that ever I did." Her past lived again; her soul was stirred to its deepest depths. With the personal touch a new life began.

A theology that roots itself in experience and works itself out in personal relationships is of universal appeal. It is sufficiently individualistic to touch the inmost core of every life and universal enough to sweep the limits of all personal being. It is the flower in the crannied wall over and over again.

Whatever one may think about reality in its entirety—with the external and the internal world—there is no escaping the existence of a something, and along with this something—call it material or spiritual, or call it material and spiritual—there is the acknowledgement of a knower that makes aware of this something called reality. So there is the knower and the something known. More than this. There is the recognition of almost infinite multiplicity in this vast something we call reality. Now there must be something that unifies this multiplicity, that brings in this sense of oneness. This unifying process is an essential element of the knower; and knowing is an element of personality. Thus this vast and varied universe becomes one and is bound together in one consciousness—an absolute intellect. But the essential thing of personality is more than intellect. There is that active something called Will which sits supreme over all—that something known as the supreme arbiter of being. You can make me do many things but you cannot make me to will to do anything. Will is at the basis of personality and gives merit to action. Not what I do but what I would do comforts me.

What shall we say then of this multiplicity which we call reality or being but that it is an Infinite Will in action? And all this vast and varied being seems to be working together. Is this not a Supreme Personality that works in relation to finite personalities destined ultimately to be brought into harmonious action? "My father worketh hitherto and I work." This is not pantheism, on the one hand; nor materialism, on the other. Pantheism denies the personality of God and the freedom of man; materialism has no place

for an active intelligence. Here is an active, intelligent being at work. God works; Jesus works; and all things work together for good in love. It is a matter of personal relationship unified in the bonds of love. So the master-word in evangelical theology is, "God was in Christ reconciling the world unto himself." One day Jesus met a man who had a friend in Jericho. This man was hated for his trade and hated the more for the success he met in this hated trade. No respectable man would call upon Zaccheus. Much alone was he and under condemnation by God and man. Jesus said to the little man—but the big sinner—up a tree, "Come down and I will be your guest." That day a new life began with Zaccheus. The depths were stirred; the past ceased to be; God abode with him. On another day, in a most respectable place—a Pharisee's house—a great sinner wept and poured out her tears and ointment, as she wiped his feet with the hair of her head. Jesus received her in His own gracious way, and a new faith and hope and love were born.

When Jesus touches the soul, as saviour, and establishes a personal relationship, a new life begins. In Him a real oneness of the human and the divine is possible for all the world. For, somehow, wherever men feel and think and act, wherever men suffer and doubt and sin, wherever the finite yearns for the infinite, there arises a sense of need and men do welcome a saviour.

But the way of approach to God is not easy. Men by searching do not find God. The age-long accumulations of the nations which have forgotten God, and the barriers built up through the centuries by those who feel after Him have made it hard for men to find their way to God. Even in Christian lands, among the followers of the Christ who came to show us God, are voices and dogmas and ecclesiasticisms that shut out God. Too often stress is placed upon a memorial stone by the wayside of the past rather than upon the growing, expanding mustard seed; upon a Nicodemus, with his questionings, rather than upon the little child used by Jesus as the real subject of the kingdom.

All that isolates or tends to separate from God must give place to a genuine oneness made possible in a living experience arising out of a conscious personal relationship. Fortunately, the instincts of the average man are sound when it comes to a belief in God, and in an over-ruling providence, as well as in the certainty of life after death. These are fundamental in his convictions, and any one who speaks with authority here not only gets a hearing but he gets a response. Deep calleth unto deep. Consequently, the message that comes out of a deep and a genuine experience reaches the heart. Shoddiness and mere pretense count for naught. With blistering words of hot indignation did Jesus rebuke those who did not ring true—the man who made a pretense. For all such, the doom is certain. At this point theologians are especially exposed. Only a living, personal experience keeps theology fresh and strong and evangelical. This is the well-spring.

Experience is writ large in the Christian centuries. Back of all the achievements of the years are the throbbing hearts of master spirits awfully conscious of God. Paul pioneered the way for a world-wide religion and forged chains of logic strong enough to bind the world to the throne of God; but beneath all this thought and action lived that thrilling, throbbing soul so sure of God. Mightily moved was he by the need which he saw about him and by the Macedonian call that came from across the sea. Augustine, one of the greatest theologians of the Christian centuries, yearned after God. Though about his life and works gathered an ecclesiastical system which became a body of death to the Christian church for a thousand years, yet back of all this accumulation tending to marr the work of Augustine lived a man eager for God. "Unquiet is our heart," says Augustine, "until it finds rest in Thee." Luther rose in revolt against the whole system of mediation that intervened between man and God, because he, an Augustinian monk, had learned that the soul of man, naked and unafraid, can by faith, without the mediation of priest and sacrament, approach God. In the day of the Deists, when God had ceased to be a living presence among men, Wesley testified God does live in and move among men, at that moment a revival began, the end of which is not yet. So, when the gospel moves upon the Roman world in Paul, and upon

Medieval world in Augustine; when the modern world began in Luther, and present day evangelical theology had a new birth in Wesley, four strong men, who desired nothing but God, lived and loved and thought and wrought.

This is the one story left us in the record of prophet and preacher and poet and saint. Into the seers of old came the message of God which was as a fire shut up in their bones. They could but speak. It may have been an Amos with words of righteousness; Hosea, with a message of love out of a broken heart; Isaiah, at court, rebuking kings and princes; Jeremiah, living the life of the crucified before the days of the Crucified. Be that as it may, they were preachers with a message to the people of their own times bringing a message from God out of the depths of their own soul's deepest and most sacred experiences. Through them God came close to the people. Better than cloudy pillars and bleeding beasts were these men unto whom this message came and out of whom God burst in terrible indignation against sin.

This makes the preacher at all times. Men in touch with the Living Love, fresh from the council-chambers of the Most High, possessed of a message trembling with the pulsations of the eternal world, can speak home to the heart of the race.

"But that which issues from the heart alone Will bend the heart of others to your own."

A message from God, wrought out in the alchemy of the heart's experience, will do more to stop the dry-rot of unbelief, to puncture religious sham and pretense, to shame selfishness and to rebuke sin than all the nostrums of social reformers and panaceas of humanitarian agitators. The men fresh from the forests and the fields, from the shops and the factories, with a living experience of God, won victories in the early days of Methodism. They believed that all men may be saved and that when a man is saved, he will know it. With this slogan they moved on enthusiastically praying and preaching and singing and shouting and feeding the poor and weeping over the lost until the Wesleyan movement swept around the world. These men pioneered the way and they still live among us as those of whom the world was not worthy. Through these God broke upon the world anew and evangelical theology had a new birth.

THE Y. M. C. A. STILL WORKING ABROAD

It will be a pleasant surprise to most people to learn that the American Y. M. C. A. is still keeping overseas no fewer than 615 American men and women engaged in various services, thinks The Continent (Presbyterian.) Examples of Y. M. C. A. activities cited in France are the foyer work in connection with the French army, and the work still being maintained among the Chinese coolies, who served behind the lines during the war and are now in France to aid in restoring the battlefields to cultivation. It is purposed in the former branch of activity to make up a complete staff of French secretaries as soon as they can be trained. At present there are still forty-two Americans helping at the task. Working among the Chinamen are fifty-one Chinese-speaking Americans, mostly former missionaries to China. They are well scattered, being now assigned to forty-nine different localities. Elsewhere—

"Sixteen men from the United States are staying with Russian prisoners in Germany until the two governments concerned can agree on the method of taking them back home. Of course the handful of American troops on the Rhine has not been neglected. The 124 'Y' men and women attached to those garrisons are a better complement doubtless than any division had the benefit of during the war. Poland has had a force of sixty-five of the same kind of people cheering on its fighters. There are more still—seventy-six—in Czecho-Slovakia. An American sailors' hut is open under 'Y' aspies in Constantinople. Roumania is being served by forty representatives of the American association. There are twenty-nine even in Siberia. John R. Mott, who is just back from Europe after having seen many of these workers at their posts, says that they ought to have more credit for 'their quiet, unflagging courage and enthusiasm' than those who served through the 'thrilling glamour' of the war."

—Literary Digest.

THE CHURCH AND HER SCHOOLS

Probably the most important problem before the church today is the proper articulation of the church and the schools of the church. The church is in the business of education to stay, because she is commanded to teach as well as to preach; because the world cannot be saved without educated religious leadership, and because it is impossible to obtain these leaders without the Christian school. It would be difficult for the church to function in this day and time without her schools, colleges, and universities; and it would be impossible for said schools, colleges, and universities to function without the financial and moral backing of the church.

The church rejoices in the ownership of her institutions of learning, and the wise institution of learning rejoices in the ownership and control of the church. The church strives in every way to aid her schools, and it is the privilege and duty of her schools to try in every way to be of service to the church. As long as the church is certain of a glad and loyal service on the part of her schools, she puts herself out and is willing to make sacrifices for the schools; but when there is a doubt in the mind of the church, her enthusiasm and support proportionately dwindle.

The Christian Education assessment has not been a very popular assessment for years. Several reasons may be mentioned: First, the church has had a curious notion about the ability of the college to take care of its own needs with money paid in by students. She has at last realized that no student pays for what he gets, and she must pay for what the students fail to pay for. Second, the cause of Christian education, until this year, has not been adequately presented to our people. The cause of missions has been adequately presented for years, and the response has been worthy of a great church. Third, the church has not been any too enthusiastic over the type of Christian education furnished by her schools, which has interfered radically with the unstinted support that we would naturally expect from the church.

We are facing a new day in Christian education. Nothing can remain as it was before the great drive. The Christian Education Movement was a success. The church made a real sacrifice. The people called Methodist deserve credit. Twenty million dollars during a panic is not half bad. The church gave this money because the cause was well and adequately presented and because of the realization that the schools must have aid or they will cease to function under the new academic conditions. A large number of our people gave because our leaders promised a higher type of Christian education and a more perfect articulation of the church and her schools. The church expects the fulfillment of these promises in the light of her sacrifice. If the colleges and universities of the church fail to measure up, the second state of Christian education will be worse than the first.

For some years there has been a growing discontent with the sort of Christian education we have had. This discontent has been manifest among both preachers and laymen. And, strange to say, the criticisms have been directed against the very phase of the work which is supposed to be strongest—the Christian phase. One too often hears the complaint that the Christian school is not Christian enough; that the students are not safe enough in them; that the schools are not supplying enough consecrated and trained leaders for the church; that the faculties are not godly enough; that the teaching of the Bible is either too casual and non-effective or too poisoned with higher criticism.

As usual, the truth lies about midway between the two extremes. To hear some preachers and laymen talk one would think that it is easier for a boy or girl to go to the devil on the campus of a Christian college than on the campus of a state college, and that the Bible teachers are breeders of infidelity and doubt. On the other hand, to hear the apologists for the schools present their side with voice and pen one would conclude that all is well and our modern type of Christian education is without spot or blemish. Both are wrong. But aside from theories and arguments, the fact remains that the church is not satisfied with the sort of Christian education it is getting from its schools, colleges, and universities. The church does not believe for a moment that things are as bad as the pessimists and alarmists affirm, but she knows something is wrong. She is not satisfied with the

faith of some members of certain faculties nor with the sort of religion possessed by other members. The church winces when she reads of dances given by certain Christian colleges and trembles when she sees the wild, free, and irresponsible life led by many students in her schools—and the amazing amount of money spent by some and idleness indulged in by others.

The church has become rather deeply concerned over the way the Bible is taught in some of her schools. She is frankly afraid of the extreme modern methods and somewhat alarmed over the dangers of higher criticism. The church is not afraid of truth; she welcomes the truth, but she values the Word. She believes the Bible is the Word of God inspired by the Holy Spirit and written by holy men of old. She contends earnestly for the faith as delivered to the saints and is not ready to surrender what she considers the eternal verities until she is positively convinced that Paul and Christ, who accepted these verities, were mistaken and the modern critics are right.

The church is ready for progress, but has observed that the modern scholars solemnly announce an important revolutionary truth one decade, and some of the teachers in her schools straightway teach such scholarly findings and pity those teachers who are so old foggy as to be behind the times, while such findings are often reversed or modified the next decade. This may seem to be a light matter to those teachers who can adjust themselves and who have worked out an impregnable faith through long years of study and experience; but it is often a serious matter with the young students, whose faith is undermined and who are in danger of becoming skeptics under the teaching of certain Bible teachers in certain Christian schools. The church is frankly concerned over this condition, for she realizes that it is a condition and not a theory. She is afraid of modern rationalistic scholarship whose aim seems to be the elimination of the miraculous and the supernatural from the Bible—and especially so when these things are being taught in her colleges and universities by some of the ablest teachers of the church.

The student and thinkers of the church are in hearty sympathy with efficient Bible teaching and would not have the teachers pursue the methods of a generation ago. They are also deeply sensible of the fact that this is a very difficult period in the history of the church to teach Bible, as it is a period of transition and discovery and scientific methods. The progressive leaders of the church realize that a certain amount of criticism by the most reactionary elements of the church is inevitable if Bible teachers teach the truth and make progress with the progress of the ages. But they are not ready for the elimination of the miraculous and the supernatural nor for the pronounced attacks made by Christian teachers on the very integrity of the Book and the inspiration of the Scriptures.

What would the church ask of her schools? About this much: That they be genuinely Christian; that they make it safer for students committed to their care than state and independent schools; that they supply enough trained and consecrated leaders for the work of the church and an increasingly large number of godly graduates to leaven their several communities; that no teacher be retained on any Christian faculty who is not a true follower of Christ; that the Bible and religious education be emphasized in every school; and that the teachers of these subjects be scholarly and efficient, but conservative and exceedingly careful of the faith of its students committed to their care. This is enough, and this is not too much. These desired results will not be obtained unless the church and her schools are better articulated.—R. O. Lawton in Christian Advocate (Nashville.)

Surely there is no other virtue in which the human race is so miserably lacking as frank sincerity of purpose. Call it selfishness, call it cowardice, or what you please, call it just plain cussedness, if you choose, but when a man sees and knows a thing to be the very best, yet deliberately blocks it because it is to another's credit, he must be the embodiment of a combination of all the ugly names one could think of calling him.—Editor Honeycutt in Albemarle News.

OUR MODERN SIR GALLAHAD, REV. J. E. GAY

He was pure in life. There was a padlock on his lips. The erstwhile poet laureate of England has written thus of Sir Gallahad: "His strength is as the strength of ten because his heart is pure." It can fittingly be said of our friend, the subject of this article, that his life was characterized by purity of heart. He was my presiding elder in two districts. I lived in close proximity to him for two years. We discussed the topics of the day together, consulted together on religious questions, during all of which not one unchaste word passed his lips. He pitched his conversation high, he lived his life clean, his mind moved in realms of high thinking, he walked in a straight path.

He was strong in faith. He believed where he could not see. No doubt clouded his spiritual horizon. The sky line of his confidence was clear. He walked day by day with his hand in the hand that bears the print of the nail, unquestioning and unafraid. His beautiful prayers of simple faith have touched my heart many times. Although cares beset him, problems pressed upon him, troubles assaulted him, still he seemed never to lose his grip on the Master. His faith in God weathered the storm of life and the tired pilgrim lay down to die in a confidence of rich experience and full assurance. He preached a gospel of blessed assurance. He left the doubts and questionings and peradventures for others to preach about. He believed in the universality of redemptive love, in the unfailing efficacy of free grace, in the all conquering power of atoning blood, in the untrammelled victory over sin, and in the certainty and glory of life everlasting. Preaching under the inspiration of such a faith the souls of men were born into the kingdom of God.

He was abundant in labors. I have seen him come home from his far traveling over almost impassable mountain roads in winter's bitter cold, tired in his work but not tired of it. On the large mountain districts he traveled on foot, in buggy, on train, to meet his engagements. The snows of the hills, the winds of the plains, and the rain of the valleys did not deter when duty called. He has gone, as Tennyson says, "where falls neither sleet, nor rain, nor snow." In his ministry as pastor he sat up with the sick, sympathized with them in their suffering, prayed for them in their agony, and tenderly pointed them to the Master. He stood by the side of the grave of his parishioners and wept. When I was a boy there was a peach tree which had grown up in our yard. Its branches overhung parts of two yards. This tree was oftentimes bending low under its heavy load. These red-tinted robes rained down into both yards. Our fruit was falling into the yard of our neighbors. As I reflect upon this tree of the long ago I am reminded of an apple-boughed, wide-circling, fruit-laden human tree. The ripened fruit of his golden deeds fell into the yards of his neighbors and his friends. Today he is partaking of the ripened fruit that falls from the far-spread branches of eternal life.

He was affectionate in the home. He moved quietly about the house. His voice was soft and gentle. His wife, in a letter to us the other day, said he always wanted to sacrifice for her. A familiar scene was that of his hand upon the shoulder of his young daughter. He played with the grandchildren in the charmed circle of the home, and became a child again.

He was faithful unto death. He died early in the morning. The night before after divine service in his church where he was engaged in a revival meeting, he sat up late and talked and seemed happier than usual. There stole into his consciousness the joy of laboring for others. No greater joy can stir in the heart of man than that which comes from knowing you have been a cure of strength to the weak. An Indiana farmer built a sanatorium for cripples in Washington, D. C. When the building was formally dedicated he sat down behind the structure with a friend and said to him, "I did not know it was possible for a human soul to be so happy." When Brother Gay awoke on that fateful morning he could have quoted with joy that poem of Alan Seeger's: "I have a rendezvous with death." O knight errant of the cross, friend and brother of mankind, lover of little children, follower of the Lamb of God, Methodist itinerant to the last, hail and farewell!

Loy D. Thompson,

Hawthorne Lane, Charlotte, N. C.

AN HONORABLE UNION OR SEPARATE EXISTENCE WITH STRIFE

By Rev. N. H. D. Wilson.

(Continued from last week.)

We further declare that in committing this important subject to our commission we do so in fullest confidence in their wisdom and godly judgment and their knowledge of our desire that in all things the will of God may be accomplished. And we pray that they may be divinely guided, so as to hasten the answer to the Lord's intercessory prayer, "That they may be one;" that united Methodism, unhindered by state or national lines, unhindered by oceans or mountains, undivided by races or languages, may help give speedy answer to the Disciples' prayer taught them and us by our Lord Himself, "Thy Kingdom come, thy will be done, on earth as it is heaven."

It will be noted that this action of this conference does not repulse any action taken by any body of our church as no Southern Methodist body had acted on it. It did not refuse to accept any recommendation of the Joint Commission; for that commission had never formally recommended the plan but had by its very resolution of transmittal suggested that if it had been unhindered by instructions it might have done better. The General Conference of the Church North simply recognized what all men must have seen, that the plan must be modified or be lost in some or all of the bodies which must pass upon it before it became law. It recognized the futility and folly of trying to amend it or even discuss its need of amendment in the separate General Conferences.

The plan may be the best and only plan possible. If so the convention will so discover and the churches seeing that it is this or nothing would probably accept it. But unsatisfactory as it was to so many and such powerful interests and individuals it stood no chance of adoption until it was subjected to such careful revision, and if necessary amendment, as would make it possible to secure its adoption. To seek to drive it through that conference or ours and then through the annual conferences until the churches realized that it had been so carefully and fully considered as to make it sure that it was the last word in the matter, was folly.

The writer is convinced that further negotiations were and are absolutely necessary and that the suggested convention is the best possible method of such negotiations. A small and highly efficient commission has studied the matter and prepared the best plan it can recommend under its instructions. The benefit of a small body acting carefully has been secured. But now it is proposed that a much larger body, without instructions, take the work of the small body and give it such study as shall find and if possible correct its errors. This large body can be trusted to act without instruction; for it will be large enough to represent the mind of the churches as no small body, however wise, can. Moreover when this body, which each side must know does represent the mind of the other church, acts, it will be probable that the churches will support its action. If the plan is the irreducible minimum of each side it will so appear. Indeed the joint study of the matter by this large and representative body will in all probability make plain the irreducible minimum for both sides.

Four things may result. (1) A plan may be found which will meet the approval of both churches. (2) The plan suggested by the convention may meet defeat when submitted to the churches. (3) The convention may decide that there is necessity for further negotiations. Or (4) it may become evident that there is no hope of unification. In any event there has been accomplished by the convention what no other method can accomplish. And in any case, except the last, the way will still be open for further negotiations and further hope. Strife will be postponed. In the last event there will follow what will come at once and inevitably whenever negotiations for unification cease, an era of strife and resulting bitterness between the churches, from which may God deliver us.

There is in the minds of the best of us a reluctance to face the issue to which this paper seeks to call attention. In the moment in which these two churches realize that unification is an impossibility, or when either the one or the other breaks off negotiations looking toward unification, an era

of strife will inevitably follow which will curse both churches and the nation and the world. But facts being facts, and human nature being human nature, these two churches must unite or fight. Unification will prevent strife; hope of unification will mitigate and delay it; but accept defeat in the matter of unification and there will follow, inevitably and increasingly, strife between these two great churches.

Look the facts in the face. It is impossible to even hope that we can continue to exist as Northern and Southern Methodism. There are other reasons, but one is sufficient. The Methodists of the North will not consent to it. They repudiated the agreement of their leaders in 1844; they overruled the Supreme Court of the United States; they disregarded the report of the Cape May Commission; and they have continually evaded even plan and promise of federation. The great body of the Church North are determined that there shall be an American Methodism unlimited by state or sectional lines. If they can not get it one way, they will seek it another. And in doing so they are acting according to what they think right. It is hard for us to realize it, but it is true that the power which drives the northern church in its southern expansion is to them both sacred and in accord with "right as it is given them to see the right."

Nationalism is no small power even in the South today; in the North it is, because of causes which every student of history will recognize, almost a religion. A Methodism divided on sectional lines is to them anathema since it makes impossible a united nation, united action in the nation or united national action for the world. And almost to a man the preachers of the M. E. Church contend for their right to grow in the South. We have been taught that the General Conference of 1844, when faced by the impossibility of solving the problem of a slave holding bishop, when it was evident that if the Southern delegates yielded there would be ruin in the Southland if the Northern delegates yielded there would be revolution in the North,—we have been taught that in this terrible emergency the General Conference provided for the division of the church into two branches and assigned to each its metes and bounds, by providing that each conference should choose for itself its place. Therefore we have believed that the entrance of the M. E. Church into the South is in violation of a solemn agreement as well as in violation of our rights. But that is by no means the way they have been taught to read history. Most of them believe that the General Conference of 1844 was not authorized to act on the matter of a division. That the delegates to that conference were chosen with no mandate from the annual conferences in the matter. That the annual conferences alone had the right to provide for such a division. That the annual conference at their first opportunity repudiated the action of the General Conference and that there has never been a constitutional division of the church. According to this view, which is well nigh universal in the Church North, the Church North has never agreed to surrender to the Church South any section of territory. They think that they have equal rights with us here. They believe that it is imperative that there be a nation wide Methodism to complete the union of the nation and to bring the full power of the nation into the service of the world. When they enter the South they do not come, in their own thinking, as invaders in violation of agreement or rights, but as an American church expanding according to its duty and destiny. This is well nigh the universal belief of the preachers of the Church North. But there are two schools of thought in that church with reference to the method of securing this American Methodist church. The one, relying on their interpretation of history, has always advocated the strenuous effort of the church to enlarge its Southern white work until, with or without the consent of the Southern church, the M. E. church should become an American church. Those of this view have been in the ascendancy in the church most of the time. But many of their broadest and best men have held that while Methodism in America should be one and must be one to accomplish its mission, the right way was to secure it by reunion with the Southern church. These brethren of the broad mind and brotherly heart have sought consistently to advance every movement of fraternity looking to its consummation in union. There is no division among our brethren of the North as

to the rightness, necessity and duty of having a united American Methodism. All agree to that. As long as the liberal element can see that progress is being made toward unification they will resist the efforts of the radicals to secure an American church by the process of "disintegration and absorption." They will make as large concessions to our views as they can consistently and as they have any hope will be able to command the necessary two-thirds of the General Conference and three-fourths of the annual conferences. This they have done and are doing and the invitation to meet further negotiations in a general convention is the result of their brotherliness. But when these brethren of the broad mind and brotherly heart lose heart, when they are convinced that hope for unification is dead, especially if it die at our hands, they will have to face the alternatives of a Methodism permanently divided along sectional lines, which is abhorrent to them, or to join with their radical brethren in throwing such reinforcements into the white work in the South as to give hope of their becoming in reality an American church. By accepting this suggestion of general convention the Southern church has the opportunity to strengthen the hands of its friends in the Northern church, and thus aid in causing their brotherly and Christian methods to prevail. To refuse to hold such a convention and thus break off negotiations for unification will drive our friends into the ranks of our enemies and bring about a united and vigorous invasion of the South on the part of the Church North.

But why may not these two churches grow and develop side by side throughout the nation in friendly rivalry? Simply because human nature is human nature. If there were fundamental differences in doctrines, Church government or polity or in forms of worship, the rivalry might be reduced to the minimum. Experience teaches that even between two fundamentally differing churches in the same community there is hurtful rivalry. But when there is no difference in doctrine, government or worship, then the efforts to secure support and obtain members is reduced to personalities and prejudices, and the inevitable result will be strife and warfare and bitterness. Our churches are not without experience in this matter. There are individual congregations which it will be found almost impossible to unite because of the strife, yes, unchristian, sinful strife, of the years. Hope of unification has been a great blessing to these churches by suspending this strife and giving hope of union. Remove that hope and the rivalry and bitterness will spring in proportion to the vitality and growth and effort to grow of these churches.

It may be unwise to ask who will win in a warfare in which all will lose. Too terribly are the nations of the world learning now that the victors in the world war were losers equally if not more sadly than those who were defeated. And church warfare will have a similar result. The Church North may gain in geographical extension and membership but they will lose in the matters of the Spirit and they should realize that such a movement will make forever impossible any real unity of Methodism. But the Church South should know that she has nothing to gain and everything to lose by such strife. She may choose her strategy. She may be true to her history and to her traditions and seek to be a Southern church, or she may throw her past to the winds and seek to enter the fray as an aspirant for equal place with the M. E. Church in the nation. Candor compels the confession that in either case her way is through dangers and difficulties.

All will agree that a plan of unification should be found if such a plan can be found which, as the action of the Church North says, shall be "equitable and mutually satisfactory to the members of both churches." A wise but small body representing these two churches have prepared a Plan which seems to have solved most of our difficulties. Some yet remain. The General Conference of the M. E. Church proposes that we call a general convention to see if any better way is possible and if not to bring the plan suggested into the best possible shape for adoption. It will be allowed without question that a large majority of both churches would like to find a way of union which would be both "equitable and mutually satisfactory to the members of both churches." All these, whether they are hopeful or hopeless of finding such a plan, should de-

(Continued on page 15.)

BLUE TO BLUE

WONDERFUL MEETINGS ON DAVIE

Dear Advocate:

The Lord has blessed us with a great revival in each church on Davie circuit. There were over two hundred and sixteen conversions, and one hundred and twenty-five have already joined the church. One remarkable thing is that over seventy-five young men will conduct prayer meetings and lead in public prayer. Pray for us that the fire may never stop burning.

J. B. Fitzgerald.

IS YOUR CHARGE ONE?

To the Preachers of the North Carolina Conference:

In checking up the subscription cards of the Christian Education Movement, I find that there are forty charges which have not sent in their cards. I have written to these brethren so frequently that I feel rather embarrassed to do so again.

If these forty pastors could realize how necessary it is for me to have their cards right away, I think that they would do everything possible to send them to me the very day that they read this notice.

Some of our largest churches have not reported at all, and some of the smaller ones have made no answer.

May I ask, with all of the earnestness I can, that these brethren please send their cards to me this week.

Sincerely yours,

Harry M. North, Sec.-Treas.

RECORD OPENING AT TRINITY

With the largest number of students in the history of the college present, Trinity College last Wednesday began its sixty-ninth session with the raising of the flag by the senior class. The flag raised, the crowds filled the Memorial Hall for the opening chapel exercises. Dr. W. P. Few presented the various ministers of the Durham churches, who on behalf of themselves and their congregations, invited the Trinity men and women to worship with them. This word of greeting from the pastors of Durham has come to be a feature of the Trinity openings. Wednesday and Thursday was given over to matriculating and the arranging of courses. Class work got under way Friday. While not official figures are yet available, it is thought that the enrollment will this year approach 700. The college authorities are looking forward to a very successful year.

ELIZABETHTOWN CHARGE

Dear Advocate:

Just a word or two from the Elizabethtown charge to remind you of the fact that God still honors the labors of the people called Methodist in Bladen county.

Our meeting in Elizabethtown was a success. There was one conversion and two reclamations. Bro. E. B. Craven, of Four Oaks, did the preaching. The church was packed from start to finish.

Our meeting at Singletary was a great success; it continued ten days. Bro. S. A. Maxwell, of Trinity College, preached the first seven days and I was alone with the work the remaining three days. The Lord was with us in great power. In other words, we had an old-time heaven-born sky-blue, devil-moving revival—the greatest that has been in Singletary church in thirty years or more. We believe about fifty have professed faith in Christ and twenty have joined the church by profession of faith in Christ and three by vows, and there are others we expect to join at our next regular preaching service.

Just a word about Brother Maxwell and his labors among us. He preaches the old-time gospel with the Holy Spirit's power. He is very plain and when he gets through naming sin there is enough said.

S. W. Phillips.

SEND THEM A STAMP

Dear Advocate:

On August first we mailed cards of inquiry to every preacher in the Western North Carolina Conference, soliciting information to be used in presenting a plan for securing group insurance for all the preachers serving the church in our conference. We thought that every preacher would be glad to give this information. So far 207 have replied. We have gone to considerable expense in an effort to secure this information. Will the brethren please send it in?

Dorman Thompson, Chmnr.

W. E. Webb, Sec'y.

MOORESVILLE CIRCUIT

Dear Advocate:

We have just closed a six weeks' campaign of revival work on the Mooresville circuit. Had one hundred conversions, the major part of whom were young men. Our work is very greatly revived, and we face the future with renewed hope and courage.

Bros. Clifton Ervin and Arthur Kale conducted the singing and personal work, and did part of the preaching. They are just boys, but they are the best help I have ever had in meetings. They do not claim to have had a "second work" of grace, but God blesses their work in a singular way. They do not attempt to take the government of the universe out of God's hands, but they are powerful in prayer. May God forbid that their minds should ever become contaminated with any of the nonsense of the present day. D. P. Waters.

PLEASANT GROVE CAMP GROUND

Dear Advocate:

About the year 1830 the pioneers of Christianity set about to build an arbor at Pleasant Grove in Union county for the purpose of religious services known as camp meeting. The men from different sections or communities adjacent to this Pleasant Grove camp meeting gathered at a stated time with axes, saws, augers, chisels, etc., to "raise" an arbor, which was to furnish shelter for the worshippers. Over 90 years ago this arbor was erected and still stands as a monument to their craftiness, although crude were the implements of carpentry of that day. Look at it today and you will be amazed how well they wrought in their day.

At one time tents stood three deep around the arbor. There are about twenty tents now. There is a movement to rebuild the tents at an early date. The generous people of that community have promised to place tents at the disposal or to build and give tents to three of Union county's Methodist preachers, if they will only come and spend the time with them at camp meeting. These fortunate fellows are B. F. Fincher, H. C. Byrum and S. E. Richardson. These brethren are unusually happy in the reception of these tents.

The location of this camp ground is ideal, to say the least—twenty miles to Charlotte, eight miles from Monroe, four miles from Waxhaw, and one mile from Mineral Springs, which is the nearest railroad station and post-office. Located so that any young folks' organization, district institute, etc., might do well to look it over. (Things too numerous to mention come to my mind.) Water to take care of the situation—everything that goes to make the location ideal. Nature seems to have done its best for this sacred spot.

Rev. H. C. Byrum has been eager that the 25 Methodist preachers born in Union county have a reunion once a year and that Pleasant Grove be and is the fitting place for such a meeting. This is a place for a great work to be done; a great place for recreation, devotion and rest. Let's get behind this with all of our hearts for the glory of God and benefit of man.

S. E. Richardson.

McADENVILLE STATION

Dear Advocate:

We have just had a gracious meeting here. Mrs. Steidely, the consecrated lay leader, was with us for ten days. She is a woman wholly consecrated to God. Clear in her exposition of the truth, fearless and tender in the presentation of the same. God owned her work and gave us a membership quickened in spiritual life and gave us about thirty conversions—twenty-three additions to the church, twenty-two on profession of faith and one by letter. While this church is growing, they have not yet come into a realization of their strength. I trust they will, and when they do this will be a desirable charge. May God make us strong against the press of the world upon our spiritual life. May He keep us watchful against the enemy who seeks to blind the mind against the shining of the gospel that gives us the rich experience that is power to command the confidence of the world. The Great Head of the church has promised this. O, for the appropriating faith that makes these promises real to our hearts.

C. M. Campbell, pastor.

CONCORD LIKES PARIS

Whereas, a kind Providence has permitted our beloved pastor, Dr. Z. Paris, to spend a full quadrennium in the pastorate of Central church, Concord, N. C., and according to our custom some other charge will be entitled to his services another year, be it resolved by the Fourth Quarterly Conference of this charge:

First, that we appreciate his faithful and efficient service in our midst.

Second, that we recommend him as a strong gospel preacher who declares the whole oracles of God without fear or favor.

Third, that we earnestly pray that the blessings of God may continue to rest upon his labors and that many years of usefulness and happiness in his Master's vineyard may be his.

Fourth, that a copy of these resolutions be furnished our city papers, that a copy be furnished the North Carolina Christian Advocate and that a copy be spread upon our minutes.

A. F. Hartsell,

J. W. B. Long,

A. S. Webb.

PEARL AND ENO

Dear Advocate:

We have just closed our revival at Pearl Mill, Durham. We have had a wonderful meeting. On Wednesday evening I gave the first invitation and ten came to the altar and were converted. On Thursday evening when the invitation was given there were more than sixty came forward at one time and all were converted except one. This one came back later and was converted. On Friday evening there were eight saved; Sunday morning one was converted, and Sunday evening four more. The total number converted was somewhere between eighty and one hundred. All these converts did not join our church. I received twenty-eight into our church. The service Thursday night was the greatest I have ever been in. Fathers and mothers and children were at the altar seeking Christ. I have never witnessed a more beautiful scene as this great company accepted Christ and their bright faces began to shine for Him.

This is my last revival this year. Brother J. O. Long led our singing at this meeting and gave us good service. Mrs. Long played the organ for us. These good people contributed greatly to the success of this meeting. I have had a good revival at each of my churches this year and thank God for the work He has done among His people.

D. M. Sharpe, P. C.

LETTER FROM BRO. BARNHARDT

In a letter from Rome, Mr. Barnhardt writes: "I have been in Rome now for two days, and will remain until day after tomorrow morning. We are a pretty tired crowd tonight, as we have had two strenuous days of sight-seeing. It is a wonderful city. Wish I could stay here several weeks. Have been to the Vatican, St. Paul's, St. John's, Pantheon, Forum, Coliseum, Appian Way, Catacombs, Prison Cell of Paul, and lots of other historic places too numerous to write about. It is wonderful the amount of art and wealth that is collected into the city of Rome. I have stood today on the spot where Brutus stabbed Caesar, and at the place where Paul was martyred, and Peter crucified with his head downward. Almost every foot of land in old Rome is historic, and as one moves around he feels almost as if he were stirring the ashes of antiquity."

From Florence he writes: "We are in the ancient and historic city of Florence by the Arno. Our hotel is a very old building, perhaps 1100 years old, and all about us are buildings hoary with age. Savonarola thundered against nearly everybody here back in the sixteenth century until finally they burned him in one of the squares of the city. Now they have erected a fine monument to his memory upon the spot where he suffered martyrdom. Dante also lived and wrote here, as did the Medicis. At one time Michael Angelo, Raphael, and other great artists lived and worked in Florence contemporaneously. We came over from Rome yesterday and have not yet done any sight-seeing here. Will start out this morning and put in most of two days before we proceed to Venice Monday morning."

BROAD RIVER CIRCUIT

I am now nearing the end of the fourth year on the Broad River circuit. It has been four years of exceedingly difficult work. There has been quite a deal of repair work done. Kistler's chapel has been overhauled and practically made new, having annexes added and painted inside and out, new lights put in and a good bell put on it at a cost of not less than fifteen hundred dollars. Tanner's Grove church, a beautiful large country church, has been furnished with a splendid new roof and a fine large bell at a cost of something like five hundred dollars. Providence church was burned into ashes, and it has been replaced with a beautiful new, modern, wood structure costing \$3000, painted inside and out, with annexes on each side for Sunday school rooms, and not a cent of indebtedness on it. Wesley's Chapel is at the parsonage. To it has been added a beautiful vestibule and bell, new lights and windows repaired, at a cost of not less than two hundred dollars. We are now closing our fourth series of meetings.

The meeting at Providence church lasted for nine days, resulting in good meetings. At Tanner's Grove we had a fine meeting lasting for seven days, closing with 18 converts and six accessions. The meeting at Kistler's Chapel was fine, continuing for seven days, resulting in 16 converts and ten baptized into the church. We are in a meeting at Wesley's Chapel. There have been up to date eight converts and four additions to the church. It is glorious to see precious souls saved. While all is not done that should and could have been done, yet many improvements have been made during the four years and will be in better condition for my successor. All the meetings have been held by the pastor. The battle has been fierce, but the victory glorious through Jesus' name. I trust the salary and collections will be "in full"—they should be. There is no reason they should be otherwise.

D. S. Richardson, P. C.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
 16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
 Rockingham, N. C.

N. C. CONFERENCE

THOUGHT FOR THE WEEK

The world can be saved if the church does not save it. The question is: Can the church be saved unless it is doing all in its power to save the world?—Dr. Graham Taylor.

ATTENTION, PRESIDENTS OF AUXILIARIES

Have you held your quarterly executive meetings? Do you know that all your departmental reports have been correctly made out, ready to be mailed promptly to the proper conference officers, and that those to be sent to several officers are exact duplicates? Accuracy and promptness in these reports will call down "showers of blessings" upon your heads from your conference officers.

Saturday, October 1st, is the day. Don't fail to mail all reports on that day. The superintendents of young people and children's work should remember to send the reports of social service and mission and Bible study to the conference superintendents of those departments—Mrs. E. C. Duncan, Raleigh, and Mrs. J. LeGrand Everett, Rockingham, as well as to Miss Duke and Mrs. Wilson—so that conference and council reports in these departments may be the same.

LESSONS ON THE BIBLE AND MISSIONS

By Dr. Ed Cook, President of Scarritt.

Third Lesson—The Burden of the New Testament—Man and Message.

Missionary history of God's unfolding of the plan of redemption through Jesus.

First we see only the man, then the message. The Bible is a library handed down through the ages.

Introduction of the man—the Master Missionary. Jesus was sent with a message 1st John 4:9-10. (He was looked upon as a revolutionist.)

(a) Making plain the purpose of the man. Matthew 24:14. (b) Plan disclosed, Luke 24:46-47. Jesus made plain through suffering. (c) The 4:35.

2. Universality of interests. (We live too close to every day things. We should be willing to look upon the fields.) Only occasionally a person catches the vision of the cross. We don't know conditions. Luke 10:2.

3. Power promised. Acts 1:8; Luke 24:48; Matthew 28:18-20; John 20:21-22. We pray and are not willing to answer our prayers.

Fourth Lesson.

Jesus the Master Missionary. His field of service.

1. Measured by human needs. Matthew 11:28-30; John 5:35; 7:37; John 8:12; 12:46; Luke 19:10.

2. World inclusive. John 12:47; 3:16; 14:31.

Jesus thought in world terms. John 8:12; Matthew 24:14; Mark 16:15; Matthew 28:18; 6:10; Mark 14:9; Luke 13:29; John 14:31; 17:21-28; 12:32-47.

Jesus lived up to His thought of inter-racial, international service. Matthew 8:13; 15:23; John 4:7; Matthew 27:24. Racial prejudice is hard to get rid of.

Fifth Lesson.

Methods of Jesus. Key verse, Matthew 4:23. (Nothing new now.)

1. Evangelistic. (Small part of His life given to this place.) John 4:5-20; Matthew 4:17; Mark 1:14-15; 2:1-2; Matthew 11:1.

We are saved to serve—very few premises of "palaces."

Jesus was not a formal preacher—

truly an itinerant. We have new life when we learn the methods of Jesus. He did not often preach to multitudes, usually to small groups directed to immediate results.

2. Educational. Matthew 5:3-12 and 20; Mark 9:36-37; Matthew 13; Luke 10:37; Matthew 5:34; John 15:12.

Jesus taught profound truths by using simple illustrations. Matthew 7:28-29 (manner in which received.)

3. Medical and healing. Matthew 4:24; 8:16; 14:35-36; 9:6; 10:1; Mark 1:29-34; 6:55-56; 16:18; Luke 9:11. The church has not lived up to this method—lack of faith. (Medical missions performs miracles on heathen.)

Jesus the Great Physician.

Purpose—that ye may know that Christ has power to forgive sin. Minds of suffering are open.

Courtesy of Mrs. E. L. Hart.

(To be continued)

CONGO CONFERENCE PROHIBITED

The General Conference of Protestant Missions in the Congo which was announced for November, 1921, has been prohibited by the new French governor-general at Brazzaville, where the conference was to have been held. The irrelevant reason given was the "delayed determination of the political regime in the Kamerun." It is now planned to hold the conference at Bolenge, near Coquilhatville, Congo Belge, October 30 to November 7, 1921. About 100 delegates from Sweden, Belgium, America, and possibly France and England are expected.

Concerted Action in the Congo.

A conference of representatives from each American mission at work in the Congo has initiated plans for aggressive co-operation in helping the backward people of that field to meet new social, economic, political and religious conditions. The Belgian government has shown itself friendly to missionary efforts. Two definite developments are under way in the Congo as a result of this co-operation. First, the erection of a rest house at Kinshasa, the railway terminal where all missionaries must stay until arrangements can be made for continuing their journey; and the other a place for the union publication of literature in the native dialects.

Other plans projected call for union training schools, to be followed by normal schools with the ultimate idea of founding a union Protestant college for the Congo. Industrial education, with agriculture as a basis, is to be encouraged as the surest method of developing better social conditions for the people, especially those who become Christians. Representatives of all the societies, both American and European, are to meet in November, 1921, at Balenge, on the Upper Congo, for a general conference regarding plans and methods for making Christ known in the Congo.

Present and Future Problems.

The following figures were recently published in the Missionary Outlook: The 80,000,000 people of Central Africa are still pagan.

Sixty million or 80,000,000 boys and girls of school age in China are growing up with limited educational advantages.

More than 99 per cent of the college students in South America profess no belief in God.

Ninety-nine per cent of the women of India may be classed as illiterates.

One-half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, and never have had a Christian home.—The Missionary Review of the World.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.

W. N. C. CONFERENCE

Lord, increase our love, we pray Thee,

Fields are ripe and servants few;

Teach us gladly to obey Thee,

Give us willing hearts and true,

That responsive to thy bidding,

We may seek thy will to do

—Selected.

MRS. T. W. FIELD

We sympathize deeply with the Woman's Auxiliary of Leaksville in the death of one of their most faithful, most loyal and most active members, Mrs. T. W. Field, who died on the morning of August 21st. For ten years Mrs. Field was president of the auxiliary and was faithful to its every call until failing health forced her to resign her work. She will be sorely missed by her coworkers, to whom her going is such a great sorrow. We extend our tenderest sympathies to the sorrowing ones. The following beautiful tribute shows the love and esteem in which she was held by the members of her society:

IN MEMORIAM

In the quiet of the Sabbath morning, August 21st, the beautiful life of Mrs. T. W. Field went from our midst.

For the past few years she had been a semi-invalid, but those who knew her best recall the days of her activity in every cause for the uplift of the community. Strangers found in her a friend, for she looked for the best in mankind. Her tongue knew no language but charity, her hands no deeds but such as lifted burdens. More recently she had strength sufficient only for the interests which had always been first with her, her home and church.

Not in many years has the Woman's Missionary Society of Leaksville. Methodist church sustained such a loss. To her more than to any one individual is due its progress through periods of weakness—her faithfulness in the capacity of president, was an unfailing inspiration, her sweet Christian experience a benediction. She has gone from us, but her going brings us closer to the other world, as "journeying friends bring distant countries near."

Do we mourn when another star Shines out in the vault of Heaven? Then why do we mourn when another soul

To the Saviour's care is given?

Fully conscious that it is selfishness to grieve for one so "ready for the garner's hand," we ask no more than that her coworkers in the missionary society may meet her when the twilight falls and they, too, shall cross the bar.

Mrs. G. C. Gammon,

Mrs. F. M. Flinn,

Mrs. James W. Ivie.

JUNIOR MISSION STUDY BOOKS FOR 1921-22

Miss Amy B. Hackney, conference superintendent of children's work, calls attention of the Juniors to the new study books. Read carefully what she says and if not already organized into a mission study class, get busy and organize at once.

They are ready for you! We hope that each society in the conference will order these books now from Smith and Lamar, 810 Broadway, Nashville, Tenn. They are only 40 cents per copy.

You have studied many interesting and instructive books in your mission study classes, but perhaps you are going to find the new ones better than all the others; so of course you do not want to lose any time in ordering your books and being ready to begin your class in October.

Junior—"Under Many Flags," by Katherine Scherer Cronk and Elsie Singmaster.

"Stay at Home Journeys," by Agnes Wilson Osborne.

Intermediates—"A Noble Army,"

by Ethel Daniel Hubbard; "Making Life Count," by Eugene T. Foster.

The following letter from the conference president and superintendent of mission study and publicity explains itself, and we only ask that our auxiliaries throughout the conference conduct the "Questionnaire" at the very first opportunity. We do not read and study our council and conference minutes enough, and this "Questionnaire" is calculated to be of much benefit to our societies in bringing to them the information they should have and that is contained in these records.

To the Presidents of Auxiliaries of Western N. C. Conference.

Dear Sisters:

At our recent annual meeting at Lenoir, the committee on mission study and publicity was requested to prepare and send out to the auxiliaries a questionnaire based on the minutes of the council and of the conference society.

The enclosed list of questions is the result of the request of the conference, and we would earnestly urge that all the auxiliaries enter into the study of the subjects herein indicated.

It is very desirable that all the workers should be fully informed as to the plans of the council as interpreted by the resolution adopted by the conference society.

These resolutions cannot be known by all the members of auxiliaries, except as they are brought to their attention by some method of study and discussion in the meetings of the society.

We earnestly hope that each president will make an effort to carry out the plan here suggested in the most efficient manner adapted to her individual auxiliary, as we are convinced that such knowledge as may be obtained from a careful study of the minutes will greatly quicken interest in the work, and result in increased effort to advance this great work in which we are engaged. May we not expect that such intelligent co-operation will help us to come to the close of the year, now so near, with a full realization of all the plans of the council, and of our own conference society upon which we must depend for the accomplishment of the work?

Sincerely yours,

Mrs. R. M. Courtney,

Supt. Miss. Study and Publicity.

Mrs. Lucy H. Robertson, Pres.

A Questionnaire on the Work of the Woman's Missionary Society.

1. Where and when was the last meeting of the Council held? Who presided?

2. Where and when was the 9th annual meeting of the Western North Carolina Conference held? Who presided?

3. When will we observe the Week of Prayer, and where will the offering go?

4. How many auxiliaries are on the Honor Roll, and of these how many are from our district?

5. Name our conference officers.

6. Which districts have new secretaries and what are their names?

7. How many deaconesses are employed in our conference and where?

8. How many cities in our conference have a city mission board?

9. What did the council committee on inter-racial relations recommend concerning the work of the auxiliary?

10. Mention three recommendations made by the home base secretary.

11. Tell how the cultivation of our auxiliaries for stewardship is to be conducted.

12. When will each adult auxiliary be expected to make a campaign for new members? When the young people?

13. What is the Morning Watch, and how are we asked to observe it?

(Continued on page 16)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome Editor
Durham, N. C.

W. N. C. CONFERENCE

WESLEY'S CHAPEL

We had an all-day Sunday school institute at Wesley's Chapel, Linwood circuit, Saturday, September 3. Rev. W. R. Jenkins, the pastor, his good wife and Rev. D. G. Wilson, the superintendent, headed a good congregation who had come out to give the day to a better understanding of the mission of the Sunday school. Wesley's Chapel is one of those congregations that never fails to pay every financial claim, but it does not overdo itself in running a jam-up Sunday school. So Supt. Wilson, a former pastor, wanted to stimulate things. Hence our institute. Lots of discussion prevailed and the fine folks were left to select what they would emphasize first and foremost. This congregation furnishes preachers. It can be left to select its own way.

From Wesley's Chapel the following preachers have started:

Rev. J. H. Fitzgerald, missionary in Mexico.

Rev. J. W. Fitzgerald, missionary in Cuba.

Rev. J. B. Fitzgerald, pastor Davie circuit.

Rev. J. P. Lanning, superannumerary, Greensboro.

Rev. J. H. Lanning, ministerial student at Yale.

Rev. J. T. Lanning, ministerial student at Trinity.

Rev. C. O. Kennerly, pastor Davidson circuit.

Rev. D. G. Wilson, supernumerary, superintending the Sunday school at home.

Rev. O. P. Fitzgerald, pastor in North Carolina Conference.

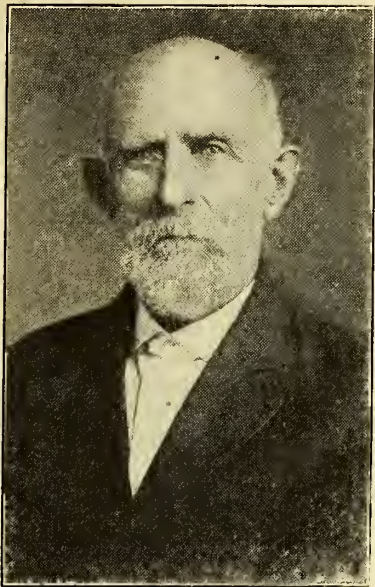
In addition to the nine preachers hailing from this country congregation five preachers have got their wives from Wesley's Chapel. Good Brother T. F. Lanning, now 81 years of age and who for 35 years was superintendent of the Sunday school, has had a great part in helping the Lord call these servants of His. Brother Lanning reminds me of my grandfather in that as class leaders they got at the experimental side of religion.

THOMASVILLE

Thursday night, September 8, was the time set for a meeting of the Workers' Council of Main Street, Thomasville, and Pastor R. G. Tuttle had asked the conference workers to come over and meet with his earnest workers. Quite a number of the officers and teachers were present, and after Supt. C. F. Lambeth had opened the meeting special emphasis was directed towards departmentalizing the big school there. It will be remembered that our Thomasville school is one of the largest in the conference. It has move to it. After the merits and demerits of the departmental school had been discussed for some time the matter was left to soak. Charles Lambeth never adopts a plan until he sees its value, but after adoption he works the thing nightly.

Methodism is growing in Thomasville. In addition to Main Street congregation there are two other congregations doing business. One of these is now building a splendid church building for housing its operations, it being one of the visible results of the Green meeting held in the early summer. Of course Brother Tuttle is doing his usual constructive work. To really know what his value is one has to look at results and not what he says about them. He talks little.

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S. M. ASBURY
Forty-five Years a Sunday School Superintendent.

S. M. ASBURY

In my wanderings about over the Western North Carolina Conference I have found no more interesting character than S. M. Asbury, Rural Route No. 2, Morganton, N. C., whose picture adorns this page. Young in spirit yet having passed the three score and ten mile post some years ago, Brother Asbury continues to sing and pray and serve the Lord in the good old fashion way. He has about the happiest way of getting young people into church service one ever sees. Anybody at any time will do anything Brother Asbury says. It's the Asbury way. For over forty five years he has been superintending Sunday schools all the way from Baltimore and Charlotte to Gilboa and Mount Zion in Burke county. At present the Mount Zion school flourishes under his direction.

Having noted some of these things I wrote Brother Asbury to send me his picture so I might give you a glimpse of his good old self. Ever since he was released from a thirteen months military imprisonment at Elmira, New York, on the 19th of July, 1865, he has, with his good wife's assistance, been making a part of the world a better place to live in. He says to himself, "My life activities in church and Sunday school have been varied in various places, so much so that I can't give you an itemized summary. I can only say this, that I have never let up on Sunday school work and do not intend to so long as the good Lord will give me strength to sing and pray and study His Word."

If there is anything better than the saints of this world it is heaven. Thank the Lord for Mr. and Mrs. Asbury.

MORGANTON

One of the best congregations in the Western North Carolina Conference is at Morganton. During the past three years it has grown larger by three hundred and fifty members and has increased the salary of its pastor from \$1400 to \$3000. At present the pastor, Rev. C. M. Pickens, is on a tour to Europe, the trip being a partial gift of his congregation. It was my pleasure Sunday, September 11, to be with Supt. Joe Kjellander in his flourishing Sunday school and then to speak to the congregation at eleven o'clock. I found that the good people there are much in love with their pastor and all the good work he is putting them at. The Morganton congregation does things. The Sunday school has an attendance of around 400 and has set 500 as a goal for the near future. Mrs. J. M. Mull superintends a Cradle Roll of 117 babies and the Home Department is a hustler as it is being directed by the Susanna

Wesley class, of which the pastor's wife is president. Brother Kjellander is the general manager of one of the biggest leather plants in the country and he is developing one of the biggest and best Sunday school plants in the conference. It was a distinct satisfaction to be with the good Morganton people.

DISTRICT INSTITUTES

At this writing I have just run in to the office on a late night train to look over the correspondence and then hasten out on an early train for the Shelby district Sunday school institute to be held at Gastonia tomorrow. So far we have held four very successful district institutes. Monday we were at Canton with the Waynesville district workers, where we had the presiding elder, several of the pastors and quite a number of the earnest workers in the most progressive schools of Haywood county and contiguous territory. The next day at Central, Asheville, another presiding elder directed us as we discussed better Sunday schools for Asheville and contiguous territory. Wednesday found us with the Marion district workers and here, as in the other instances our presiding elder helped greatly as he directed and encouraged us. Our crowds were growing larger with each meeting. Today at the Statesville district meeting at Newton we had a big crowd and a big time. We had a church full of people and interest. Brother Newell tried to be still, but he just couldn't, nor did any one want him to be still. The Newton people, as did those at Canton, Central, Asheville, and Marion entertained royally and it was ever so good to be with them.

In addition to the conference force and the splendid local talent we have been pleased to have with us Miss Lucy Foreman, worker with young

people in the Southern Methodist Church. Her addresses have been very practical and profitable. Our presiding elders and pastor have been worth their weight in gold. In each case a district organization has been set up and some of these days our old conference is going to be doing some very proper business in the great Sunday school line.

REVIVAL AT ENO

Dear Advocate:

We have just closed our revival at Eno church, Hillsboro, N. C. We have had a great meeting. The congregations were good at every service. The people were interested and a goodly number were converted. I don't know the exact number of conversions, but there were a great many who reconsecrated their lives to Christ and started anew to live the Christian life. A number of excellent young men were converted and joined our church. Some joined other churches in the village. I rejoice because of the conversion of sinners and also because of the new life the church has taken on.

Bro. J. O. Long, of Orange circuit, led the song services. Mrs. Long played the organ. Brother Long is a good hand with a song book and Mrs. Long helped us wonderfully in the music. D. M. Sharpe, P. C.

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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

NEW LEAGUE ORGANIZED AT CLARK'S

On Sunday night, September 11th, the pastor, Rev. D. A. Futrell, assisted by Mr. Howard L. Collie, district secretary of the New Bern District, organized a Senior Epworth League at Clark's church with thirty-one members. All officers were elected and installed. Mr. Drew Dixon, Jr., is the president. The League has started off under favorable circumstances, and the outlook for its future is very promising.

LEAGUE, DURHAM

President—Miss Annie Wilkerson, 607 Alton Ave.
Vice President—I. W. Pone, 1406 Angier Ave.
Supt. 1st Dept.—Henry Mansfield, 1008 E. Main St.
Supt. 2nd Dept.—Miss Pauline Stebbin, 806 Alston Ave.
Supt. 3rd Dept.—J. B. Cole, 603 Alston Ave.
Supt. 4th Dept.—E. D. Pate, 308 Dale Ave.
Secretary—Miss Mary Cole, 603 Alston Ave.
Treasurer—Miss Grace Dorham, Pettigrew St.
Cor. Secretary—Needham Mansfield, 1008 E. Main St.

EDENTON STREET LEAGUERS

Dear Advocate:

Edenton Street Epworth Leaguers agreeably surprised their Raleigh district secretary Sunday morning, September 18th, by visiting the state hospital at Dix Hill and taking part in the chapel service for the inmates, which he conducts each Sunday at 8:45 a. m. From two to three hundred inmates attend these services which are quite Methodist. Dr. Albert Anderson, the superintendent, being a strong member of Edenton Street church, as is also Rev. Philip Schwartz, the district secretary. Miss Turner, of Edenton Street church, sang, accompanied by Mrs. Kate Fleming, organist. Edenton Street Epworth League is experiencing a genuine revival and the young people are going into "Jerusalem, Samaria and Judea," taking the message of "Jesus Saves" with them.

Thanking you, I remain,

Epworthianly yours,

Philip Schwartz.

STANDARD POINTS FOR AWARDING THE LOVING CUP

According to the plan of the last assembly that a loving cup is to be awarded to the district making the best showing for the year, the loving cup will be presented to the district making the best showing on the following standard:

1. Largest gain in membership, 15 points.
- *2. Largest number of mission study classes, 15 points.
3. Largest Africa special pledge, 15 points.
4. Largest number of new organizations, 15 points.
- *5. Largest number of chapters represented at the summer assembly, 20 points.
- *6. Largest number of chapters reporting quarterly to the district secretary, 5 points.
- *7. Largest number of chapters having the four departments effectively working, 10 points.
- *8. Largest number of chapters having the Quiet Hour Covenant, 5 points.

(The points marked with the * shall be computed on the percentage basis.)
Each district secretary shall sub-

mit to a committee at the assembly, to be named by the president, the data for computing the progress of the district. Where the points are computed on a percentage basis, the necessary information must be furnished; there must be reports of each chapter's work that the committee can estimate the effectiveness of the four departments, the reports made quarterly to the secretary must be submitted. The time of competition shall be from October 1, 1921, to June 1, 1922.

The chapter making the best showing in the best district shall be the custodian of the loving cup.

F. S. Love, President.

Here is a good chance for some friendly rivalry between the Epworth Leagues of the various districts. Let each League enter heartily into the contest and help your district secretary make yours the winning district. Already Mr. Howard L. Collie, district secretary for the New Bern district, and Mr. Philip Schwartz, district secretary for the Raleigh district, are hard at work, and if the other districts don't keep an eye on them the New Bern and Raleigh districts will be close rivals for the loving cup.

CHEERING NEWS FROM ST. PAUL'S LEAGUE

Our League chapter has been doing much better work since the assembly at Loushurg this summer. We have organized the Quiet Hour Covenant, and I think it is helping the League more than anything else we have done. It seems we are able to do better work since. We have also studied the book "From Survey to Service" that was given at the assembly.

Last Monday night we gave a special program for the parents. We had secretly planned it for a week before announcing it to them. Every League member was held responsible for having his parents at the meeting. After assembling the following program was given:

1. Song.
2. Scripture reading.
3. Sentence prayer: by young people.
4. Song.
5. Roll call and minutes (answering with appropriate verses.)
6. Vocal solo, "My Mother."
7. A tribute to mother.
8. A tribute to father.
9. Violin solo.
10. Address, My Duty to My Parents.
11. Reading, "The Gold Home."
12. Violin solo.
13. Reading, "My Ma."
14. Song.
15. League benediction.

After the program all adjourned to the church yard where ice cream was served. All the parents enjoyed the program and seemed satisfied with the work we are doing. We hope to have them out to our meetings more often than this.

We drew up and adopted the following policy some few months ago. It is the purpose of the chapter:

1. To conduct fifty-two interesting and helpful devotional meetings during the year.
2. To maintain a Quiet Hour Covenant.
3. To have a class in social service and do community work.
4. To have a social once a month and encourage wholesome amusement.
5. To conduct a class from one of the Chautauqua reading course books or study some foreign mission book.
6. To use the following budget plan:

Conference dues	.....\$ 2.50
Delegates' fund	..... 15.00
Dept. supplies, 1st	..... 2.00
Dept. supplies, 2nd	..... 5.00
Dept. supplies, 3rd	..... 2.00
Dept. supplies, 4th	..... 2.00

Africa special 25.00

Total\$53.50
Good wishes to all the Leagues.
Mabel Rivers, Cor. Sec.

GREAT REVIVAL AT CLARKSBURY

Rev. J. E. McSwain came to Clarksbury, Cool Springs charge, August 29th, and the first week we had only nine conversions, but on Sunday night the Holy Spirit manifested Himself in convicting and converting power, and in six days there were 82 professions, making a total of 91 when the meeting closed at midnight on Friday.

Rev. Baxter McLendon had stirred the religious consciousness of the people greatly in the three days he spent at Harmony, and I would advise any pastor to secure him far a few days if he cannot stay longer. Then Brother McSwain came filled with the Holy Spirit, and did wonderful preaching and altar work. Then the people did personal work and prayed as I have never seen people pray before. Almost every boy and girl over 12 or 15 years of age did personal work and prayed in public, and especially was this true in the young men's prayer meetings and young women's prayer meetings. Members of the M. E. Church, and M. E. Church, South, Disciples of Christ, Lutherans, Friends, Baptists and Presbyterians, all prayed, worked and rejoiced together. All the praise belongs to God.

R. A. Swarengen, Pastor.

RUTHERFORD COLLEGE NOTES

Dear Advocate:

The fourth quarterly conference for the current year for the Connolly Springs charge was held at this place Saturday afternoon at three o'clock by Presiding Elder D. M. Litaker. The reports of the pastor and stewards showed a healthy condition of the charge. About 60 per cent of all financial obligations had been met, which the chairman said was a little above average for the other charges of the district.

Rev. J. E. Abernethy of First church, Salisbury, will deliver the first of the monthly lectures for this year before the college community for this year October 6th at night. It is hoped to have a packed house to hear this, our gifted alumnus. J. T. Staver.

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W. N. C. CONFERENCE

AN OPEN LETTER

This has been an unusually hard "crop year" on our little farm. While, by dint of continuous planting and hard work, the garden and fields have given our tables fresh vegetables for immediate consumption, and thus helped to keep down expenditures, comparatively little has been produced for the winter supply. The yield of wheat and oats was small; the corn is fairly good, but insufficient, while the crop is a failure; ensilage is about 40 per cent off, with hay and roughage negligible; Irish potatoes—first planting a very good yield, with none for the second; sweet potato yield is probably a 50 per cent yield; no corn, beans or tomatoes for canning; plantings for turnips, kale, rape, mustard, beets, etc., and cabbage and collard plants for winter use have all perished in the dry soil. Every effort has been made to produce. The entire force have cheerfully toiled day after day, and watched every little cloud with the hope for rain; but "the harvest is past."

No, this is not a gloom picture, nor is it a grouch scare! We have all lived; the children have had their three meals each day; good health has been our portion, and happiness has reigned. God yet holds the reins of this old world, and "all that is therein" is in His hands. He has cared for the Home; He will continue to do so. Our faith is in Him.

Then, "What is that to us?" How many will ask it! It is a reminder to the people called Methodists that their Children's Home must go into the open market for much that it will need to carry it through the winter months. Owing to crop failures in all parts of the country prices are rising and promise, unless something unforeseen prevents, to reach war level rates. Some supplies, contracted for in the earlier part of the year, now show an advance of 20 per cent; others, a smaller increase.

But, "What can we do about it?" Do all that God wants you to do. Do your best, and then some. Think over it; pray over it. One way to help is full collections of the ten per cent assessment for 1921. Another, round up every Sunday school for Fifth Sunday collections, beginning with October 30, 1921. Another, make special collections for Thanksgiving, Christmas and Easter.

Will our pastors, superintendents and people see that the Home has an opportunity to be heard, and finds its rightful place amongst the many interests of our great church? We can but feel that there are many loyal Methodists who only need to know what they can do to meet the requirements of their institution for orphan children. They have come to its support in the past; they will do it now.

For God and little children,
W. F. Sandford, Sec.

"GOING UP"

"Trust in God, and do good, and He will bring it to pass." That is just what we have been trying to do. While living and laboring, we have been hoping, expecting, praying to see the walls of another building "going up." At last it is true. The contract for the completion of the Tice building was recently let to Mr. J. L.

Crouse, of Greensboro. The excavation and foundation work was directed, in the early spring, under the supervision of Mr. Thompson, but owing to his sickness operations were suspended the first of May. Within the past week good progress has been made, and those walls are actually "going up," with the promise that we shall soon have another roomy and commodious building that will take care of forty boys.

A GREAT GIFT

A kind hearted layman of Winston-Salem called up the office and asked, "How many children have you that can read, and who do not have a Bible or Testament?" The number was furnished. Then, a few days ago, about forty little people were the proud possessors of a well-bound and good-print Testament. That is a good way to "preach the word." Do not ask us "Who is it?" He does not want it known.

N. C. CONFERENCE

The senior class of the Methodist Orphanage Sunday school last Sunday reorganized the teacher training class. The officers are as follows: Teacher, Miss Eva Oglesby; president, Julia Sanderson; vice president, Bennie Tingen; secretary, Elizabeth Kendall; treasurer, Louise Newton.

Thomasville Baptist Orphanage is erecting two dormitories. Dr. M. L. Kesler, the progressive superintendent, has just returned from the north, where he inspected some of the greatest orphanages in the country. He hopes to give the building committee the benefit of his observations. I am glad to see our great Baptist orphanage growing in numbers. It will soon have six hundred children. My heart's desire is that we, too, can begin a great building program before many more months. The demand upon us for the admission of children is overwhelming.

Trinity College had a great opening last Wednesday. That was a fine looking bunch of Freshmen I saw about the campus. It was a distinct pleasure to me to see a large number of our own orphanage boys and girls as students in this famous college. The Woman's Building is one of the best equipped in the South. It is full of girls who have a serious purpose in life—to be of large service to the world. Trinity is destined to be one of the largest educational centers in the entire South. She ranks among the first now in character of her work. There is no safer place for our boys and girls than Trinity.

We have room for only about one-half dozen more children. It will be nearly a year before there are more vacancies. In view of this fact, the executive committee has expressed a desire to reserve this limited space for whole orphans. Before next July we will have dozens of applications for whole orphans who are in destitute circumstances, and if we fill it with half orphans we will be embarrassed beyond measure. I am sure that all who want to do the fair thing will heartily approve the action of the executive committee. Their sole purpose is to do the most good to the most needy and surely the whole orphans should have the first consideration. I trust that all our friends will bear this in mind and not ask us to

accept any who are not whole orphans

For more than two months we have been flooded with requests for applications for the admission of children into our orphanage. We had a class of sixteen to leave the first of July, leaving room for just that many to be admitted. At our first meeting after the class left, I presented twenty-seven applications. Since that meeting we have had a large number of applications and requests for the admission of children. Every reasonable person knows that it is a physical impossibility for us to have admitted fifty when we had room for just sixteen. Because of our limited space I am going to ask the brethren to be patient until we get more buildings. We are doing the very best we can under trying circumstances. I trust before much longer we can have room for one hundred more children.

The Methodist Orphanage has lost one of its staunchest friends in the death of Judge W. R. Allen, of Goldsboro. For several years he has been vice president of our board of trustees. The orphanage filled a big place in his heart and life. At times he talked freely with me as to his feelings about the Methodist Orphanage. There was no interest in our church that appealed to him more powerfully than our own great orphanage. It was his desire to see it grow to larger proportions and have a large endowment fund to take care of its growing needs. He remarked to me once that if he had means, he would gladly add to its endowment. He felt no money could be spent more advantageously than for orphan children. We shall miss him at the orphanage, but feel that his life will continue to bless and enrich our beloved Methodist Orphanage.

The first of October is the time for the Wesley classes to launch their campaign to secure several thousand dollars for our Baby Cottage. By a unanimous vote, the Federation in session at Goldsboro last spring, decided to collect sufficient funds with which to complete this greatly needed building. Brother J. T. Jerome, our hustling and efficient field secretary, is backing this movement with all his mind and soul. Now if every Wesley adult class will take hold of the matter with determination and enthusiasm, success is assured. There is too much at stake for us not to secure this money during the early fall. "We do things." By doing things we live and develop. Wesley classes come to their highest by rendering consecrated service to those who need it most.

Unselfish devotion to a worthy cause merits the commendation of all right-thinking people. There are many whom we number among our steadfast friends who never forget us in times of prosperity or adversity. Such friends give us a feeling of security regardless of hard times. You can just count on them to help shoulder the burden when it rests heaviest on your shoulders. One of these friends knew we were getting in our winter supply of coal and that it was costing us a large sum of money. He has come to our relief and proposes to pay for one-fifth of our winter supply. That means he will pay for both coal and freight, which will be in the neighborhood of five hundred dollars. Wouldn't it be great if four other friends would join Brother B. G. Thompson, of Goldsboro, and furnish coal to keep our children warm through the chills of winter? This good friend of ours has thrown down the challenge to our N. C. Methodists. Who will accept that challenge?

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

"HANDSOME IS THAT HANDSOME DOES"

By Philip Burroughs Strong.

Beautiful hands are the hands that do
Highest or lowliest service true.

Beautiful lips are the lips that speak
Words to encourage the worn and weak.

Beautiful eyes are the eyes whose
light
Lessens the gloom of some mourner's night.

Beautiful dress is the dress indeed
Worn by the one who responds to
need.

Beautiful truly the intent
Ever on good and for others spent.
—Baptist Boys and Girls.

BENNY COON

When the forester very softly opened the door of his little house in the big forest, he wasn't at all surprised to see the little boy waiting there by the fire. He knew exactly what he was waiting for, too—always the same thing—a story. And the boy would tease and tease until he got it. But this time the forester wasn't going to let him tease. No, indeed. He'd give the small boy the surprise of his young life.

So he didn't say, "Hello!" or "How do you do?" or anything like that. He just tipped quietly up behind the little boy and called out in a very loud voice: "Once upon a time."

"O!" cried the little boy, jumping up. "How you scared me!"

"Well, I got ahead of you that time, anyway," said the forester, chuckling. "Once upon a time there was a raccoon."

"Is that the same as a coon?" asked the little boy.

"It certainly is. In fact, the raccoon's name was Benny Coon. And one day he was trying very hard to go to sleep in his own little bed, high up in a hollow branch of a tree; but he couldn't seem to manage it at all. At last he thought: 'I know what's the matter. I must be hungry! If I could only get some berries or nuts or fish or—or some grasshoppers!'—Yes, grasshoppers! Yes, grasshoppers! That's what he wanted. His mouth began to water, and he stuck his head right out of his house. But the sun was shining—and he pulled it right back again."

"Why did he do that?" asked the little boy.

"O, coons don't like the sunlight—not one little bit," answered the forester. "They sleep all day and come out only at night. That's why Benny Coon just wished the sun would go under a cloud, so he could get those grasshoppers. And pretty soon the clouds did roll up and cover the sun; and then there sounded a big old rumbling noise."

"'Thunder,' Benny Coon cried joyfully. Then he looked out; and when he saw how lovely and dark it was getting—almost as dark as moonlight—he just scurried down that tree and, in no time at all, caught three fine, juicy grasshoppers. 'This surely is my lucky day,' thought he, as he went over to the river to wash the grasshoppers."

"To wash them!" exclaimed the little boy. "Why did he do that?"

"Oh," said the man, "no raccoon would ever think of eating anything without washing it first—any more than your Aunt Caroline would. And you know how careful she is."

"Well," he continued, "Benny went over to the river and splashed the grasshoppers around in the water and until they were quite clean. Then, because the water felt so nice and

cool and Benny loved water, he gave them one big extra splash.

"But that was one splash too many. A saucy little fish slipped up, snatched those grasshoppers and was off like a silver streak in the water—with Benny Coon after him, of course. How angry Benny was, and how he did swim! Under water, too! Never mind, he'd get that fish—with the grasshoppers inside; just see if he wouldn't! He was close upon him, too, when they whirled swiftly around a big rock. Then what do you think happened? The little fish swam straight into the open jaws of a big fish! And Benny was going so fast he couldn't stop, and in he went, too! Not all of him went in, however—just the tip of his nose—and he pulled that out before those awful jaws could close.

"Then maybe he didn't swim! The water all around him splashed high in the air like very lively fountains. Splash, splash, splash! He reached the bank and scrambled up its side, pulling his tail in after him with a mighty quick jerk. He could almost feel those awful jaws starting to bite it off! Then, running far back from the water, he climbed a tall tree.

"Now at last he felt safe. Gracious goodness sakes alive! What an escape, what an escape! he kept thinking, as he lay there and panted and panted, and then panted some more.

"It must have been a shark come way down from the river," thought Benny, "and it's an awful wonder that I'm not being eaten up this very minute, long with that saucy little fish and those grasshoppers. I must be pretty smart to have got away! This surely is my lucky day, after all!"

"So thinking, Benny began to feel more cheerful; the scared look left his eyes, and his usual expression of mischief and cunning returned to his face. Shaking off the water, he looked around to see if he was all right. Yes, his grayish white fur seemed to be all there; every ring on his long, bushy tail was safe, too—he counted them carefully to make sure (you see, his tail had been very very near the shark.)

"No great harm done, after all," said Benny. "I'll just run along home now and have a good day's sleep and forget. But right here Benny's eyes flew wide open with a jerk, and he gave a surprised squeal."

"Did he see the shark?" asked the little boy excitedly.

"No," said the forester. "but he discovered something else; he saw that he had come up on the wrong side of the river. Think of that! His nice, comfortable bed was on the other side; and nothing in all the world could make him cross that awful water again."

"Well, poor Benny felt just like lying down and giving up altogether. But he didn't. He knew that he must find a safe place to sleep in. So tired as he was, he climbed tree after tree, in search of a nice, comfortable hole. And it was a very long time, too, before he found one that didn't already have some one in it. But finally—because it was his lucky day, I suppose—he found a nice hole in a dead branch of a tree. With a big sigh he settled down in it, all ready for a nice, long sleep."

Here the boy gave a sigh of relief, too.

"O, ho," said the forester. "You think Benny's troubles are over? Just you wait and see!"

"Why, what happened next?"

"What happened next! A man with an ax happened next; that's what he came along looking hard at the very tree in which Benny was sleeping so peacefully. He lifted his ax and was just going to give it an awful whack—when he happened to notice the dead branch on it. 'This can't be a very good tree,' he said. So he chose the next tree to it. Bang, whack—

bang, whack! How the chips flew, and what a noise it all did make! But it didn't wake Benny—he was so very sound asleep.

"Finally the great tree came to the ground, and, alas, so did Benny! As the tree fell it hit the dry branch in which he was sleeping so comfortably; and down it came. And this really did wake Benny. It hurt his foot besides, and, well, he just naturally began to cry. He scudded very much like a real baby crying, and the man rushed over in great alarm; but when he saw it was only a coon, he said: 'Never mind, little coon. Soon you'll be a nice stew and a coon skin cap—and then your foot won't hurt you any more.'

"Then he picked Benny up and carried him home. When his little daughter saw Benny, who had stopped crying and was curled up in a ball licking his sore foot, she said: 'What you got there?'

"Why, this is a nice stew and a coonskin cap," said the man as he held up poor Benny.

"O, no, dad! We've got a lovely chicken stew for supper, and you won't need a cap till next winter, and I—I want a pet right now.' So that settled it; and they all three had chicken stew for supper."

"After a while Benny's foot got well, and he stayed with the little girl for several months. But one day he ran away, bravely swam the river and went back to his old home again."

"Didn't he like the little girl?" asked the small boy.

"O, yes, he liked the little girl all right!"

"Why did he go away, then?" said the little boy.

"Well, I don't know for sure," said the forester, as he ended. "But I think maybe Benny had been mischievous—stolen a chicken, perhaps, or some nice ripe corn. And, well, he thought it would be safer to get away. You see, winter was coming on, and the man might decide to have that coonskin cap, after all."—Robin Greentree, in the Continent.

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Mrs. Janssen's experience of interest to childless wives.

Millston, Wis.—"I want to give you a word of praise for your wonderful medicine. We are fond of children, and for a considerable time after we were married I feared I would not have any. I began taking Lydia E. Pinkham's Vegetable Compound, and it strengthened me so I now have a nice, strong, healthy baby girl. I suffered very little at childbirth, and I give all the credit to your medicine, and shall always recommend it highly."—Mrs. H. H. JANSSEN, Millston, Wis.

Mrs. Held of Marinette, Wis., adds her testimonial for Lydia E. Pinkham's Vegetable Compound. She says:

Marinette, Wis.—"I was in a nervous condition and very irregular. My doctor advised an operation. My husband brought me one of your booklets and asked me to try Lydia E. Pinkham's Vegetable Compound. It overcame my weakness so that I now have a healthy baby girl after having been married nine years. I am glad to recommend your medicine, and you may use my letter as a testimonial."—Mrs. H. B. HELD, 330 Jefferson St., Marinette, Wis.

There are many, many such homes that were once childless, and are now blessed with healthy, happy children because Lydia E. Pinkham's Vegetable Compound has restored the mother to a strong and healthy condition, as it acts as a natural restorative for ailments as indicated by backache, irregularities, displacements, weakness and nervousness.

Women everywhere should remember that most of the commoner ailments of women are not the surgical ones—they are not caused by serious displacements or growths, although the symptoms may be the same, and that is why so many apparently serious ailments readily yield to Lydia E. Pinkham's Vegetable Compound, as it acts as a natural restorative. It can be taken with perfect safety and often prevents serious troubles.

Therefore if you know of any woman who is suffering and has been unable to secure relief and is regretfully looking forward to a childless old age, ask her to try Lydia E. Pinkham's Vegetable Compound, as it has brought health and happiness into so many homes once darkened by illness and despair.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

"THE SHEPHERD PSALM"

We have in this Shepherd Psalm many great outstanding and indeed very precious truths set forth therein. We have:

1. Divine Shepherd, "The Lord."
2. Divine supply, "I shall not want."
3. Divine rest given, "He maketh me to lie down in green pastures."
4. Divine restoration given, "He restoreth my soul."
5. Divine leader, "He leadeth me in the paths of righteousness."
6. Divine protection given, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."
7. Divine presence realized, "For Thou art with me."
8. Divine comfort given to the saint, "Thy rod and Thy staff they comfort me."
9. Divine feast prepared for the saint, "Thou preparest a table before me in the presence of mine enemies."
10. Divine anointing, "Thou anointest my head with oil."
11. Divine overflow, "My cup runneth over."
12. Divine assurance given to the saint, "Surely goodness and mercy shall follow me."
13. Divine place prepared for the saint, "And I will dwell in the house of the Lord forever."

BRO. PRICE HAS BEEN BUSY

We have been engaged in revival work during the summer. A large number have professed conversion or reclamation. Many have joined the church and others will join later. We have one more meeting to hold and are expecting our best revival when we hold it. The young people have organized an Epworth League and it is doing very good work. The Sunday school work is moving on very nicely.

John M. Price.

REVIVAL AT MT. TABOR

Dear Advocate:

We have just closed a very fine revival at Mt. Tabor on the Forsyth circuit. Rev. J. S. Hiatt did the preaching. The great spiritual sermons which he gave us brought about a great revival in the church. There

were several professions of faith.

At the beginning of the services we installed a Delco light plant.

There is a movement on foot to build Sunday school rooms at this church. Mt. Tabor is a very progressive congregation. Very truly,
J. C. Cornett, Pastor.

DEPENDABLE

Mere faith does not help any one. Not faith, but the object of one's faith, is what really counts. And sometimes we make the mistake of directing our faith toward something that is not to be trusted, and then we wonder why our faith does not produce the results we had hoped. One who goes the whole way with God, for example, in full surrender and then in fully believing him is likely to have keenly realized results from this faith in God. There may be a flooding consciousness of God's presence, a new and precious happiness, beyond anything known before. In gratitude for this new experience one is likely to depend wholly on these evidences of new blessing—and then they disappear. Uncertainty and dismay are likely to follow. The remedy for this, as well as its prevention, is given in a sentence by Charles Inwood, on "The Fullness of the Spirit," as he says: "It is always a thousand times better to trust in the faithfulness of God, than in the fitfulness of one's poor senses." The conscious results of trusting God may vary greatly; but God in Christ toward us is "the same yesterday, and today, and forever." Let us turn away from all else and trust him.—Exchange.

WHERE PREACHERS COME FROM

Why is it that the new and numerically weak churches send out more preachers than the older and stronger congregations? We hardly think that this question is of the "Oxford fish" variety, since it is widely recognized that the question involves facts. On this point the Religious Telescope wisely observes: "It is no unusual thing for a local church to send out more workers during the first half-dozen years of its life than in a whole decade later in its history. The zeal and fervor of youth, which make the church a potent spiritual force in its earlier years, often depart as it grows older and wealthier. No doubt, one reason for the falling off in the number of ministerial candidates in these latter days lies in the fact that fewer new churches are being organized than formerly. There are weak and struggling churches that never ranked high in the denomination or in their conferences that have a most commendable record in the number of workers sent out. Lacking the silver and gold, they gave what they had, and that was something infinitely better—their sons and daughters. When a congregation reaches the Laodicean stage and feels that it is rich, and needs nothing, flattering itself that it can report a full budget, it seldom has occasion to lay its hands on choice young men and women to send them out for God with a true spiritual motherly benediction. A church must give something more than money in order to fulfill its mission and justify its existence."—Christian Advocate (Nashville.)

CENTENARY PAY-UP WEEK

For the North Carolina Conference the pay-up week for this year will be October 2nd to 9th. I have written to every preacher and Centenary treasurer in the conference, asking them to observe this week in an intensive campaign to clear up the Centenary pledges for the first three years.

The pastor and treasurer of every charge should see that an active committee is on the job collecting the past due pledges. We will mail out blank notices to the subscribers in any number desired, on application

from either, the preacher or local treasurer.

Wherever I have been this year, both preachers and laymen have told me that the people honestly intend to pay their Centenary pledges. I believe this is true. The Methodists of North Carolina are honest and trustworthy. The Centenary pledge is an honest debt. Now as business opens up, and the prices of cotton and tobacco are rising, it is a good time for our people to clean up the first three years of their pledge. For conscious sake, for the church's sake, for the kingdom's sake, let this conference make good. To repudiate a pledge is to dishonor one's word. This is the critical year of the Centenary period. I beseech the preachers and laymen of the North Carolina Conference to use their utmost endeavors to accomplish this great and honorable task. Let us not discredit our church and betray our Lord by failure to do our utmost duty.

This pay-up week in October does not mean that efforts to collect the

pledge should wait until that time. It means merely that during that week the entire conference will stress the payment of Centenary pledges, and that the individual churches will perfect their machinery for the collection of this money. A. D. Wilcox.

A CARD OF APPRECIATION

We wish to express our sincere thanks and appreciation to each and every one for their kindness and sympathy extended to us during the death of our beloved husband and father.

Mrs. R. J. Little and Family.
Falkland, N. C., Sept. 14, 1921.

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W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE
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G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES.....Asst. Editor and Bus. Mgr.

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EDGERTON—At Lowell, N. C., a small village near Selma, on December 12, 1867, Noah Edward Edgerton was born. Both his parents and grandparents were Quakers by birth and the early impressions received through them were so great that they lasted him through life. For throughout his life could be seen the strict adherence to his faith in God, his contempt for display, his devotion to his church, his high sense of honor, and his fearless devotion to what he thought was right. The family worshipped at Zion, a small Methodist church near his father's home, and early in life Ned Edgerton, as he was popularly known, united with this church, which was greatly loved by him until death.

The entire family, consisting of seven boys and one girl, were devoted to the Methodist church and most of them have held official relations in it, and have put in both their time and means in a liberal manner. Brother Ned's father was not only a devoted Christian but a pioneer cotton manufacturer, and from him doubtless his son inherited many of the qualities that made him one of the state's leading manufacturers and business men that attained great success. When a mere boy he went to school in Selma, and there he later began working for the Atlantic Coast Line Railway and after several years was made agent at Selma. From this position he retired to become the organizer of various manufacturing interests both within and without the state, having been connected with the Southern Cotton Oil Co., various cotton mills, The Virginia-Carolina Chemical Co., several banks and mercantile establishments, and other manufacturing interests. It can be said that he filled the various positions that he held with efficiency, trust and honor, and there were few things but what he made a success of. He was not only interested in the development of his state but his welfare also. He was a loyal citizen and held places of trust in the county and the state, having been a member of the board having charge of the penitentiary during Governor Kitchin's administration.

Although a busy man, he had time to be an active and devoted member of the Methodist church throughout his active life, and he was an active official, an excellent teacher in the Sunday school, and a regular attendant upon divine worship. Besides the above he was always liberal to the church and was a large contributor to the building and maintaining of the Selma church. His home was always the home of the preacher and in him the preacher found a friend that was ready to help when there was need. I knew him in every walk of life. We have sat by the beautiful waters enjoying the sport we loved so well, motored on pleasure trips, struggled with various problems of community life, walked together under the shadows of sorrow, and known together life's disappointments, and yet I never saw him fail to play the man. He was endowed with rare judgment and often I have gone to him for advice which was always given in the fear of God and with the hope that it would benefit. In my fifteen years of the ministry I have known few Ned Edgertons.

In his early manhood he was married to Miss Rosa Waddell, of Selma, who lived only a short time. On the 15th of October, 1896, he was married to Miss Alma Wynn, of Raleigh. To this happy and congenial union there was born one son N. E. Edgerton, Jr., who with the devoted wife is left to mourn his departure. He is also survived by four brothers and one sister, John E. Edgerton of Nashville, Tenn., W. A. Edgerton of Wilson, N. C., and H. F. J. J., and Miss Rena Edgerton of Kenly, N. C.

About two years ago Brother Edgerton sold out most of his manufacturing interest and moved to Raleigh, where he was active in financial matters. He was sick only a short time, having suffered an acute attack of the heart from which he died on June 2, 1921. Only a few hours before his death he was thought to be better. The shades of night had gathered and his nurse had prepared him for the night. He requested her to get some needed rest for herself, and thus with the thought of others he turned on his side, and when she reached his bedside she found that he had passed away. The brave soldier who had fought his way from office boy in a delect to the place of wealth, honor and usefulness has gone from our midst but he leaves behind an aroma of character that bestirs the best that is in us and we are proud that we knew and loved him. His funeral was conducted in Raleigh by his former pastor, Rev. C. K. Proctor, and Rev. W. W. Peele, of Edenton Street church. A large crowd from the various walks of life who had known him during his career gathered to pay their last tribute of respect to one who had been a friend of man and a servant of God. He was tenderly laid to rest in

the beautiful cemetery in Raleigh. He has gone from our midst and we shall miss him, but we expect to see him again in the temple of God.

J. M. Daniel.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, on the 30th of August, 1921, called home our dear teacher and fellow worker, Mrs. Ella Perry Brinson, we, the members of the Fanny Crosby Class, do hereby resolve:

First, That our class and church are profoundly conscious of the loss of one of our best and most loyal members, one who was always cheerful and enthusiastic in the discharge of every duty.

Second, That while we shall surely miss her, we rejoice in the memory of so beautiful a Christian life and feel that it will ever be an inspiration to them who labored with her.

Third, That we extend to her bereaved family our deep sympathy and mourn with them their great loss.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate, one to the Coaster and one entered upon our minutes. Affectionately submitted,

Mrs. Cliff Willis,
Mrs. S. A. Chalk,
Mrs. C. B. Wade,
Committee.

BRITTAIN—Henry Clay Brittain was born August 8th, 1854, died August 17th, 1921, aged 67 years, nine days.

He was married to Miss Mary Bell Craven December 7th, 1892. Three children were born to this union, two boys, Dwight and Guy, one girl, Maurine. His wife and three children survive him. Brother Brittain was a kind and loving father and a good husband. For many years he was a member of the M. P. church and remained a faithful member till death. He was a Sunday school teacher in the M. E. church of Summerfield as long as he was able. He was one of the best Sunday school teachers I ever knew.

He assured his friends that all was well with his soul. I was pastor in Summerfield four years and always found him to be one of my best friends. We expect to meet him in heaven. May God bless and comfort his wife, children, aged mother and sisters.

T. B. Johnson.

JOHNSON—Mrs. Maggie Dorsey Johnson, wife of Rev. C. A. Johnson, pastor of the Murphy circuit, died in Andrews, N. C., June 25th, 1921.

Mrs. Johnson was born in Swain county, N. C., April 4th, 1888. She professed faith in Christ in her fifteenth year, and became a member of the Missionary Baptist church, in which she remained a faithful member till her marriage to Rev. Carl A. Johnson, April 6th, 1915. She then transferred her membership to the Methodist Episcopal Church, South, and shared with her husband the life of an itinerant Methodist pastor till she was transferred to the Church Triumphant on the afternoon of June 25, 1921.

Mrs. Johnson was the mother of three children: Agnes Mable, Carl, Jr., and Annie Ruth, all of whom with the husband survive. She was a loving wife and a very devoted mother. She was a constant, consistent, Christian woman.

Mrs. Johnson seemed to enjoy the itinerancy. Even to the last she was vitally interested in the work of the church that fell to her husband's lot. She was a faithful and tactful Christian worker. She delighted to serve. She was tireless in her devotion to duty and seemed not to know the spirit of selfishness. In her last illness, which was long and painful, she endured great suffering. But those sufferings brought no complaint. She seemed to regard her approaching dissolution as a mere incident. She encouraged her husband to meet his appointments, even when it was very uncertain whether his return would find her still in the flesh. She was very patient in her sore affliction, and calmly waited the time when suffering for her should cease. Her life was bright and beautiful, and the future held no terrors for her. She passed quietly and peacefully to her rest, and her trusting spirit winged its way to the land of light to be forever with the Father of lights, at whose right hand she trusted to find pleasures forever more.

The funeral service was held from the Andrews Methodist church, and the body laid to rest in the city cemetery at Andrews, N. C., on Monday morning, June 27th, 1921.

"How blessed the righteous when he dies!" M. T. Smathers.

STEPHENSON—An appreciation of Mrs. D. M. R. Stephenson, who departed this life suddenly at her home in Seaboard, N. C., Saturday, August 4, 1921.

It is said that the death of the saints is precious in the sight of the Lord. This being true there must have been great rejoicing in heaven when Mrs. Nannie Stephenson went the way of all the earth.

She was never ostentatious, but her presence was felt wherever she went. Ever quiet and unassuming, even to the point of timidity, and yet she wielded a powerful influence over every one with whom she associated. No one could be associated with her long without being profoundly impressed with her genuine worth. She was by nature frank and sympathetic, and her great heart bubbled over with love to all humanity. She loved and respected all that was good, and hated all that was evil. She loved her husband, and her children, and her home, and her church and pastor. Few husbands have been blessed with a more faithful and inspiring and helpful wife than was her husband. She loved her home and made of it a haven of rest and comfort and neatness, and reigned therein as the queen that she was—not a despot, but as a helpful, inspiring guardian angel. She loved her children with that absolute devotion that prompted her to give herself as a living sacrifice for their well-being. Her love for her church and her pastor was a combination of the devotion of Mary and Martha for the Master. She was a most inspiring and attentive listener to the preaching of the Word, and also one of the most faithful of workers for the church. She could always be counted on to do what the occasion required, whether to lead the choir or to inspire the missionary or aid society, or to act as sexton. Nothing was too strenuous or too humble for her to undertake for her Lord's church. And her home was also the home of her pastor, and nothing in her home or in her larder was too good for her pastor. No pastor ever had a truer friend than she.

But her heart was too big to be confined within the narrow limits of a home and a home church. It took in the world. Everything that looked to the real betterment of her community, her state, her nation, or the nations of the earth, could count on her support to the extent of her ability.

We will miss her, but we doubt not that in heaven it will be "joyful greetings from sad farewells."

R. W. Bailey.



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Between the South and Washington and New York

Northbound				SCHEDULES BEGINNING AUGUST 14, 1921				Southbound			
No. 36	No. 138	No. 38	No. 30					No. 29	No. 37	No. 137	No. 35
12.00Night	11.30AM	12.30noon	4.00PM	lv	ATLANTA, GA.			10.55AM	5.50PM	4.50PM	5.25AM
12.10AM	11.40AM	12.40PM	4.00PM	lv	Terminal Station (Cent. Time) ar			5.30PM	4.30PM	5.05AM	
6.15AM	4.50PM	5.50PM	9.35PM	lv	Greenville Station (Cent. Time) ar			7.00AM	2.10PM	1.00PM	1.05AM
7.35AM	5.55PM	6.55PM	10.40PM	ar	GREENVILLE, S. C. (East. Time) lv			5.50AM	1.00PM	11.52AM	11.45PM
10.05AM	8.05PM	9.05PM	12.55AM	ar	SPARTANBURG, S. C.			3.25AM	10.40AM	9.30AM	9.05PM
11.45AM	9.20PM	10.20PM	2.20AM	ar	CHARLOTTE, N. C.			2.05AM	9.20AM	8.10AM	7.45PM
1.05PM	10.29PM	11.20PM	3.23AM	ar	SALISBURY, N. C.			12.45AM	8.02AM	7.02AM	6.27PM
1.30PM	10.50PM	11.41PM	3.44AM	ar	High Point, N. C.			12.15AM	7.35AM	6.35AM	5.58PM
2.40PM	9.00AM	9.00AM	9.00AM	ar	GREENSBORO, N. C.			8.50PM	5.30AM	5.30AM	3.05PM
5.35PM	4.00AM	4.00AM	10.45AM	ar	Winston-Salem, N. C.			7.00PM	12.40AM	12.40AM	8.52AM
2.58PM	12.06AM	1.00AM	5.04AM	ar	Raleigh, N. C.			10.52PM	6.10AM	5.05AM	4.15PM
	9.00AM		4.30PM	ar	DANVILLE, VA.			7.35AM	6.30PM	6.30PM	
9.35PM	7.10AM	7.10AM	1.40PM	ar	Norfolk, Va.			3.45PM	11.00PM	11.00PM	7.45AM
5.17PM	2.16AM	3.10AM	7.05AM	ar	Richmond, Va.			9.00PM	4.15AM	3.05AM	2.25PM
11.00PM	7.40AM	8.40AM	12.35PM	ar	LYNCHBURG, VA.			3.30PM	10.55PM	9.50PM	9.00AM
1.50AM	9.05AM	10.05AM	2.00PM	ar	WASHINGTON, D. C.			1.53PM	9.30PM	8.12PM	6.05AM
4.15AM	11.13AM	12.20PM	4.05PM	ar	BALTIMORE, MD., Penna. Sys.			11.38AM	7.14PM	5.47PM	3.20AM
4.35AM	11.24AM	12.35PM	4.17PM	ar	West PHILADELPHIA			11.24AM	7.02PM	5.35PM	3.04AM
6.45AM	1.30PM	2.40PM	6.10PM	ar	North PHILADELPHIA			9.15AM	5.05PM	3.35PM	12.30Night
				ar	NEW YORK, Penna. System						

EQUIPMENT

Nos. 37 and 38. NEW YORK & NEW ORLEANS LIMITED. Solid Pullman train. Drawing room stateroom sleeping cars between New Orleans, Montgomery, Atlanta, Washington and New York. Sleeping car northbound between Atlanta and Richmond. Dining car. Club car. Library-Observation car. No coaches.

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Note: Nos. 29 and 30 use Peachtree Street Station only at Atlanta.

Note: Train No. 138 connects at Washington with "COLONIAL EXPRESS," through train to Boston via Hell Gate Bridge Route, leaving Washington 8.15 A. M. via Penna. System.



SOUTHERN RAILWAY SYSTEM

The Double Tracked Trunk Line Between Atlanta, Ga. and Washington, D. C.



AN HONORABLE UNION OR SEPARATE EXISTENCE WITH STRIFE

(Continued from page 6.)

sire to take every possible step to seek it. Of the minority of the churches who are opposed to all forms of union, most if not all are sure that no convention will be able to find a plan equitable and mutually satisfactory. If they are right, they have no reason to oppose the convention. If it meets and fails, it will prove their wisdom and advance their desires. Only those who combine with their opposition to unification a fear that such a convention will find a plan so apparently equitable as to be satisfactory to the General Conferences and Annual Conferences of both churches need oppose the acceptance of the invitation to call such a convention.

Absolutely the only reason which should be urged against such a convention is the cost, and the dollars thus spent will save each its thousands if the convention succeeds and will be well spent even if it fails. Some may be afraid to consent to the calling of such a convention lest the matter passing into the hands of a large body there may develop a tendency to surrender some of our contentions. But since the results of the convention must be passed upon by both the general and the annual conferences, we risk nothing.

What will the Southern Church lose if she refuse to call the convention? Everything. She will lose the hope which has cheered some of us through the years of an escape from sectionalism. She will plunge herself and the other church into strife. It will be useless for us to contend that the blame for that strife is the Church North, for she coupled with her refusal to accept the plan just as it stood a reasonable method of further negotiations. If we refuse to accept that suggestion, we will be held responsible, the world will hold us responsible, our own people will more hold us responsible for the breaking off of the negotiations. And we will enter upon a battle for life in which we have prepared for a strong and resourceful antagonist the keenest of all weapons. Wherefore, let the approaching General Conference of the Methodist Episcopal Church, South, accept the suggestion of the M. E. Church, and call a general convention to seek to find a plan equitable and mutually satisfactory to the members of both churches. And may the God of Love, the Prince of Peace and the Spirit of Wisdom find for American Methodism thereby a way out of the era of strife and danger which threatens it.

District Appointments

ASHEVILLE DISTRICT		
W. H. Willis, P. E., Weaverville, N. C.		
FOURTH ROUND		
Walnut, Stackhouse	Sept. 24-25	
Marshall	Sept. 25	
October		
Rosman Ct.	1-2	
Brevard	2	
Spring Creek, Roaring Fork	8-9	
Leicester, Brick Ch.	15-16	
Haywood Street	16	
CHARLOTTE DISTRICT		
H. K. Boyer, P. E., Charlotte, N. C.		
FOURTH ROUND		
Sept.		
Marshville, Center, 11 a. m.	24-25	
Polkton, Polkton, night	25	
October		
Ansonville, Salem, 11 a. m.	1	
Seversville, Trinity, 11 a. m.	2	
Thrift Moors, Moors, night	2	
Hickory Grove, 3 p. m.	5	
Duncan Memorial, night	5	
Waxhaw, Mineral Spring, 11 a. m.	7	
Weddington, Wesley Chapel, 11 a. m.	8-9	
Morven, () 11 a. m.	15-16	
Wadesboro, night	16	
GREENSBORO DISTRICT		
A. W. Pyler, P. E.		
508 Summit Ave., Greensboro, N. C.		
FOURTH ROUND		
Sept.		
West Market	25	
Gibsonville, night	25	
October		
Randolph, Mt. Vernon	1-2	

Wesley Memorial, 11 a. m.	2	
East End, night	2	
Wentworth, Bethlehem	8-9	
Reidsville, 11 a. m.	9	
Rebel, night	9	
Ruffin, Ruffin	16	
Spring Garden, night	16	
MARION DISTRICT		
D. M. Litaker, P. E., Marion, N. C.		
FOURTH ROUND		
Sept.		
Thermal City, Trinity, Sat. 11	24	
McDowell Nebo, Sat. 3 p. m.	24	
Marion Sta., 11 a. m.	25	
Marion Ct., Providence, 3 p. m.	25	
E. Marion, Marion Mills, 8	25	
October		
Bald Creek, B. C., Sat. 11 a. m.	1	
Burnsville Sta., 11 a. m.	2	
Micaville, Shucls, 3 p. m.	2	
Spruce P. & B., S. P., 11 a. m.	3	
Mill Spring, Beth., Sat. 11 & 1	8	
Rutherfordton, R. Sun. 11 & Mon. 9-10	8	
Spindale & A., S. Sun. 8 p. m.	9	
Pastors see that all collections are looked after, please.		
MOUNT AIRY DISTRICT		
W. F. Womble, P. E., Mt. Airy, N. C.		
FOURTH ROUND		
Sept.		
Summerfield, Lee's Chapel	24-25	
October		
Danbury, Delta	1-2	
Walnut Cove, Palmyra	8-9	
Yadkinville, Center	16-16	
FINAL MEETINGS		
October		
Stokesdale, Stokesdale, 11 a. m.	10	
Rural Hall, Rural Hall, 11 a. m.	11	
Pilot Mt., Pilot Mt., 11 a. m.	11	
Araat, Mt. Airy, 11 a. m.	13	
Mt. Airy Ct., Parsonage, 2 p. m.	13	
Dobson, Dobson, 10 a. m.	14	
Jonestown, Jonesville, 2 p. m.	14	
NORTH WILKESBORO DISTRICT		
J. W. Williams, P. E.		
FOURTH ROUND		
September		
Sparta Ct., Union	24-25	
October		
North Wilkes Ct., Union	1-2	
N. Wilkesboro Sta., N. Wilkesboro.	2-3	
Wilkes Ct., Beulah	8-9	
Wilkesboro, Roaring River, night	9-10	
SALISBURY DISTRICT		
J. F. Kirk, P. E., Salisbury, N. C.		
FOURTH ROUND		
September		
Kannapolis Ct., Unity, 11 a. m.	24	
Kannapolis Station, 11 a. m.	25	
China Grove, China Grove, 7:30 p. m.	25	
October		
Woodleaf, South River, 11 a. m.	1	
Spencer Center, 11 a. m.	1	
East Spencer, 7:30 p. m.	2	
Harmony, 7:30 p. m.	3	
Kerr Street, 7:30 p. m.	1	
Salem Ct., Salem, 11 a. m.	5	
Radin, 7:30 p. m.	5	
New London, Bethany, 10 a. m.	6	
Gold Hill, Gold Hill, 4 p. m.	6	
Kannapolis Ct., Oak Grove, 10 a. m.	7	
Salisbury Ct., Granite Quarry, 4 p. m.	7	
Bethel, Bethel, 11 a. m.	8	
Albemarle Ct., Bethesda, 11 a. m.	9	
Norwood, Norwood, 7:30 p. m.	9	
Mt. Pleasant, Friendship, 11 a. m.	15	
Epworth, 11 a. m.	16	
Westford, 7:30 p. m.	16	
SHELBY DISTRICT		
H. H. Jordan, P. E., Gastonia, N. C.		
FOURTH ROUND		
Sept.		
Dowell, 11 a. m.	24	
Dallas, High Shoals, 11 a. m.	25	
McAdenville, 8 p. m.	25	
October		
Stanly, 11 a. m.	2	
South Gastonia, 8 p. m.	2	
Bessemer, Concord, 11 a. m.	2	
Belmont, 8 p. m.	9	
Main St., 8 p. m.	11	
Mayworth, 11 a. m.	16	
East Belmont, Ebenezer, 3 p. m.	16	
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.		
STATESVILLE DISTRICT		
W. A. Newell, P. E., Statesville, N. C.		
FOURTH ROUND		
September		
Trouman, Vanderburg, 11 a. m.	24-25	
Mooreville, Central, night	25	
October		
Dudley, Pisgah, 11 a. m.	1-2	
Hudson, Mt. Hermon, 3 p. m.	1-2	
Lenoir 1st, Lenoir, night	2	
Hiddenite, Liberty, 11 a. m.	8-9	
WAYNESVILLE DISTRICT		
J. H. West, P. E., Waynesville, N. C.		
FOURTH ROUND		
Sept.		
Jonatnan, Sat	24	
Waynesville Ct., S. a. m.	25	
Bethel, Harmony Grove, 3 p. m.	25	
October		
Glenville	1-2	
Highlands	2-3	
Robbinsville	8-9	
Judson, Judson, Tues.	11	
Fines Creek, Fines Creek, Sun.	16	
WINSTON-SALEM DISTRICT		
Frank Slier, P. E., Winston-Salem, N. C.		
FOURTH ROUND		
Sept.		
Forsyth Ct., Mt. Tabor	24-25	
Walkertown, 3 p. m. & night	25	
Mocksville, night	30	
October		
Davie Ct., Hardison	1-2	
Farmington Ct., Farmington, 3 p. & ngt.	2	
Denton Ct., Denton	8-9	
New Hope Ct., New Hope, 3 p. m. & ngt.	9	
Thomasville, Main St. & S. Thom., ngt.	10	
Centenary, night	13	
Burkhead, night	14	
DURHAM DISTRICT		
M. T. Plyler, P. E., Durham, N. C.		
FOURTH ROUND		
October		
Trinity, 11	2	
Memorial, 7:30	2	
Brookside, Allensville	8-9	
Roxboro, 7:30	9	

Hillsboro, Cedar Grove	15-16	
West Durham, 7:30	16	
Mt. Tirzah-Rougemont, Rougemont	22-23	
Brason, 7:30	23	
Durham Ct., Fletchers	29-30	
Pearl and Eno, Pearl, 5 p. m.	30	
Calvary, 7:30	30	
November		
Carr, 7:30	2	
South Alamance, Phillips Chapel	6	
Graham-Hav River, Graham, 4 p. m.	6	
East Burlington, 7:30	6	
Burlington Ct., Bethel, 11	7	
Burlington, 7:30	7	
Yanceyville, Shady Grove	8	
Milton, New Hope	9	
Leashburg, Bethel	10	
Person, Oak Grove	11	
East Roxboro, Grace, 7:30	11	
Chapel Hill, 11	13	
Orange, Carrboro, 2:30	13	
Mebane, 7:30	13	
Lakewood, 7	14	
ELIZABETH CITY DISTRICT		
R. H. Willis, P. E.		
FOURTH ROUND		
September		
South Mills, Trinity	24-25	
October		
Moyock, Perkins	1-2	
Currituck, Ebenezer	8-9	
Columbia	14-15	
Tyrrell	15	
Pantego & Belhaven, Belhaven	16	
Gates, Philadelphia	16	
North Gates, Savages	22-23	
Dare, Mashoes	26	
Kitty Hawk, Kitty Hawk	26	
Roanoke Island, Wanchese	30	
Kennekeet, Little Kinnekeet	31	
November		
Hatteras, Frisco	1	
Perquimans, New Hope	4	
Plymouth, a. m.	6	
Roper, Roper, night	6-7	
Chowan, Center Hill	9	
South Camden, Nash's	11	
Pasquotank, Union	12-13	
FAYETTEVILLE DISTRICT		
J. D. Bundy, P. E.		
FOURTH ROUND		
September		
Buckhorn, Cokesbury	24-25	
Lillington, Pleasant Plains, night	25	
October		
Bladen, Antioch	1-2	
Roseboro, Bethel, 11 a. m.	3	
Carthage, Carthage, 11 a. m.	9-10	
Hemp, Tabernacle, night	9-10	
Haw River, Mt. Pleasant	15-16	
Pittsboro, Chatham, 11 a. m.	17	
Stedman, Cokesbury	25-23	
Jonesboro, Broadway	29-30	
Sanford, Sanford, night	30-31	
November		
Dunn, Dunn	6-7	
Duke, Duke, night	6	
Parkton, Parkton, 11 a. m.	9	
Hay St.	13-14	
Person St. & Calvary, Calvary, ngt.	13	
NEW BERN DISTRICT		
F. M. Shamburger, P. E., New Bern, N. C.		
FOURTH ROUND		
September		
Snow Hill Ct., Jerusalem, 11 a. m.	23	
Hookerton Ct., Hookerton, 11 a. m.	24-25	
Pamlico Ct., Bridgeton, 11 a. m. & ngt.	28	
October		
La Grange Ct., La Grange, 11 a. m.	1-2	
Straits Ct., Tabernacle, 11 a. m. & ngt.	5	
Atlantic & Atlantic, Atlantic	8-9	
Ocracoke & Portsmouth, Ocracoke, nt. 16-11	12	
Beaufort, night	12	
Morehead City, night	13	
Newport Ct., Newport, 11 a. m. & ngt.	14-16	
Harlowe Ct., Harlowe, 11 a. m.	15-16	
Jonas Ct., Trenton, 11 a. m.	22-23	
Mt. Olive Ct., Smith's Chpl, 11 a. m.	29-30	
Mt. Olive and Calypso, Mt. Olive, ngt.	30	
November		
Goldsboro, St. John, night	2	
Goldsboro, St. Paul, night	3	
Goldsboro, Elm St. and Pikeville, Pikeville, 11 a. m. and night	4	
Goldsboro Ct., Thompson's Chpl, 11 a. m.	5-6	
Vandemere Ct., Barnes Chpl., 11 a. m.	11-13	
Oriental Ct., Oriental, 11 a. m.	12-13	
RALEIGH DISTRICT		
Rev. John C. Wooten, P. E.		
FOURTH ROUND		
September		
Zebulon, 11 a. m.	25	
October		
Princeton 11 a. m.	1-2	
Selma, 8 p. m.	2	
Oxford Ct., Salem, 11 a. m.	8-9	
Oxford, 8 p. m.	9	
Garner, Ebenezer, 11 a. m., 3 p. m.	15-16	
Kenley, 11 a. m.	22-23	
Epworth, 8 p. m.	25	
Jenkins Memorial, 8 p. m.	26	
Cary, Macedonia, 11 a. m.	29-30	
November		
Milbrook, 11 a. m.	3	
Youngsville, 11 a. m.	4	
Louisburg, 8 p. m.	4	
Tar River, Plank Chapel, 11 a. m.	5-6	
Franklington, 8 p. m.	6	
Central, 8 p. m.	7	
Edenton St., 8 p. m.	8	
Clayton, 11 a. m.	11	
Smithfield, 8 p. m.	11	
Four Oaks, 11 a. m.	12	
Benson, 11 a. m.	13	
ROCKINGHAM DISTRICT		
J. H. Shore, P. E., Rockingham, N. C.		
FOURTH ROUND		
Sept.		
Montgomery, Troy	24	
Troy	24-25	
Biscoe, Biscoe	25-26	
Caledonia, John, S.	30	
October		
Rowland, Centenary	1-2	
Elizabeth, Wesley, S. 10 a. m.	7	
St. Paul, Barker, S.	8-9	
Raeford, Raeford	15-16	
Maxton	22-23	
Red Springs	23-24	
Aberdeen, Aberdeen	29-30	
November		
Mt. Gilead Ct., Hebron	5-6	
Mt. Gilead	7	
WARRENTON DISTRICT		
E. M. Snipes, P. E., Warrenton, N. C.		
FOURTH ROUND		
September		
Warrenton, Warren Plains	23	

Warren, Shady Grove	24-25	
Norlina, Jerusalem	30	
October		
Middleburg, Cokesbury	1	
Henderson	2	
N. & So. Henderson, night	2	
Ashoke, Powellsville, noon	6	
Bertie, White Oak	7	
Murfreesboro & Winton, Winton	8-9	
Battleboro & Whitakers, McTyeire	14	
Enfield & Halifax, Haywood's	15-16	
Conway, Zion	21	
Northampton, Lasker	22-23	
Rich Square, Pinners	23-24	
Roanoke, Bethel	29-30	
Littleton, night	30	
November		
Scotland Neck, Scotland Neck	1	
Williamston & Hamilton, Williamston	5-6	
WILMINGTON DISTRICT		
J. M. Daniels, P. E., Wilmington, N. C.		
FOURTH ROUND		
September		
Scott's Hill Ct., Scott's Hill, a. m.	23	
Burgaw, Herrings, a. m.	24-25	
October		
Wilmington, Fifth Ave., a. m.	2	
Wilmington, Trinity, p. m.	2	
Tabor, Zion, a. m.	7	
Chadabour, Fair Bluff, a. m.	8-9	
Hallsboro, Hallsboro, a. m.	14	
Carver's Creek, Council, a. m.	15-16	
Whiteville, Whiteville, p. m., a. m.	16-17	
Rose Hill, Providence, a. m.	21	
Magnolia, Trinity, a. m.	22-23	
Swansboro, Stella, a. m.	29-30	
Maysville, Belgrade, p. m., a. m.	30-31	
November		
Shallotte, Shallotte village, a. m.	1	
Town Creek, Zion, a. m.	5-6	
WASHINGTON DISTRICT		
N. H. D. Wilson, P. E., Washington, N. C.		
FOURTH ROUND		
September		
Bath, Asbury	24-25	
Washington, preaching only, night	29	
October		
Vanceboro	1	
McKendree, Pinetops	8-9	
Farmville, preaching only, night	14	
Swan Quarter, Swan Quarter	15	
Mattamuskeet, Amity	15-16	
Fairfield	16-17	
Robinsonville, Robinsonville	22-23	
Bethel, Bethel	23-24	
Wilson, Calvary	28-30	
Fremont, Fremont	29	
Wilson, First Ch.	30-31	
Bailey, Bailey	31	
November		
Stantonsburg, Stantonsburg	1	
Ayden, night	1	
Grimesland, Salem	1	
Greenville, night	1	
Farmville, Farmville	1	
Tarboro, night	1	
Spring Hope, Spring Hope	1	
Nashville, night	1	
Elm City	1	
R. M. Ct.	1	
Clark St.	6	
South Rocky Mount	6	
Rocky Mt., First Ch., night	1	
Aurora, Bonnerton	12-13	
Washington, night	1	

NEWSPAPER and JOB PRINTING

IF you are in need of Stationery, Bill Heads, Church Letters, Baptismal Certificates, Marriage Certificates, Pledge Cards, Collection Envelopes, Circular Letters, Catalogues, Tracts, Booklets, Minutes of Meetings, Sunday School Class Cards or anything printed,

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**YOUR ORDERS WILL RECEIVE
PROMPT ATTENTION**

THE ADVOCATE PRINTING HOUSE

GREENSBORO, N. C.

A Questionnaire on the Work of the Woman's Missionary Society.

(Continued from page 8.)

14. What book is recommended by the extension work for use in family and private devotion, and where and how may it be obtained?

15. What has the Council set as the goal of mission study classes this year?

16. How many mission study classes were organized in our conference last year, and how many members were enrolled?

17. What is the general theme for this year's study?

18. Name the books for adults.

19. Name the books for young people.

20. Name the books for juniors.

21. Give the names of the two missionary papers of our church. How are we asked to help increase their circulation?

22. Name five aims given for young people's societies for 1921.

23. For what number of volunteers for definite missionary service are the young people asked to pray daily?

24. In what way is each adult society asked to co-operate with the superintendent of children's work?

25. What is the new plan for raising our conference pledge?

26. What is the amount of our conference pledge?

27. What part of this was assumed by our district?

28. What is the young people's part, and for what used?

29. What is the juniors' and babies' parts and for what used?

30. Tell something of our pledge record for the past five years.

31. How does the report of our conference superintendent of supplies compare with that of the previous year? Name the new calls for help

to which this department responded.

32. By what name is the officer in charge of the local work now to be known?

33. Give the membership of your auxiliaries—adult, young people's and juniors.

34. Are there any mission schools within the bounds of our conference? And if so, where?

HE IS AGAINST US

One of the saddest commentaries on the morale of American citizenship is the fact that so many of our citizens who are considered representative in all important respects are opposing the Eighteenth Amendment on the ground that it is not enforced and at the same time claim that they are prohibitionists. This means that they are citizens who believe in a law theoretically because it is a good law, but who at the same time believe in its repeal simply because it is difficult of enforcement. In comparison with such citizens how much higher those citizens stand in the scale of patriotism who say that the Eighteenth Amendment should be repealed because they do not believe in prohibition. In the one case expediency triumphs over duty and patriotism lies down in abasement before the violation of law. In other words, moral judgment and practice clash. In the other case judgment, though wrong, is backed up by practice, and there is at least consistency. We must say that we have a higher regard for the open anti-prohibitionist who demands the repeal of the Eighteenth Amendment than for the professing prohibitionist who wants the amendment repealed on the ground that the law-enforcing spirit of the country is not strong enough to enforce this law. Suppose that it should come to pass that this great government should by

repealing the Eighteenth Amendment confess that it is too weak to enforce it, the blight that would come on America would be vastly more awful than the reign of John Barleycorn.—Christian Advocate (Nashville.)

ABLE TO STAND ALONE

Christianity is able to stand alone when facing the non-Christian religions of the world.

A young woman student of Cincinnati recently called at the office of the Western and said she was a member of the Oriental Esoteric Society, and was taking lectures in Vedānta philosophy of Hinduism. When the peril of this procedure was pointed out, she declared that Protestants were afraid to face other religions. Immediately the new book of Dr. Edmund D. Soper, on "The Religions of Mankind" (Abingdon Press,) was produced, and markings shown to convince her that the book was being read with eagerness. She could scarcely believe that a Methodist professor in a Methodist university would write a book dealing with other religions, and that a Methodist publishing house would print it. Her ignorance was partly excusable when she said that she had been reared a Christian Scientist, and had belonged successively to such small bands as the New Thoughtists, the Bahaists, and now the Vedantists.

The inroads of warmed-over heathenism in this country would be greatly lessened if the rank and file of the church would become informed on the main tenets of other faiths. Christianity has absolutely nothing to fear when confronted with them. One's faith becomes all the stronger when he realizes how poor in comparison are the revelations in non-Christian religions.

Persons obsessed with a demand

for authority in religion may not find a study of comparative religions profitable. The Mohammedan matches the authoritative Bible with his authoritative Koran. The Buddhists and the Hinduists have their sacred books. When one supposedly infallible authority comes up against another supposedly infallible authority of different character, what is the seeker for truth to do but to weigh in his conscience and judgment the claims of each? The Bible can stand the test when placed against the Koran or any other book. Our Christ shines all the brighter when he is contrasted with Krishna or Mohammed.

Dr. Soper has written a profound book in a style easily comprehended. If you have wondered all your life just what other religions were like, get this book and devour it.—Western Christian Advocate.

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A LANDLUBBER AT SEA

To pass down the gangway at New York and realize that technically one is on British soil, and then later to be handed a landing card with "adieu" in black faced type displayed brings a new sense of what it is to be a foreigner—but not what it is to be a man without a country. The world is so largely one in these last times that one does not feel the significance of "foreigner" only when he is passing through the gates.

Saturday, August 20, six ocean liners pushed out from their moorings and turned their prows to the open sea. It was high noon and a most entrancing scene to anyone who would reflect for a moment and realize how the representatives of the nations were afloat in this wonderful harbor of the metropolis of the world.

The busy scenes common to the sailing of a "liner" were being enacted on the Albania from eleven to twelve. Many friends were aboard to say a parting word. Some could see no familiar face and were indifferent to all that was passing. The tenseness of the hour increases with each passing moment! The pulling in of lines and the making ready to cut loose the gang-plank urge friends to go ashore—which some are loath to do. Here and there a tear begins to glisten in the eye. Soon tears are streaming and hands are waving a final adieu as, with strained eye, certain eager faces watch the vanishing outlines of loved forms. For some the tension is almost too much.

Some of these, before the Statue of Liberty is passed, are at the tables perusing a few last lines to send ashore with the pilot at Sandy Hook.

After a few days life settles down to the normal rounds, with eating well to the front—if old ocean be in a happy mood. It is breakfast at eight, lunch at one, tea at four, and dinner at seven. There has not been much doubling of these rounds after the fashion of a certain landlubber who insisted that it was eight meals a day: "four down and four back."

Around me, as I write, is the click of the typewriter, the persistent letter writer, the book fiend with his nose in a book, and the loquacious old sister telling all the family secrets; while on the decks are some engaged in games, others in conversation, and still others, Amandie like, "just sets and think," or more properly, "just sets."

For the most part, the two hundred aboard the Albania make a most congenial company—English, Irish, Scotch and Americans are in a big majority. The Jap, the Negro, the Spaniard, etc., are here. So are the abnormal. The extremes of womanhood as well as of manhood meet on the high seas. Speaking for my own self, none are so disgusting as the women who gather with the men about the tables and smoke cigarettes, play cards, and drink wine and ale hour after hour. Fortunately, this number is relatively small. Most of the women are true to the finer instincts of cultured Christian womanhood and they condemn all such lowering of the standard.

Among the delegates to the Ecumenical Conference are Dr. Paul H. Lynnn, president of Central College; Dr. R. H. Cooper, and Judge M. E. Lawson, also of Missouri; Dr. Briscoe Carter, of Louisiana, and Dr. John Paul Tyler, of Washington, D. C., a most delightful and companionable man who served two years as chaplain overseas. He and I are assigned to the same room, both for the going and the return.

Dr. George Elliott, editor of the Methodist Review, New York, and Dr. H. K. Carroll, secretary of the Ecumenical Conference, are both most brotherly and make the finest traveling companions. The same may be said of Dr. E. R. Zaring, editor of the North Western Advocate, Chicago. Dr. Welch, the grape-juice man, is a delegate to the Ecumenical Conference and a great favorite with

every one. They should go beyond all just and reasons and should such individual notice be paid to it to say that the teacher, the minister, the missionary, the business man, the sojourner on a visit home, the globe-trotter, the student, et cetera, make up the passenger list.

For a landlubber who has made fourteen trips to Hatteras and has gone over the sounds and rivers and bays of the Atlantic coast, sometimes in a forty mile gale, this voyage has been one on a summer sea—much of a lotus land where it is always afternoon has it been. Nothing could be finer and better fitted to rest jaded nerves. I have been wishing that every poor tired body might enjoy some such restful experience. Again and again the sun has slipped down into the sea beyond the westerly horizon line, closing a perfect day. And as often have I seen the rosy dawn speeding across the wide rippling surface of the vast stretch of waters, announce a new day. Much of the time the roll and the swell of the sea has been unbroken. What glorious days for those who are usually forced to keep to their bunks! One who has made his rounds regularly for four years on the Elizabeth City district need have no fears of the Atlantic. I have had no apprehensions.

In a sense, the isolation of ocean travel has largely passed. The wireless bulletin posted each morning is read with eagerness. This takes the place that once was held by the log of the ship. The passengers feel that they get a report of the chief events of the world and can enjoy a touch of the world's life.

A new sense of the wide and varied significance of the war comes home to one on shipboard. In any group, from almost any land, the conversation does not run long until some phase of the war intrudes itself. It is as much with the European and the far off provinces of the British Empire as was the Civil War with the South in the later sixties. Ask at random almost any man and he will begin to tell of his experiences on flood and field. The war is the one theme.

One runs against men who have seen much and varied service and can hear marvelous stories of the dangers through which they have passed. A young Welchman from the neighborhood of Lloyd George, and now running as steward, told me in calm and dignified fashion of his doings about the world and the sufferings he underwent when torpedoed and for five and a half hours was left in the water. One could but feel that he is worthy of fellowship with the Prime Minister.

Just as the sun went down the second Sunday out, the watch on the fore-castle remarked to the bystanders near, "There is land." Some one remarked, "Land ahoy!" Sure enough! In the deepening haze on the far off grey line of the north could be seen the dim outline of the coast of Ireland. Many were as jubilant as children at the Christmas time. Soon the lights began to appear. The first had much the appearance of that of Cape Hatteras.

The following day dawned gloriously and we are now in full view of a long sweep of the Irish coast. The day is too fine at this the close of ten wonderful days at sea and the views are too interesting to this landlubber for him to keep off the deck. So the pencil falls.

Marion T. Plyler.

Brevard Industrial Institute has recently acquired by purchase one hundred acres of very fine farming land adjoining the property of that institution. Located on the new holdings is one of the best dwelling houses in Transylvania county. This will be used for a dormitory for boys. The newly acquired land will be cultivated by the students of Brevard.

FROM LIVERPOOL TO PARIS

The Albania dropped anchor in the harbor at Liverpool about ten. All who desired could go ashore, but the big majority elected to remain for the night. All "foreigners" were requested to assemble in the dining saloon to run the gauntlet with the officer who examined passports, had record cards filled and granted landing cards. Notices were posted that breakfast would be served at 7:15 and landing would be made at 8:30. By nine most of the passengers had got by the custom officers and were being scattered abroad.

Tyler and Plyler, by this time boon traveling companions, were at nine-thirty on a train clipping it towards Chester, the ancient Roman citadel. A few hundred yards up from the station we went into a sure enough Ford station to get a real home feeling and to see how a "tin lizzie" looked that far away from home. A little farther up the street we entered the City Road Wesleyan church of Chester and spent a few moments in sizing up the habits of English Methodism, before we hastened on to make a round of the city walls.

It may be well to state that Chester is one of the few walled towns of England. This wall is nearly two miles around and it is kept with great care, workmen being employed to mend the rents. It is about six feet wide in most places and, for the most part, ten to fifteen feet high. Of course, the town extends far beyond the walls at this time.

It gives one a strange sense of the past to walk over a wall built in the days of the Caesars. One wonders whether this is one of the many things that Caesar had to look after when he said, "Everything has to be done by Caesar at once."

We could but linger at King Charles Tower from which he witnessed the defeat of his army on Rowden Moas in 1641; and at the North Gate, from which one gets a most enchanting scene spread out across the valley of the Dee. Impossible is it, however, to give any description in detail, so we hasten on to Warwick. On this run in the late afternoon we got our first entrancing view of the English countryside.

A little out of Chester, in the distance, could be seen Hawrden, made famous as the summer home of Gladstone. Farther on at Wrexham parish church in the edge of Wales is buried the founder of Yale University. A stone taken from this church has a place at Yale. Once one has reached Warwick, in the heart of England, and so near to Shakespeare's county, one feels the charm of it all and begins to live over the days when one first made the acquaintance of Scott and Shakespeare. The real and the ideal begin to blend, giving a new significance to it all.

At Warwick I sat in a chair used by watchmen on the tower a thousand years ago, and also in another in which James I sat when he was entertained by the Duke of Warwick. No little is told of the many things associated with Dudley and Elizabeth. One is embarrassed with the reminders of that which is truly human. To illustrate: the dog collar worn by the dog of Henry VIII. It is of brass, about two inches wide and six inches in diameter. Old Henry, with his several wives, certainly did not keep poodles.

Any one who is able to drive the ten miles from Warwick to Stratford-on-Avon on a beautiful afternoon, with the skies blue and the grass green, and is not stirred, he may be sure that poetry fills not his soul. But it is not all poetry and romance. For four and one-half miles out they show you where Shakespeare was caught trying to get away with a deer and a little farther on is this sign: "Ford—the Universal Car."

William Shakespeare dominates the Stratford-on-Avon of today and furnishes no little of its romance. Tourists all desire to see his birthplace and the church in which he was baptized and in

which lie his mortal remains. This parish church is a far more elaborate and historic building than I was prepared to see. One does not have to move for any great while in that section of England to realize that young Shakespeare lived and moved and had his being in a most unusual time and place. The doings of princes and potentates filled the air—Kennelworth and Warwick dominated all that region.

But we must hurry one to Oxford. Two nights and a never-to-be-forgotten day were spent in the old university town. Names familiar in English history and in American life meet one at every turn. We stopped at the Randolph. I kept thinking of John Randolph of Virginia from whom Randolph-Macon College gets a part of its name.

Nothing can be said of a half dozen colleges visited in which we closed the day by getting a view of that exquisite mystery of color, the painting, "The Light of the World," by Holman Hunt, now owned by Keble College. A sympathetic view of this picture gives a new meaning to Revelation No. 20. A word or two, of course, must be said about Christ's Church College and also of Lincoln.

John Wesley did his undergraduate work at Christ's Church, but nothing special of him gathers about this place that his picture is among that wonderful collection of paintings in that greatest of all the mediaeval halls, save the one at Westminster. Just a cross the street is Pembroke, the college of Whitfield.

John Wesley was fellow at Lincoln. In the antechapel is the pulpit from which he preached when a fellow in the college. Upstairs is Wesley's room and the gathering place of the Holy Club. Four of us had our pictures taken by Dr. Welch, so well known for his grape juice. He is a devoted Methodist on his way to the London Conference—and a royal good fellow. This loyal layman looked supremely happy when a snapshot of him was taken in that room of Lincoln.

Strange emotions stir as one walks where Ridley and Latimer were burned, or stands in the Divinity Hall where they were called to answer for themselves, or sits to recall that memorable scene in St. Mary's. Latimer, Ridley and Cranmer endured the ordeal and finally went to the stake; but they are more powerful today than ever before. They have more than the noble memorial at Oxford. They live in the heart of the Protestant world.

Soon after reaching London I went to the Methodist headquarters to look after the necessary preparations in the way of hotels, etc., for my return to the Ecumenical Conference on September 6. Then came a search—and search it proved to be—for the French consulate. They had moved recently and were on a third floor with no sign to indicate their location. Once found another trouble arose: a photograph similar to the one on the passport was required by the regulations. When told frankly that I had none and could get none, he reached for his rubber stamp, saying, "It costs a pound." An English pound does much to iron out the wrinkles with a Frenchman—so the soldier boys thought. With passport in pocket, a ticket was bought to cross the Channel that a hasty view might be gained of the land in which our boys suffered so much homesickness and acted so heroically.

The run from London to Dover gives a good view of the country—a country of grass and livestock, with now and then a field of hops in which the gatherers are at work. In the road not far from Canterbury I saw an automobile with two bicycles ahead and one behind something like outriders in a royal procession. Could the pilgrims A. Becket, now made immortal by Dan Chorder, for Canterbury to worship at the shrine of Thomas have seen such an outfit in all probability few would have remained to tell the story. At this juncture it may be well to say that one sees few automobiles in England or in France. On the roadside for one hundred and fifty miles between London and Paris only three were seen. The bicycle is much in evidence. The average man in England and France is too poor for any such lavish expenditure. As to the average Frenchman, he would not care to go that fast. Oh, those beautiful wide fields of France! What could be done with them had they the push and enterprise! There is much about the French people hard to be understood by a people accustomed to our American way of living. One Frenchman is very aesthetic, emotional and fond of display; and another is dull, inactive

and dirty. But a glimpse of the French peasant at home with his eagerness to have more than the last franc enables us to understand how our boys, away from home and unable to speak the language, came to form a dislike for the people they had gone to save. My blood tingles as I reflect upon it all.

In England we rode third class all the time and found it most satisfactory. It worked well. A first class man in a third class car will beat a third class man in a first class car every time. A second class ticket to the continent is not so desirable, but it has compensations. First, it saves money; second, it puts one closer to the average man among the natives; and, third, one can gain a better knowledge of the country by close contact with the folks. Most travelers stay too much apart with their own crowd to profit most. In my second class ride I fell in with a man who had spent 25 years in India. "What part of the States," says he, "are you from?" "The southern, North Carolina," was my reply. "Ah!" says he, "from the hospitable, kind-hearted section." Would that we might ever live up to that estimate!

Much could be added to this hasty scrawl, written largely while crossing the British Channel and on the train, but that will be left for the editor who is now in Paris. Marion T. Plyler.

Paris, Sept. 5, 1921.

P. S.—Like a woman's letter, this postscript is the best part. It makes reference to a journey filled with more varying emotions than ordinarily come to one. Chateau-Thierry, Hourteau, Vaux, Belleau Woods, and Reims are names known to all the world. Any American who can walk through that cemetery where the boys sleep row on row, or stand in the edge of the woods above by the marker bearing this inscription, "Second Division American, June 26, 1918," and be unmoved, is not made of the right kind of stuff. The same may be said of one on Hill 204, so familiar to all who kept up with the press dispatches. Reims has not been exaggerated. Here war is seen as the abomination of desolation. A page of the Advocate could be filled with this, but I must not intrude farther. M. T. P.

THEY ARE ALL THERE

Word comes from the oriental mission fields that there is sharp contention over the question of the millennium, and in the home land there is a strong disposition on the part of many to divide the church on the second coming of Christ. Why is it that such questions have not been settled long ago? Why cannot a man take his Bible and ascertain definitely what it teaches on such questions? The answer is simple. When the impartial student goes through the Scriptures with the various theories in view he will arrive at the conclusion that they are all there. Traces of all shades of belief concerning the future course of the kingdom can be found, and therefore it is impossible to declare that any one will certainly be the course that will be followed.

Will there be a millennium? Yes. Christian faith includes a firm belief in the ultimate triumph of right. All things belong to Jesus Christ, and He will come into possession of His own at last. Prophets and apostles caught visions of a glorious future and resented in pictorial form the victorious reign of the kingdom of God. Whatever might be the conditions of any actual present, the people were on their way to the golden age, which would be realized by the power of God.

Will there be a period of a thousand years, during which comparative or total peace will be realized by all of the people on this earth? Yes, or no. One might take his stand on a text in Revelation, as Luther did on "This is my body," and defend against all opposition the theory that there will be a literal millennium, during which the visible person of Jesus Christ will reign over the earth from the capital city, Jerusalem. However, another might set over against this one other texts, which declare that good and evil will remain in the world to the very end.

Do the scriptures teach that there will be a coming of Messiah? Yes. Would he come to establish a universal reign of righteousness, or would he come to inaugurate such a reign and leave the slow processes of growth and elimination to bring it to completion? The Messiah having come and gone, would He come again? Yes. When he comes the second time, will He immediately close the history of a world which will have been living for some time in a millennial state; or will he find it still

mixed with good and evil and, having purged out the evil, settle down to a glorious earthly reign; or will He close the world record at his coming without ever realizing a condition of perfect peace upon the earth? Some would answer in one way, and some in another, but no one can say certainly which of those indicated will be the actual course of events.

Since it is possible to find traces of all millennial theories, it ill becomes the holder of any one to speak of the heresy of another or to think that he himself has the only possible view. That God's kingdom will prevail is beyond any question, and that Jesus Christ will come into his rightful place as Lord of lords no Christian can doubt for a moment, but it is not for man to know certainly the "times and seasons" or to say where the scene of the final reign will be.

WALTER THOMPSON IS DEAD

Last Wednesday morning about 3 o'clock Superintendent Walter Thompson, of the Children's Home, died at his home in Winston-Salem. For a number of weeks his life had been hanging on a brittle thread, and his friends and loved ones had been expecting the end to come for some time, but his strong constitution and his ability to fight back approaching death prolonged his days. Brother Thompson was comparatively a young man, being at the time of his demise only 46 years of age, but crowded into those few years is the story of a life that had accomplished a great deal for his state and for humanity. He was the son of Prof. D. Matt Thompson, who was for more than a quarter of a century superintendent of the city schools of Statesville, and was born in Lincoln county, educated at the University of North Carolina and was superintendent of the city schools of Concord for a number of years, from which position he was elected to the superintendency of the Jackson Training School. In the year 1913 Brother Thompson was elected superintendent of the Children's Home at Winston. He took hold of that institution when it was in a critical condition, but he was possessed of a strong mind and a faith in his fellows and in God, and carried the affairs of the Home on so successfully that it has become one of the strong institutions of that nature of the state.

The funeral services were conducted last Thursday afternoon in Centenary church, of which he was a devoted member, in the presence of a large concourse of friends and relatives, many attending from Concord, Statesville, Thomasville, Greensboro and other places in the state. The altar of the church was banked with a profusion of most beautiful flowers of many designs which had been sent as tokens of the love and esteem in which the dead man was held. Rev. T. F. Marr, D. D., chairman of the board of trustees of the Home, conducted the funeral exercises, being assisted by Rev. Z. E. Barnhardt, pastor of Centenary, and Rev. R. H. Daugherty, pastor of West End churches. The burial was in the City Cemetery of Winston-Salem.

The Advocate can not express the sorrow that has come to the whole of the Western North Carolina Conference for the going away of this good man is keenly felt throughout the conference, but in our feeble way we do desire to extend sympathy to the bereaved ones that were so dear to Brother Thompson.

An aged father, two brothers, his widow with three children are left to wait here till the time comes for them to go up to meet the one that has just left for the eternal world. May the blessings of a loving Father abide with each one till that time.

BISHOP LAMBUTH AND DR. SMART DEAD

Just as the Advocate was going to press the following telegram was received:

Bishop Lambuth died Monday following operation in hospital in Japan. Rev. R. D. Smart, China Mission, died Friday of Asiatic cholera.

John S. Chadwick, Secretary.

Bishop Lambuth was possibly the best informed man on missionary operations in the United States. He was born in China and had given practically all his life's work to the cause of missions which was so dear to his heart. Dr. Smart was one of our strongest men in the foreign field. A more extended notice of the death of these two servants of the church will be given next week.

PEOPLE AND THINGS

Rev. M. B. Wooseley has been assisting his father, Rev. J. E. Wooseley in a meeting at Trinity. Rev. G. B. Starling has just closed a very successful meeting in his church at Calypso. Brother Starling did the preaching and Prof. E. B. Bell led the singing.

Rev. J. H. Robertson, who has been in the Lawrence hospital in Winston-Salem for treatment, is very much improved and expects to be able to take work again in the near future.

The Advocate acknowledges with appreciation the following announcement: "Mr. and Mrs. N. F. Traywick announce the birth of Mary Elizabeth on September 17th."

Rev. J. F. Moser is in a meeting at Cherryville. He is being assisted by Mrs. C. L. Steidly, who has been rendering valuable service in a number of meetings this year in the Shelby district.

"I wish to express my appreciation of the Advocate. If there is a more ably edited religious paper anywhere I am not familiar with it." Thus writes an educator of the state, and we make our bow.

Rev. W. B. Shinn is in a meeting at Main Street, Salisbury, this week. He is being assisted by Rev. N. C. Williams, pastor of the Concord circuit. The meeting began with the promise of good success.

At the home of the bride's father, Mr. Joshua S. Whedbee, Mr. J. W. Roberson, of Stanhope, N. C., and Miss Gladys Nowell Whedbee, of Gates county, N. C., were married September 17, 1921, Rev. J. C. Whedbee officiating.

Rev. J. C. Wooten, presiding elder of the Raleigh district, spent a day with us last week. Brother Wooten thinks that his district will be able to make its usual good report at the conference in New Bern.

Rev. J. O. Long, of Carrboro, was Brother J. W. Autery's assistant in a meeting at Merritt's Chapel on the Haw River charge last week. The interest in the meeting was good from the first. There were 14 conversions and 10 accessions to the church.

The big new church at Salem on the Salisbury district is nearing completion. When finished there will not be a dollar of indebtedness. Rev. R. O. Eller and his people are happy over the success that has attended their efforts.

Davenport College opened for the fall term on last Wednesday morning. The enrollment on opening day reached 135. Others have been added to the roll each day since, and it is expected that this year's attendance will reach high water mark. President Craven is delighted with the beginning.

It is good news that comes to us that Rev. V. A. Royal, the popular pastor of the Creedmoor charge, who has been wrestling with a case of the influenza, is able to be out again. He expects to be able to resume his ministerial duties in a short while.

The McLendon meeting which had been in progress for about a month at Spencer came to a close last Monday. It is said that there have been no less than 1,000 conversions and that there will be a large number to connect themselves with the various churches of Spencer.

Rev. W. G. McFarland, who has recently gone to Oak Ridge as assistant pastor of the church there and also as one of the teachers in the school, was in our office Saturday, and reports that he is well pleased with his work. Brother McFarland will transfer from the North Carolina to the Western North Carolina Conference at the approaching session.

The Advocate is pained to learn of the death of Brother Thomas B. Monroe, 68 years old, which occurred at his home near Salisbury on the 24th of September. Brother Thomas had been a member of Tabor church on the Salisbury circuit for many years and was always interested in the welfare of his church. He was the father of Mrs. J. C. Keener, whose husband is pastor of the Shelby circuit.

Trinity congregation, Charlotte, is making preparations to install a new pipe organ in the church—one that will be "as nice as any in the city." That congregation will also redecorate the interior of the church and install new light fixtures. Approximately \$20,000 will be expended for the new organ fixtures, etc. Rev. W. A. Jenkins is closing his second year as pastor and these two years have been years of progress.

Rev. C. A. Jones, of the Jones circuit, is assisting Rev. J. W. Autery in a meeting at Ebenezer this week.

Rev. E. J. Poe performed the ceremony that made man and wife of Mr. Theodore Roosevelt Parker and Miss Lina James at the parsonage at Crabtree, on September 17th.

The Bryan Wesley Bible class of the Creedmoor Methodist Sunday school, held a delightful social last Friday night. Many of the young people of the Sunday school were present and had a delightful hour together.

Rev. A. L. Lucas, of High Point, was with Rev. J. A. Kennedy, pastor of the Walnut Cove charge, in a meeting last week at Bethesda church. The interest was good and the preaching of Brother Lucas was highly appreciated.

We are pleased to know that Rev. W. L. Loy, of the Tar River charge, is home after remaining in the Johnston-Willis Hospital, Richmond, for several weeks. He hopes to be able to resume his work by the first Sunday in October.

Rev. Tom P. Jimson, of Grace church, Winston-Salem, was operated on for appendicitis at the Lawrence hospital about three weeks ago. Brother Jimson is doing nicely and expects to return to his home some time this week.

Rev. Dwight W. Brown recently held a fine meeting at Lawndale Union church. Brother Brown did all the preaching himself and was greeted by large congregations. He received eleven into the church as immediate results of the meeting.

Rev. J. A. Hornaday, pastor of St. Paul's church, Maxton, is this week assisting Rev. J. W. Hoyle, Jr., in a meeting at Epworth, Wilmington. Brother and Sister Hornaday have been spending some time in Beaufort, where he was at one time pastor, visiting friends and relatives.

Miss Margaret Price, daughter of Rev. T. N. Ivey, D. D., editor of the Christian Advocate, Nashville, Tenn., and Dr. John W. Harris, of Johns Hopkins University, Baltimore, Md., were united in marriage in the city of Raleigh on the 15th of September, Dr. Ivey performing the ceremony.

At the fourth quarterly conference of the Concord circuit, Rev. N. C. Williams, pastor, the stewards laid down upon the secretary's table \$627 in clean cash. This pile of the "long green" made the eyes of Rev. John Kirk, the presiding elder, stand out, not with fatness, but with amazement.

The new Center Grove church on the Mount Pleasant circuit, of which Rev. Beverly Wilson is the pastor, will be completed by the time the annual conference meets. This is an up-to-date country church with five class rooms for the Sunday school and the congregation duly appreciates their new church.

Rev. W. W. Daniel, D. D., of the South Carolina Conference, died suddenly at his home in Kingstree, S. C., where he was pastor of the Methodist church, on the 19th of September. Dr. Daniel was at one time president of Columbia College and was one of the most prominent ministers of South Carolina.

At the fourth quarterly conference for the Summerfield charge held at Lee's Chapel last Saturday Brother Canada reported that he had received 25 into the membership of the church during the past quarter. The finances were reported as being in good shape, and that there was hardly a doubt but that the charge would send their pastor to conference with everything paid in full.

Revs. G. T. Rowe, J. H. Barnhardt, A. P. Ratledge, A. L. Standford and E. R. Welch, who spent several weeks abroad this summer, arrived in New York last Saturday at noon. Dr. Rowe went directly to his home in Nashville, Tenn., where he takes up his new duties as Book Editor and Editor of the Quarterly Review. He expects to come to Greensboro about a week before the session of his conference which meets in High Point on October 19. Brother Barnhardt arrived home Sunday morning and has been surrounded by his many friends, who are eager to hear him tell of some of his experiences while in Europe. Rev. C. M. Pickens, who was also of the party, did not return on the same boat with these gentlemen, but took a White Star Liner and will land somewhere in Canada. He is expected to be home by next Sunday. Brother C. H. Ireland lingered in Europe for a few days in order to visit Scotland. He is expected to arrive in Greensboro today.

Rev. W. L. Dawson, of Spray, was a visitor in our office last week. He is closing a good year, and expects a clean sheet to report at conference.

Rev. J. H. McCracken, pastor of our church at Washington, closed a fine meeting at Ware's Chapel last week. There were fourteen additions to the church.

Rev. R. A. Swaringen has held a great meeting at Clarksbury on the Cool Springs circuit with more than ninety conversions. This pastor on the Cool Springs work has received more than a hundred this year o nprofession of faith.

Two conveniently arranged Sunday school rooms have been added to the Methodist church at Rich Square. This was done in order to take care of the growing Sunday school at that place. Rev. H. M. Eure is the pastor.

A beautiful wedding was celebrated at the home of the bride's father, Mr. Rufus Rouse, near Rose Hill, N. C., September 3rd, when Herman S. Barbrey and Miss Ruby Rouse were united in the bonds of matrimony by Rev. J. R. Moose, pastor of the bride.

Did anybody ever hear of a preacher having so much to eat in one bag that when he undertook to lift it that it strained his back to lift it? Well, that is just what happened to Solon Cotton over at Franklinton the other day, but it was a pounding and not anything he raised or bought, and he is still confined to his room, but manages to get to the table to help eat up what came so near putting him on the superannuate list.

Judge B. F. Long, of the superior court, rendered a decision last week in which he dismissed the caveat filed by the public administrator, C. E. Hamilton, in the Neal will case. If this decision is permitted to stand by the supreme court the Neal estate, estimated to be worth \$600,000, will be divided between the Children's Home at Winston, which is the property of the Western North Carolina Conference, and the Masonic Orphanage at Oxford.

Rev. J. R. Moose, who for the past two years has been pastor of the Wallace-Rose Hill charge, has just received orders to return to Korea as soon as possible. Brother Moose was for about fourteen years a missionary in Korea, but was sent home two years ago because of the unsettled condition in that country. He will leave Rose Hill for his new field of labor about the middle of October. The Advocate assures Brother and Sister Moose that the prayers and good wishes of their large circle of friends will go back to Korea with them.

The assistant editor was called to Franklinton last Sunday to conduct the memorial services over the remains of Sergeant Paul B. Jenkins, who was killed in France on the 11th day of November, 1918, just 20 minutes before the armistice went into effect. The largest crowd that ever assembled at Grove Hill church on any occasion was there Sunday to pay their respects to the memory of this fine young man who died in the discharge of duty. Former Speaker of the House Brumitt, of Oxford, presented the flag to Mr. B. W. Ballard, who accepted it for the family of the dead soldier.

Rev. R. D. Sherrill, the popular pastor of our church at Reidsville, suffered a slight stroke of paralysis on September the 19th, his left side being involved. He is now rapidly recovering and should soon be up again. His health has not been the best during the summer and he has decided to take a year off for rest and with the hope of regaining his accustomed health and strength. For R. D. Sherrill to be out of the active ranks for even one year will leave a big gap. No finer spirit or more faithful pastor has labored among us than "Bob Sherrill," and withal he is a very superior preacher. His friends, and there are a multitude of them, will rejoice to learn of his speedy recovery.

Last Sunday the members of Dilworth church, Charlotte, subscribed \$30,000 for the purpose of erecting a new church building on South Boulevard, where that congregation recently secured one of the most beautiful lots in the city of Charlotte. This amount added to the \$50,000 which Mr. J. B. Duke recently gave to that congregation, and about \$30,000 which the congregation will realize from the sale of its present property will be used in the erection of the Sunday school department of this new enterprise, and when that is completed the congregation will use it till the main building can be erected. This new church building, when complete, will possibly be the best church plant in the city of Charlotte.

LITTLE TALKS ON CHRISTIAN EDUCATION

By Hon. Josephus Daniels, Former Secretary of the Navy of the United States.

1. The Spirit of Whitefield and Wesley.



Whitefield stands out as the man of his day who had the most compelling power of persuasion. Franklin's tribute to his persuasive eloquence is the best proof of its effectiveness, for the practical printer prided himself, until he heard Whitefield, that no eloquence could change his fixed resolve. Whitefield, moved by the distressing condition of children in Georgia, determined to establish an orphanage. Franklin advised against it, and thought orphans ought rather to be brought from Georgia to a home in Philadelphia. Because Whitefield insisted upon his own plan, Franklin refused to contribute. "I happened," wrote Franklin, "soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistols in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that and determined me to give the silver, and he finished so admirably that I emptied my pocket wholly into the collection dish, gold and all.

"At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Toward the conclusion of the discourse, however, he felt a strong desire to give, and applied to a neighbor, who stood near him, to borrow some money for the purpose.

"The application was unfortunately made to the only man who was not affected by the preacher. His answer was, 'At any other time, friend Hopkinson, I would lend to thee freely; but not now, for thee seems to be out thy right senses.'

The man who gave more than he intended for the care of orphans or the education of youth, is the only wise man, for his investment will be returning vitalized dividends long after he has retired or has passed away. Some men have found that the only money they saved was the money they gave away.

Something like a quarter of a century ago a New York business man, worth millions, gave one hundred thousand dollars to Emory College, one of our Methodist institutions in Georgia. It was not a large sum for him to give out of his abundance, but it was a large sum for a Southern Methodist College in the South's lean years. Some years later the tide of business turned and George I. Seney, the generous giver, found that his entire fortune was swept away almost in a day. He had to begin life over again at the bottom. He paid a visit to the college to which he had contributed and was happy to find that the money he had invested in that institution was helping to educate ministers and missionaries and teachers and doctors. "The only thing I saved was what I gave away," he is reported to have said. If he had not made the gift when he did that sum would have gone in the crash, and he would have saved nothing.

But explain it as you will, the generous giver, wise in his business and wise in his liberality, finds that increase comes with generosity, that it does not impair his ability to extend his business. The man who denies the stewardship of his money should wrap it in a napkin and hide it in the earth. But the man who respects the fact that money is to be used for good purposes finds that it increases ten fold and an hundred fold.

The world today needs a double portion of the spirit of Wesley. John Wesley was quick to found institutions, orphanages, dispensaries and schools. His church was an institutional church from the beginning. The inspiration of Methodist thrift and Methodist liberality today comes from his admonitions as he interpreted them from the word. On one occasion he was preaching a sermon on giving. He divided his text into three parts:

First: "Make all you can," and he enforced the

virtue of this with logic and illustrations, and an industrious hearer sitting in the "amen corner" cried out, in good old fashioned Methodist style, "Amen" and "Amen."

Second: "Save all you can," and he emphasized the wisdom of economy and simplicity in living to the end that a portion of all earnings ought to be saved. Again the brother who believed in laying-by for a rainy day manifested his approval by crying out, "Amen."

Third: "Give all you can," and Mr. Wesley quoted scripture to prove that Christian liberality was one of the duties of Christian men and women. But this time he heard no approving "Amen" from the brother, who was silenced by the appeal to a generosity he could not command. Later he said to Mr. Wesley, "You spoiled a great sermon by that thirdly, advising men to give away what they had saved." Certainly the blessing promised to the generous soul gave him no benediction and no joy.

THE VICTORY OF PATIENCE

Two ways, the opposite of each other, are open to those who would increase their possessions. One is the method of haste and violence; the other is the slower method of patience and industry. The former method is in some dispute today, because the world is still bleeding and bruised through the violent effort of one empire to advance its position. In that case force failed to accomplish its purpose, and little sympathy is felt for those who are now suffering as they expected to make others suffer. But the use of violence, even though it may gain its immediate end and secure an increase of possessions and power, may at last be overcome and defeated by its own success. A recent book has this sentence: "History has already compelled the question why imperial races, rather than their conquered subjects, ultimately degenerate. Why is it that nothing fails like success?" Many of the races which Rome conquered survived Rome and in later ages showed their superiority to Rome and then in turn yielded to other races which they had conquered. The reason is plain: The victors lived in luxury and indolence on the spoils, while the conquered, in order to pay the heavy tribute levied upon them, developed the traits which made them superior to their conquerors. That violence should defeat itself is a part of the law of God: "All they that take the sword shall perish by the sword."

Permanent and happy prosperity is not the reward of violence, but of patient industry. The earth has been promised as an inheritance to the meek and not to the aggressive. Patient labor may bring only a modest return; but what is gained is appreciated and is therefore more apt to be retained. The wealth created by the farmer is created very slowly, but it has come to be regarded as the foundation wealth of the country. The discipline received in slowly and honestly acquiring the good things of life is the only thing that will make it possible to keep possession of what has been gained. If for any reason that discipline has been omitted, the hold on such possessions is a very feeble one. "Easy come, easy go" is the law everywhere. A wealthy man who has risen from the ranks and who has made wise use of his wealth dies and leaves it to his heirs, who promptly dissipate it. The father was able to keep and use well what he had because his judgment, knowledge, self-control were developed in the process of gaining it. But the sons lacked the father's advantages and training.

One of the great curses of modern life is impatience. People see others making money rapidly, and they want to get the same proportion of wealth and get it quickly. It ought to be remembered that money is far from the best prize of life. But even that prize is more certain to be the possession of those who are industrious and honest and patient. A naturalist, in describing the forests of Guiana, says this: "The orchids never fight, either among themselves or with other plants. Perhaps one of the reasons they have been successful in life is their retiring, unaggressive nature. Nevertheless, they have overcome difficulties before which other plants were compelled to give way." What a timely lesson can be found there of the victory of meekness and patience!—United Presbyterian.

A PRACTICAL INJUNCTION

One application of the General Rules reads as follows: "By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only."

It may be that we are prone to forget that the principles of Christian brotherhood extend to all the relationships of life, and that the management of our business affairs should be of such kind as to help all those who belong to the household of faith; yet, as Methodists, we are under a peculiar obligation to do what we can to assist those of our own church in the work of making a livelihood. There is certainly no obligation imposed by the principles of brotherhood to employ incompetent or inefficient workmen simply because they make a profession of the Christian faith; and no obligation is imposed by this rule of the Methodist church to give the preference in business to a Methodist simply because he is a Methodist. Other things being equal, however, it would seem to be but a fair proposition that we should recognize at least the propriety of assisting those who are bound to us by the ties of a common faith.

Observance of this rule in business affairs will afford an opportunity, in many instances, for us really to help those who need our help, without, in any sense, doing an injustice to anybody else. It is simply a practical injunction that many of us might follow with benefit to all concerned.—New Orleans Christian Advocate.

"MY GRACE IS SUFFICIENT FOR THEE"

The other evening I was riding home after a heavy day's work; I felt wearied, and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me, "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make belief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," but the earth might say, "Breathe away, O man, and fill the lungs ever; my atmosphere is sufficient for thee." Oh, brethren, be great believers! Little faith will bring your souls to heaven and heaven to your souls.—C. H. Spurgeon.

THE BIBLE

The Bible is a divine book; its message is a disclosure, an unveiling, not an evolution from the religious instincts of man. It is the spoken word, not the evolved word. "No prophecies came by the voice of man, but were spoken by the holy men of God, moved by the Holy Ghost." Any man who approaches the Scriptures with any other assumption than that they are revelations misses his way. The Bible is a divine book, but we must not miss the companion truth: the Bible is also a human book, which has its humanity as well as its divinity. It is as surely human and divine as is Christ, and who would consent to rob Christ of His humanity? The Gnostics in the time of the apostles said that flesh and blood were essentially evil and wanted to take away the human Christ. John thundered his protest: "Every spirit that confesseth that Jesus Christ is conceived in the flesh is of God, and every spirit that confesseth not that Jesus Christ is conceived in the flesh is not of God."—Dr. W. D. Bradfield.

"Flee from sin as from the face of a serpent." Perhaps a very few know how a man feels when, for the first time, he finds himself within a few inches of a serpent rearing its head ready to strike, and knows that one stroke of those fangs is certain death.—Uplift.

THE ANNUAL RESTLESSNESS

By W. A. Stanbury.

Our conference year lacks a little less than two months of being gone. It is safe to say that in no charge of our conference has the preacher been entirely satisfactory to his people. In truth, he has not been satisfactory to himself. Neither has he been perfectly satisfied with his charge and people. Differences and soemetimes clashes of opinion have occurred. Irritating contacts have developed. Feelings have been hurt. Preachers who have tried to be thoughtful have been absent-minded and tactless. People who have meant to be loyal and sympathetic have failed to give proper expression to their intentions, and have sometimes not taken the pains to learn all the motives and circumstances connected with an act of the preacher. Temper has sometimes run away with judgment. Things that ought not to have been said have been said, thoughtlessly or otherwise. Things have not been ideal, as they never are.

Our system furnishes a convenient method of terminating the strain. At the end of the year every pastor is automatically without a charge and every charge pastorless. Besides, things may be done behind curtains with no consequent embarrassment. A few influential laymen can whisper two or three significant words into the proper ears and get action. A preacher can meet all with a smile and in private hint to the elder that it would be better for the charge to have a change of pastors, or that he himself could be more useful if differently situated. Besides, he sometimes has the hope, whether expressed or not, that the salary will be better, the pepole more loyal and appreciative, and general conditions more comfortable. The people, on the other hand, feel that a new man, a stronger man—they sometimes offer to increase the salary to get him—will make the work go on better.

About this time of the year these matters begin to come to a head. On the fourth round the presiding elder is frequently interviewed; hints are given and taken; and the fate of many preachers and charges is settled.

A study of the Conference Journal for the past ten years reveals some interesting facts. It must be borne in mind that many pastors desired a change who were "sent back," and many charges would not have been inhospitable to a new pastor which did not get him. With these facts in mind, the following tabulation becomes very significant. A tabulation for three years has been made with appointments for different years of service noted:

	1yr.	2 yrs.	3 yrs.	4 yrs.
1910	87	57	35	9
1915	79	60	43	19
1920	87	76	38	19

Ideally, under the four year system, approximately one-fourth of the preachers should each be completing a quadrennium year. Last year, out of 220 preachers appointed to pastoral charges 19 or 8.6 per cent were returned for their fourth year. In 1919 the number appointed for the fourth year was the same. It would seem clear that something ought to be done to start the pressure the other way. Among our ministers, as among our churches, there is entirely too much restlessness; it is too easy to move or to have a preacher moved.

For one thing moving is expensive. Last year there were 87 changes among our pastors. Conservatively estimated, considering the high cost of transportation, \$100 would be a reasonable average of cost for moving each family from one charge to another. This would amount to \$8,700. Deduct \$1900 for those who were moved because of the expiration of the time limit and you have \$6800 that might have been saved to the families of Methodist preachers. That this sum, whether considered collectively or distributively, would "come in handy" for a parsonage family needs no debate.

Perhaps the financial is the least expense in the whole account. In the majority of cases one, perhaps two or three Sundays elapse without services where there is a change of pastors. In circuits this means the missing of a monthly appointment; besides, the pastor must be occupied for from three to six months in making anything like an acquaintance with his new people and the needs of his new charge. In larger charges this time must be extended. Likewise the people must adjust themselves to the new pastor and his methods. Also he is, for a time, a stranger to them. In their

seasons of trouble or grief he must necessarily labor under this handicap.

But the biggest expense in the whole account is, I believe, the failure to make the most of a situation. If the people learn lessons of patience and charity in dealing with their pastor and seek to help make him an ideal pastor instead of asking for a change; if they try to supply among themselves what he lacks instead of seeking a new man who they think can supply it; if they undertake the work which he can not do instead of employing a new laborer to do it, great is the gain every way.

In this city the rector of the leading Episcopal church has been in the present charge more than ten years. One Presbyterian pastor died last year, having been with his church for 29 years. This year the pastor of the First Presbyterian church has resigned after a service of 20 years to accept the presidency of a theological seminary. There are three well established Baptist churches, the pastor of no one of which has been located there less than seven years. It provokes a little thought to note that from 1910 to 1920 the Baptist increase in membership in Wilmington exceeded the Methodist increase by more than 300. I am firmly convinced that longer pastorates for Methodist preachers, with reasonable limits, coupled with acceptance of the principle on the part of the church and with a decline in the "annual restlessness" would be conducive to a strengthening of the inward force of the church, even if it did not mean an increase in membership.

Furthermore, and very important, the general rule is that the growth of a preacher is in inverse proportion to the frequency of his moves. This means not a little to him and his work; it also figures heavily in the long run for the church at large. It is fine discipline for everybody, preacher and people, to tone down irritations or alleviate an unpleasant contact, rather than impatiently terminate it. I believe that the relation of the pastor to his people is one which in its very nature ought not to be broken. Under normal, not to say ideal, conditions, it ought to last for many years at least. I believe that we should be better preachers and better people if we learned to forgive more, to bear longer, to be more patient, and to pull in harness together for a longer time.

Let us make a vigorous and devout effort to increase the average length of our pastorates. Let us learn to love each other more deeply and do our work together in finer Christian graces and understanding.

THE METHODIST MISSION

Mrs. Nannie F. Howard.

To the Methodists of America, and to those of the Southern Methodist Church especially, I want to tell you of the great work being done here in Warsaw, and throughout Poland by the Methodist Mission, through our Centenary fund for the relief of the suffering and destitute. The personnel of the mission is composed of Major L. G. White, Dr. C. M. Morgan and wife, Mr. McKnight, Miss Quayle, Miss Jessie Branscomb, Misses Bartlett and McKinney, nurses, all Americans, together with a large force of Polish people, worthy, capable and efficient, willing to work and glad to serve their country in her great need, as well as thus serve themselves, having lost all in the war and the Bolsheviks' invasion.

Miss Quayle is stationed in Warsaw and, being full of zeal and enthusiasm, she is the life of the mission, the nucleus or orbit around which the rest move. Miss Branscomb is in charge of Vilna and the men are very busy in outside work, and the untiring efforts of all are accomplishing a great work.

Five kitchens have been in operation since last autumn and fifteen hundred are fed daily in two of them located in Warsaw, and many more are fed in the three in other towns and districts.

The mission has two orphanages where 150 children are cared for ranging in age from a few months to fifteen years. The attendants are glad to have this means of support and at the same time serving Poland.

The children are bright and happy, eager to learn, and responsive to love and kindness. In their block and paper work some of them show quite an artistic talent, all love music and are being taught to sing, as most of the women play on the used piano provided for them. We can't foresee what

this loving personal touch will mean to he future life of these little ones, and also to Poland's future through them; a Kosciusko may be among them, or some great leader, who will prove a blessing to his or her country and to all of Europe, and the results of the work of all the charitable American organizations will be far-reaching and lasting in its effects.

The mission has two sewing rooms employing 60 women. Here new garments are cut and made over ready for distribution, knitting is done and in addition much work is given out to women who can't leave their homes to sew.

In the large general warehouses supplies are received, checked up and allotted to their respective destinations. In a smaller warehouse food and clothing are distributed directly to those persons found worthy after a careful investigation.

An average of 360 families are thus supplied each month with food and clothing according to their needs, averaging 1440 persons each week.

Six hundred families have been cared for twice each month, being supplied with food and clothing. The aim is to only help helpless and needy who are willing to work and help themselves, thus being a great help or asset to the country, while the idle class, rich or poor, are parasites on its bounty.

Including her refugees, many thousands of whom are Russians, Warsaw's population is about 1,500,000 at present, and then many whole families come for miles to get help.

The mission is assisting the pastor of the Presbyterian church to care for its poor by giving twice each month supplies for these needy families consisting of eight pounds flour, five pounds bacon, four pounds rice, three cans milk, one pound cocoa and one loaf bread.

Twelve ministerial students of the Lutheran church are being supplied with books, some room equipments and a good warm dinner each day, and a Bible class in English is being organized for them in their course of study by Mr. McKnight, who has also been requested to teach English to a class of 100 students of Warsaw's university. This will help Poland in her relations to America and England.

The blind asylum is being helped by the mission, together with other institutions. Dozens of car loads of supplies have lately been shipped further into the area, so devastated by the Bolsheviks last summer, and where there is great need and much suffering.

At Vilna the need is perhaps greatest, but the morale of the people is fine, and optimistic for Poland's future. They are willing and anxious to work and help in the country's reconstruction. Vilna has more than 120,000 people, many of whom are reduced to penury. She has her own university with very many ambitious but needy students.

The Methodist mission has a kitchen in operation, where these students and many worthy poor may have dinner each day and is also distributing much food and clothing. Miss Branscomb is encouraged with the work being done. There are many willing hands and loving hearts in America interested in Poland's needs, as is shown by the great quantities of food and clothing being sent to the mission, and if the needs of Europe were fully known, I feel sure every Centenary claim would be paid as soon as possible and districts not yet heard from would be forwarding supplies to the mission.

The gospel of loving service is being preached by the charitable organizations in Poland, and will receive their reward. "Inasmuch"

Since peace was made with Russia the mission has sent out supplies to stations along the route for the returning soldiers and prisoners from Russia.

Being here and knowing conditions and seeing the great heroism in overcoming all obstacles, and the deep enthusiasm in the work of the different missions from America, makes one glad to be an American and a member of the church doing its special work here.

Our country is dearer to Poland's people on account of the many acts of charity in her greatest need. In true service only do we find happiness.

May Poland survive, an independent nation to serve and bless the world, and may heaven's choicest blessings ever attend her, and all the faithful workers who have come to her relief, and the Kingdom of God be built up in Warsaw.

Warsaw, Poland.

METHODISM AND THE PRESS

G. T. Rowe, D.D., M. E. Church, South.

The following address was delivered at the Ecumenical Missionary Conference, London, England, September 14, 1921:

An American journalist in a review of Wells' Outline of History raised the objection that the book was not history at all, but propaganda. But was there ever any history without propaganda? Unless there are certain organizing principles underlying the recording of events there is no reason for selecting certain few of the infinite number of happenings, and one might find himself lingering as long over the death of a fly, as over the battle of the Marne. All history is written upon the supposition that there is a meaning in human life, and the writer records events for the purpose of showing how those principles have fared in the past, what hold and standing they have in the present, and how they are likely to fare in the future.

In recent years propagandism has become an acknowledged necessity, and has flourished as never before. That people are going to propagate goes without saying. The only questions are: what particular principles are they going to spread, and what shall be the means used? No sooner has a line of action been decided upon than orators begin to speak and writers to write with a view to making the public mind familiar with the ideas that have commended themselves to a few as being worthy of general acceptance. When many begin to speak and write in a concerted way upon the same thing this is propagandism.

Now, of all the things that have excited human interest and prompted human action, religion stands first. Sabatier's remark that man is incurably religious is substantiated by the facts of consciousness and history. Vital religion survives every catastrophe and continue to propagate itself, because it goes upon the supposition that what is good for one is good for all. As soon as a man finds that Jesus Christ saves him, he believes that the same knowledge of that Christ will save any other man. Hence Christianity has been a religion of propaganda—a religion of revival. In the very hour when funeral rites are preparing, the corpse raises objection, rises up and walks. Methodism is pre-eminent such a religion. For although it gave currency to Arminianism and has colored the theology of all Protestantism, the movement was not originally intended to produce a theology or organize a church, but simply to spread scriptural holiness through the land and get people to act according to the truth that was already all but universally acknowledged.

With this end in view the fathers kindled a fire that has not yet gone out. Nor is it likely to go out or even die down, although there are always pessimistic prophets who look back to the good old days and deplore the decay of vital piety. Wesley himself was not altogether without misgivings regarding the ineradicable fondness of Methodist women for finery and the accumulation of wealth as sure signs of the waning of Methodist glory. But Methodism has not yet shot its bow. The spirit of revival and the power of survival are upon it yet, and still the liveliest gathering that one can find himself in is a Methodist meeting.

The primary means of survival and propaganda is first and always the pulpit. P. T. Forsyth has remarked that a Christianity of short sermons is a Christianity of short fibre. Nothing can ever take the place of the embodied truth expressed with glow of soul, and it is not to be wondered at that under such preaching the congregation now and then bursts forth in glossolalian ecstasy. Have not our hearts often burned within us as we have heard the words of grace fall from the lips of God's messenger? How bold were our fathers in their expressions of spiritual joy?

"I rode on the sky,
Freely justified,
Nor envied Elijah his seat,
I mounted still higher
On a chariot of fire,
And the moon it was under my feet."

Nor were they ecstatic only, but anticipated the activism of Eucken in such aims as:

"O, may thy powerful word
Inspire a feeble worm

To rush into thy Kingdom, Lord,
And take it as by storm."

The same spirit survives, somewhat chastened, it is true, and occasionally a little faint, but still pursuing.

The second, and a close second means of propaganda is the press. For while there is not quite so much of a man there, when he writes as when he speaks, he is at so many more places with pen than with uttered words. And now in this day of demand for 30-minute sermons with a leaning toward the side of mercy, it is more important than ever that this means which renders a man ubiquitous and well nigh omnipresent should be used to its fullest extent. It seems that all people will have their forms of dissipation; and the favorite form of many is reading. Just as some men, having nothing else to do, smoke, and others, having nothing else to do, drink, still others, having nothing else to do, read. Some think, therefore, that it would be well to give the people something that would be least harmful, and in some countries they are turning from old Scotch to beer and light wines, while in the United States the people are limited to ginger pop and Coca-Cola. Be that as it may, if many dissipate by reading, it is desirable for the church to furnish a body of literature which will not only do no harm, but also be a positive benefit.

The Bible, that classic compendium of religious knowledge, must, of course, forever remain the source and spring of all satisfactory religious experience. Although its verbal authority is gone, the vital spirit which flows through it is as potent as ever. Wesley declared himself *homo unius libri*, but this man of one book was an omnivorous reader and a producer of many books. With good reason, for no man can know any one book without knowing others also. Since the kernel of eternal truth is encased within a shell of ancient customs and vivid oriental modes of expression, it takes many explanations to separate between the eternal truth and the temporal setting. Moreover, while there are recorded in the scriptures some Acts of the Apostles, Apostolic acts have continued for seventeen hundred years since the last page of the Bible was written, and it is impossible to gain a knowledge of that permeating process by which the Gospel covered the continent of Europe and of that seasoning which went on in the church as it came down the ages, without recourse to literature other than the Bible. Many such books have been written, and that necessary work has been done. How well, it is an open question. Several years ago, when a writer complained that the quality of paper was becoming quite poor, he was assured that he was giving himself needless worry, since the paper would easily last as long as the books would be read.

Happily for us just now, we are spared that anxiety since we are dealing especially with current literature—current thought for a current world—a world which is never static, never stagnant, but always moving, sometimes slowly, sometimes rapidly, but forever changing from something that was to something that is, on its way to something that is to be. Was there ever a time when current literature was so important as now? Were times ever more significant? Was motion ever more rapid? For we are just now in the midst of events marking an age second only to Apostolic days, an age even more significant than the Reformation period, for, as Dr. Forsyth has pointed out, the contest then was between two forms of religion, contest then was between two forms of religion. Religion is now being made over, theology is being re-written, and it is the lot of current literature to ride upon, and direct this rising stream, to pass and perish with the paper upon which it is printed, but to leave a rich deposit of principle, fact and information behind.

The churches of Methodism are in a position as no other to cope with the problems of the new time. It has always been the light-armed infantry, unencumbered by that vast accumulation of impedimenta hampering the movements of Rome and the churches of cast-iron creed. Ours has always been the church for a new land or a new time. In the early days an army of preachers was thrown over the new continent, and the mightiest agency in building the American commonwealth was the Methodist circuit rider. It is said that wherever a train went into a section for the first

time, a Methodist preacher would be sitting on the cow-catcher with an axe in his hand ready to build a church. The adaptability and versatility of the early time still survive. Laying emphasis on only that theology which grows out of experience, the Methodist church stands ready to give hospitable reception to every thoroughly demonstrated scientific fact and to welcome with undaunted face the dawn of the new day. While some are looking longingly toward Rome and others are pining for the Establishment, we Methodists are doing very well, thank you, quite content with the means of grace and the apostolic succession that satisfied the souls of our fathers. Our motto is still, "Think and let think," our desire still is to form an alliance offensive and defensive with every soldier of Jesus Christ; we belong to that freemasonry of emancipated souls, who have been released from the bondage of the letter of creed and even of scripture into the freedom of the spirit.

Well, such a church needs a system of church papers, which shall supplement the work of the pastor, who is the one essential officer in the Christian organization. The paper should prepare for the message, all too brief, on Sunday, and follow it up in order to clinch it in the minds of the hearers. And just as the church supplies every member with a pastor, more or less welcome, so it should also supply each with an assistant pastor in the form of the church paper. Whether through the budget or otherwise, the paper should go into every home. If it is current literature it must be made to flow. But that is not enough. You can lead the horse to water, and you can carry water to the horse, but you cannot make him drink. But he must be induced to drink. The papers must be such as the people will read—not filled with the dignified material that everybody agrees with, but nobody reads. But even that is not enough. The matter must be such that it will be read with profit. Yellow journalism gets the ear of the people, and a yellow pulpit or religious press could do the same, but the total effect would be bad, and the people would be made to feed upon the wind.

Therefore, it is necessary for the church to seize its best equipped men—men who speak with the authority of study and experience—and thrust them into editorial work in order that they skillfully dilute, flavor and fit to the taste of the reader those items of news and principles that need to be known, and those of us who are in this work will readily acknowledge and commend the wisdom that the church has shown in supplying its papers with editors. Keep it up. Draft these men, if necessary, for no more important service is being rendered; while the pastor speaks to thousands,

"A drop of ink,
May make a million think."

THE SIN-SICK SOUL

The weary wastrel, famished and forlorn, soddily serving swine, remembers home, and, sick of sin, resolves, and, with rising resolution, runs repentant to the ancestral farm. The fond father, heart-hungry for the abandoned boy, with eager eyes ever searching the hazy horizon, sees the familiar form, and, spite of stumbling step and reeking rags, identifies his long lamented son. Heart-harried, he runs, arms open, and with loving lips greets the same-faced wanderer, who, remorseful, honestly urges his utter lack of worth. Graciously forestalling the renunciation of all claims and already reconciled, the saintly sire restores the former state and calls for robe and ring and shoes, and orders feasting and rejoicing, forsooth, because his boy, long lost and mourned as dead, is yet alive, and again becomes not a hireling sullenly serving for wages, but a true son, loving and beloved. Filial faith finds the faithful father.

Sin seeks to soothe the soul with siren sophistries, but repentance recognizes rude realities, and pitilessly pares and prunes and purges. The sorrowing sinner sees a suffering Savior and with grief grasps the significance of the sacrifice for sin. Penitence prepares for prayer and purging. Candid confession and purified purpose invite Christ's confidence and companionship. As a faithful friend rejoices over the recovery of a lost friend, so heaven is happy when a sinner is saved. Sincere sorrow and self-surrender secure salvation. —Arkansas Methodist.

Rev. R. S. Howie was last week engaged in a series of services in his church at Albemarle. Prof. D. Ward Milam was in charge of the music.

BLUE TO BLUE

Take some books to conference.

CROUSE HONOR ROLL

Dear Advocate:

Please publish the following in your Advocate—Honor Roll and daily Bible readers of the Junior class of Crouse Methodist church:

Evangeline Houser, Winnie Sue Sullivan, Irene Beatty, Louise Heafner, Vera Sneed, Jessie Heafner, Lois Carpenter, Viola Heafner, Avis Sullivan, Vida Houser.

Teachers—Mrs. Lee Beatty, Miss Annie Lee Carpenter.

A GREAT REVIVAL AT ORANGE

Dear Advocate:

We began our revival at Orange church, on the Orange circuit, on the third Sunday morning and continued it until the following Sunday night, having services at eleven o'clock in the morning and at seven-thirty in the evening, which is an unusual thing for this church. The pastor did the preaching. There was an unusually large crowd at the first service and the number continued and the interest increased until the last service.

The first few services were taken up with very earnest work with the Christian people, or church people, to get them to reconsecrate their lives to God and to get in line for a hard week's work for Him. At the service Tuesday morning Brother Wright met the boys, the pastor's wife met the girls, and the pastor met the other people. The service in each of these groups was conducted in a most sincere and personal way, and the Spirit of God honored our efforts. A special consecration was held with the different individuals, and those who were not right with God wrote their names on a sheet of paper. This list of names was kept by the pastor. After the group meetings closed the three groups came together and the pastor, without singing, made an earnest appeal to those who were not satisfied with their Christian experience to come to the altar—yes, to the altar. I believe in the old altar method of getting religion. The result was that the altar was not large enough to accommodate the crowd which came forward in tears to become reconciled to God. And God did not turn us away in that hour of great need, but poured out His blessings upon us. After this service the people did not wait for the preacher to do all the work. When he made the altar call they moved immediately out into the congregation and brought their friends to the altar. From this time until the very last of the meeting we had conversions in every service. The final result was the conversion of about seventy-five sinners and the reclamation of over a hundred church members, many of whom had lost all interest in the church and had dropped out of line. We received thirty-three members into our church and some went to other churches. And one unusual thing about the crowd which was received into our church was that two-thirds of them were grown people.

Mr. Editor, I believe that Orange church is approaching a new day. She has been sleeping, but I believe that she is now waking up. This community has sent out some of the leading men of our state, but she ought to send out many more. We have the finest crowd of young people at Orange church that I know of at any country church. One of these young people, Miss Ruth Frankland, is planning to go to school this year to equip herself for the great work of a foreign missionary, and we are expecting something from many of these excellent young people. Pray for us that we may be obedient servants in the hands of God.

J. O. Long, Pastor.

FROM HARRIS

Dear Advocate:

The series of meetings here after going on for two weeks came to a close last night, resulting in 16 professions and 13 accessions to the church. The battle was fierce, but the victory was glorious. In our meetings thus far there has been more than fifty professions with the church revived, backsliders reclaimed, sinners convicted and converted. To God be all the praise.

D. S. Richardson, Pastor.

Take some books to conference.

GOOD MEETINGS ON LOWESVILLE

Dear Advocate:

On last Sunday, the 3rd, we closed our fourth protracted meeting on the charge. The meeting followed our fourth quarterly conference which was held with our Snow Hill congregation. On Saturday a Sunday school institute for the charge was held in connection with the conference. A full delegation from all the schools was present with well prepared programs and presented with inspiring songs and recitations. In the forenoon the Hon. Geo. W. Wilson, of Gastonia, delivered a most inspiring and eloquent address and in the afternoon our presiding elder, Rev. H. H. Jordan, made a stirring speech. It was a great day for the charge. The conference was well attended. Out of twenty-seven stewards, twenty-five were present, besides other officials including all of our Sunday school superintendents.

We held a fine meeting at Salem church the last week in August. Bro. J. A. J. Farrington, of Winston-Salem, came to us and spent two days and did some excellent evangelical preaching and delighted our people with his singing—he is par excellent at both. Bro. T. C. Jordan, Mt. Zion, was with us most of the time in our Snow Hill meeting and preached to the delight and edification of our people. Brother Jordan has not been honored (?) as yet by that titular "equilibrator," popularly known as "D.D.," but he preaches like one. All of our meetings resulted in fine revivals for the church. To date we have had fifty-four accessions. We could have had a greater number if we had made church membership as easy as some modern methods employed by those who glory in numbers. But, as I see it, our church is suffering today by throwing professed converts upon their conscience before they really know what conscience means, and the result is that our church is overstocked with members who scarcely realize what church membership signifies. What we need is a fresh baptism of discipline, a revision of modern methods and requirements of godly living. As I conceive it, the prime business of the church is not to amuse the people but to educate them, indoctrinate them in the wisdom of a higher curricular of God. If we would but do this, there would be fewer coming into our church with the idea that they can put on Christ at the annual protracted meeting and then throwing Him off at will, but to return at the next annual protracted meeting to put Him on again. I am sick and tired of "threshing out old straw"—backsliders reclaimed. A convert that has "come through" by the way of bed rock repentance towards God and faith in a living Christ is not apt to backslide, but more apt to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. You may call me an old fogey. So? 'Ill answer that at the judgment bar.

Fraternally,
J. Archie Bowles.

No creature lives that must not work and may not play.—Horace Bushnell.

Take some books to conference.

TRUSTEES MEETING

The Board of Trustees of the W. N. C. Conference is hereby called to meet in the Advocate office at Greensboro on Monday October 3rd, at 3 p. m.

D. Atkins, Chmn.

THE CONFERENCE BOOK EXCHANGE

I will be ready to receive books the first day of conference and I hope that the brethren will have a big lot of books on hand for us. Books may be brought, or sent by hand or mailed or sent by express, and they will all have my best attention. The terms are 10 per cent on all sales made—no sale, no charge. Anybody wishing to send books may do so and are requested to put name in book in pencil together with the price that they want for them. Books unmarked will be sold at what I think they are worth. Conference Course books are especially in big demand, but complete sets sell well and odd volumes of good books go all right. I feel that every member of the conference should patronize the Exchange, because it belongs to us and not to any individual and the whole thing is a labor of love. Preachers' widows will do well to ship whole libraries to me to High Point, N. C., care Conference.

A. R. Bell.

PREACHERS, WAKE UP

A Final Appeal to the Members of the N. C. Annual Conference.

Dear Brethren:

Perhaps I have not worded the above caption as I should—I should have said "tardy members."

In a sermon on life insurance the late Dr. T. DeWitte Talmadge said, "The average man who dies without insurance, does so for the same reason the sinner loses heaven—neglect."

Is it not strange that men who preach from the oft-repeated question of Holy Writ, "How shall we escape if we neglect, etc.," and who plead and weep over others should themselves be guilty of the same sin? If sin is a principle rather than one act, then the careless man is guilty.

Now listen!!! Ye that love your wives, who wish to provide for them, and your children, not while you live, but while she lives, and who will give evidence of this fact by simply sending your names and date of birth to me at Raleigh, N. C., ACT AT ONCE. I have sent a circular letter to each one of you with a simple blank for you to sign and fill out, and out of 270 odd members not more than 200 have returned the same or given the information necessary to carry out plans for the protection of their wives and children.

I am doing what I can, but without this information the Noahs and their families will go into the ark, but you and yours will be exposed to the flood of poverty and loss that come with your death and disability.

I have written, Brother Sikes has called your attention to this necessity through the columns of the Advocate, Brothers North and Underwood and others have called your attention by urgent letters as well. The conference committee endorse and ask me to get the information sought. ONCE MORE I call your attention to the fact that we MUST HAVE this information during the month of October or we can do NOTHING for you and yours. WE MUST HAVE THIS DATA TO GET THE AVERAGE AGE. If you love your wives and children, and I know you all do, come on with the information.

Truly and fraternally,
J. C. Guthrie.

The Advocate Printing House prints letter heads, statements, envelopes, circulars, catalogues—anything. Send us your next order.

Take some books to conference.

MEMOIR OF JAMES EDGAR GAY

D. Atkins.

James Edgar Gay was born in Orange county, North Carolina, July 31, 1854, and died at his home in Madison, North Carolina, August 23, 1921, being 67 years and 22 days old. He was the son of Dr. and Mrs. William A. Gay, of Orange county, N. C. He was married to Miss Margaret Brown, daughter of Mr. and Mrs. H. N. Brown, Hillsboro, N. C., January 22, 1889. Five children were born to this union, three of whom with their mother survive. These are Mrs. James Gwyn Hickerson, Houston Texas, James Edgar Gay, Jr., Baltimore, Md., and Miss Mary Douglas Gay, Greensboro, N. C. His death was very sudden. He was sick only an hour and ten minutes. He was buried at Hillsboro, N. C.

Brother Gay had an unbroken and very successful ministry of 42 years. The fine ideals and exalted purpose which were characteristic throughout his entire career were manifested in the beginning. When only 21 and when the educational appeals were by no means what they are now, he sought the best and highest and entered Vanderbilt University, where he took his course and then obedient to the first call accepted an appointment at Helena, Ark., where he labored two years. He then was transferred back to his home conference and served the following charges in their order: 1881-1884 Hillsboro circuit; then Lexington four years; Mt. Airy three years; Waynesville two years; Davidson one year; Greensboro three years; Broadway Street, Charlotte, two years; High Point two years; Haywood Street, Asheville, one year; Spencer four years; Lincolnton one year; Norwood one year; presiding elder Franklin district three years; presiding elder Morganton district four years; Albemarle two years; Madison-Stoneville three years.

To know Brother Gay was to love him, and those who knew him best loved him most. He was genial and kind, a friend to be trusted. His home life was beautiful—an affectionate father, a kind husband, generous in his hospitality. As a preacher Brother Gay stood high. His sermons were well prepared, scripturally sound in doctrine, rich in illustration, and delivered with earnestness, force and unction. His hearers were convinced, edified and entertained. He had evangelistic gifts and enjoyed revival services. He always built up the church. He had a prayerful spirit, was able in prayer and walked with God; was a deeply religious man. He had fine business qualifications. He was for many years secretary and treasurer of the conference trustees. Only his associates on the board could know the labor and skill needed in the tasks of this office, and with what fidelity and efficiency he conducted the large business committed to him. Nothing was ever left undone, nothing slighted or overlooked. His accounts were always perfect and his reports lucid and full and always satisfactory. He was well endowed by nature and diligently cultivated his powers. He was loyal and true to his church and his conference. Endured hardness as a good soldier, was utterly without conceit and self-seeking, never murmured or fretted. He fought a good fight and has been crowned a victor. We shall miss him in the ranks here below, but he has joined the ever-increasing cloud of witnesses on high. The bereaved and sorrowing family will miss him most, but they have a precious memory and a joyful hope.

A worthy life will do more for the clearness and certitude of faith than a world of controversy.

Take some books to conference.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

THOUGHT FOR THE WEEK

We need the virtues which do not wait for heroic times, but which are exercised day in and day out in the ordinary work of the life domestic, the life social, the life in reference to the state.—Theodore Roosevelt.

FROM MISS BENNETT ABOUT CHANGES AT SCARRITT

About the middle of June Dr. Ed F. Cook, who for the past two years has been the able and acceptable president of the Scarritt Bible and Training School—now the Scarritt College of Missions—was called to the position of Associate Secretary of the Board of Education. As this was a joint call from the Board of Education and the Christian Educational Commission, Dr. Cook felt compelled, by the urgency of the situation, the church having already pledged twenty million dollars for Christian Education, to accept the position.

The Scarritt Board of Control was immediately called to meet in Kansas City, July 5-6. Realizing that another president must be chosen at once and the faculty staff enlarged in other ways, a special committee with power was appointed to select a new president, and make all other faculty adjustments that were necessary. This committee is glad to report that Dr. J. L. Cunningham has accepted the position of president, and will enter upon his duties at the coming fall session. Dr. Cunningham, an outstanding man of the church, occupies the chair of Religious Education in the Southern Methodist University, Dallas, Texas, and for many years has been in charge of the Correspondence Course of Study for young preachers.

Dr. C. B. Duncan, a member of the Southwest Missouri Conference, and a man splendidly prepared for the position, has accepted the chair of Sociology; Miss Kate Cooper, for thirteen years one of God's chosen vessels in our Korean Mission and now on her way back to this country, has been appointed to the school for the year as practical instructor in mission service and special field work.

It will doubtless be necessary to add other members to the faculty staff from time to time, even during the present year as the student body enrolled to date is more than sufficient to fill all available space in the building. —Bulletin

A SUGGESTION TO AUXILIARY PRESIDENTS

In making your plans for next year's work, you naturally want to enlist every member of your auxiliary. The best way to do that is to give them something to do, something they can do well, and will enjoy doing. We have borrowed the plan submitted from "The Missionary Review of the World," and we hope it will help you in solving the ever-present problem, "How can I interest my members enough to make them attend the meetings?"

A Talent Search.

This invitation was sent to the members of one Missionary Society: "You are invited to take part in a 'Talent Search' for the Woman's Missionary Society. We are sure there are many hidden talents among our members. There are many other talents besides money of which the Lord has need. In planning the work for the coming year we want to have a program of service, with every member doing the thing she can do best. Here are some of the things our members will be asked to do.

In each blank please write whether or not you will give service along the line indicated. We are not asking the most expert service but the most willing service that may become more expert. We want to have on file a list of women who can and will give various types of service. Will you

1. Play organ or piano if called on?
 2. Sing in chorus choir for meetings in church, hospital, or in homes?
 3. Play any other musical instruments?
 4. Lead a meeting?
 5. Lead in prayer?
 6. Prepare articles or papers on assigned subjects?
 7. Read leaflets in meetings?
 8. Prepare and make short talks if material for study is furnished you?
 9. Be hostess for meetings at church or at homes of others?
 10. Offer your home for meetings as needed? If so how many people can you seat in one room or rooms with open doors?
 11. Offer an automobile for occasional use in meeting speakers, visiting sick, and absentee members?
 12. Decorate church for special occasions?
 13. Furnish flowers for church or to be sent to the sick?
 14. Visit sick or absent members?
 15. Make or help make posters and charts?
 16. Lead a mission study class?
 17. Read to "shut-ins"?
 18. Visit hospitals?
 19. Prepare special food for sick on request of committee?
 20. Make costumes needed for pageants?
 21. Suggest other things you would like to do or think should be done?
 22. Give names of other people with talents you think may be unknown to the committee?
- Note—You will not likely be called on at once to do all the things listed.

MISSIONARY SCRAP BOOK

We suggest that the article above be cut out and kept for future use. Why not have a "Missionary Scrap Book" anyway, to preserve any good ideas or helpful suggestions you may see from time to time? Such a book could be made invaluable to your auxiliary, each president being its custodian, but any member making contributions to it. Our auxiliaries are making history now, which in the years to come will be of great interest as a most important part of the history of the progress of our church, and so we suggest also that every auxiliary carefully preserve all its record books. Possibly some of our auxiliaries do this already, but many of them do not, not realizing the importance of it.

AUXILIARY PRESIDENTS' NOTICE

Has your auxiliary conducted the Stewardship Round Robin? If not, write the Home Base office for plan and literature, stating how many women you desire to reach. If so send signed cards to Home Base office. Make this plan a great success. It will do your society good.

If you have not received the Council report for 1921 notify the Home Base secretary. Your society is entitled to two copies free and other copies may be purchased for fifteen cents.

If you have received this volume, study it carefully and make all possible use of it in your meetings. Here are some of the things you will get from a study of the report: Proceedings of the Council meeting, with all committees, and officers' reports; (these reports will throw much light on the different lines of work that your auxiliary is doing); a list of missionaries and deaconesses with their fields and full reports of their work. These fields and lines of work are classified so that they give the full scope of our great work. Many

questions come to the Home Base office which are fully answered in the Council report.—Notice from Bulletin

The Missionary Society of Trinity M. E. church held its last business meeting at the home of Mrs. Annie Sawyer on the afternoon of the 8th of September. The attendance was large, several interesting papers were read, making the program a most pleasing one. After the business hour we were highly entertained by the hostess. We feel deeply encouraged in our work. Our next meeting is with Mrs. W. V. Burnham.

Mrs. F. M. Eason, Cor. Sec.

W. N. C. CONFERENCE

NEW ORGANIZATIONS

From Charlotte district comes the announcement of two new missionary societies, an adult at Union Grove with Mrs. J. C. Hill, Indian Trail, N. C., Route 1, as president. We have not the names of the other officers. The other society is at Lilesville, N. C., and is a Junior organization with the following officers: President, Annie May Liles; recording secretary, Glennie May Scarboro; corresponding secretary, Julia McGregor; treasurer, Moselle Ridenhour. We are glad to welcome both of these societies into our missionary ranks.

RELAY MISSION STUDY CLASS MEETING

There are a number of societies in our conference that hold only one meeting a month, and if they use the suggested programs issued in the Voice and Year Books, they do not find time for a mission study class. Such a condition exists in the Young People's Society of Central church, Asheville. These girls are taking the "Missionary Tour" and in order to study one of the mission study books they must have two meetings each month, or a meeting each week for six or eight consecutive weeks, or try the Relay Mission Study Class Plan. They decided to try the plan which has worked so splendidly in other societies—that of completing a mission study book at one all-day meeting.

Last Monday at eleven o'clock a goodly number of the members met at the church and after a devotional service and a business program the study of "Adventures of Faith in Foreign Lands" was taken up.

Previous to the meeting the mission study superintendent, Miss Inez Kessler, had assigned the chapters, giving each girl one or two which she was asked to tell and not read. Each reviewer was thoroughly prepared and the study proved more interesting than any they have ever had. The first three chapters were given by Mrs. J. T. Henry and Miss Kathryn Devault, after which came a recess of one hour during which a most delightful lunch was served in picnic style in the dining room of the church. At two o'clock following a hymn the five chapters were given by Mrs. T. C. Smith, Miss Thelma Smathers, Miss Mary Bloomer, Miss Elta Handte and Mrs. Harris.

This was a most interesting meeting and these girls can recommend that plan of study to any society situated as they were. This year has been one of the very best in the history of this band of girls who have been most enthusiastic in their work.

AIMS FOR YOUNG PEOPLE'S SOCIETIES FOR 1921

Young People: Read these carefully, please, and let your record show that you remembered these aims and did all in your power to attain them.

1. A 15 per cent increase in organizations, members and finances.
2. A mission study class in every auxiliary.
3. A Bible study class in every auxiliary.
4. Fifteen new volunteers for definite service in our missionary work.

5. A contribution to the Lucy H. Robertson Scholarship Fund from every society.

6. Presentation of social service and stewardship quarterly in each society.

7. The adoption of standard of excellence by each society.

8. An observance of week of prayer by each auxiliary.

Last June twenty-one Christian Seniors graduated from our McTyeire School in China, well grounded in the fundamentals of the Christian life. Concerning the Bible Course in McTyeire one of the missionaries writes: "We believe that our Bible Course is unique in missionary education from the fact that it offers a fuller study of the Bible than any school that we know of. In the four years of high school the complete Bible, as a whole, is given. There is no text book on the Bible in any year. Our text is the Old Testament and the New Testament.

The freshman class study the history of Israel from the creative records to the division of the kingdom. The sophomore course is the wisdom literature, Psalms, Job, Proverbs, etc. The juniors have the Kings and Prophets of Israel from the great pre-exilic prophets to the builders of the new nation after the return. From Genesis to Malachi the preparation for the Messiah, God's plan for His world has been unfolded. Now the seniors have presented to them in the first term Paul's Epistles; in the second term, the Life of Christ

It is not hard to see that the aim has been to lead the young women to the threshold of life with the last greatest impression being the divine Christ for their own lives, and in the last term the social applications of His teachings are also emphasized. This work is required and accredited, counting two units for each year. The periods of recitation are fifty minutes each, twice a week.

Miss Ruth Brittain of Birmingham, Alabama, missionary of the Woman's Missionary Council and teacher of Bible in Union Bible Training School in Nanking, China, did not return to China via the Pacific with the party sailing August 18th. On August 6th, Miss Brittain sailed via the Atlantic on the Cedric for Liverpool, England, where she will visit the Bible Training School of that country. About the last of August, with missionary friends from England, she will start for China, going by the Mediterranean, Suez Canal, Red Sea and Indian Ocean, reaching China early in October, just a little later than the party going by the Pacific.

OCTOBER—MISSION STUDY CAMPAIGN MONTH

Have you a mission study class in your auxiliary? If not, why not?

JUNIOR LITERATURE FOR 4TH QUARTER

We are in receipt of some copies of the Junior literature for the fourth quarter, and how attractive and interesting it is! We know the little folks are going to enjoy studying it and learning all about the children of Kobe, Japan, at home and at school; how the little children of Songdo, Jores spend their time at home and also of the sad, burdened children of Korea, who do not have the happy free time that our children of America do. Miss Jones has written such a beautiful letter to the "Mother of the Sweetest Baby in the World," and we feel sure our Juniors' mothers are going to be interested in that

The Juniors of our conference are doing great work and Miss Hackney, their conference superintendent, is hoping and believing that this is going to be the greatest year they have yet had.

Sunday School Work

W. N. C. CONFERENCE
O. V. Wooley.....Editor
 Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome.....Editor
 Durham, N. C.

W. N. C. CONFERENCE FINE MEETINGS

There is no doubt about the growth, healthy growth, of Sunday school interest in the bounds of the Western North Carolina Conference. This feeling has come home to one most plainly during the series of ten district Sunday school institutes which came to a close yesterday. Beginning at Canton, Monday, September 12, and closing at Rural Hall, Thursday, September 22, each district, excepting the North Wilkesboro, has been visited with a district meeting in the interest of better Sunday schools. These meetings have been well attended, especially those east of the Blue Ridge. In some instances the whole auditorium would be filled with busy Sunday school workers on a busy week day.

The institutes began each day at ten o'clock and extended to twelve-thirty. Then one hour was given for lunch, which in nine cases was served at the church, and then beginning at one-thirty another two hour session was held. Several times it was difficult to close at three-thirty, so great was the interest. Much can be done in four hours if things and people can be kept hustling.

Nine of our presiding elders were with us and conducted the opening worship services. The tenth was called away to settle a very important matter. These fine presiding elders kept right in the midst of things as they directed the field secretary to keep things moving. Many of our pastors attended, in several instances there being nearly a full delegation present. But best of all—yes, I will say it—best of all there was a full turnout of superintendents and teachers and other officers who took part, a lively part in discussions. In addition to the two conference workers there was with us each day Miss Lucy Foreman, our Young People's worker for Southern Methodism, and she proved very valuable. Our district meetings have been immensely worth while and when another September rolls around another series will be held.

DISTRICT ORGANIZATION

The weakest part of our conference Sunday school work so far has been our inability to help get out a working district organization. This organization will of necessity be a voluntary organization, save a little expense account for postage, stationery and some other little items. But as the work progresses there is coming to the front a growing number of good people who have decided to do a good piece of work for the Lord as a district worker. They can't be missionaries abroad, but they can spread the glad tidings about over their own section and they are going to do it.

Our plan of organization calls for six leaders in each district, and in each district these six leaders have been found. Not all of the work can be pushed at the beginning, but a start is to be made and the momentum is going to increase. Just as well put that down in your cranium and keep it there. In ten of the districts these leaders have been duly elected by the district institute. In the North Wilkesboro district where it is impossible to get all the district together because of many mountain barriers, the presiding elder has made the nominations. Note our workers as they appear on this page.

DISTRICT LEADERS

Here are some busy people. They make a living during the week days

and then on Sundays do many good things in their local Sunday schools. In addition they will help us make our Western North Carolina a better place to live in. Note them by districts:

Asheville District.

District Secretary—E. L. Brown, Asheville.
 Young People, Adult Supt.—W. W. Edwards, Asheville.
 Intermediate, Senior Supt.—C. F. Bland, Hendersonville.
 Elementary Supt.—Mrs. W. F. Cann, Asheville.
 Teacher Training Supt.—Prof. A. W. Huneycutt, Hendersonville.
 Missionary Education Supt.—Miss Amy Hackney, Asheville.

Charlotte District.

District Secretary—D. E. Hederson, Charlotte.
 Young People, Adult Supt.—W. B. Love, Monroe.
 Intermediate, Senior Supt.—Mrs. J. L. Little, Morven.
 Elementary Supt.—Miss Helen Hoyle, Charlotte.
 Teacher Training Supt.—Prof. W. F. Starnes, Monroe.
 Missionary Education Supt.—Mrs. George Craig, Wadesboro.

Greensboro District.

District Secretary—L. F. Craven, Ransom.
 Young People, Adult Supt.—Miss Pearl Wyche, Greensboro.
 Intermediate, Senior Supt.—W. B. Hall, High Point.
 Elementary Supt.—Mrs. P. W. Flagge, Jamestown.
 Teacher Training Supt.—Prof. Guy Phillips, Greensboro.
 Missionary Education Supt.—Mrs. Eugene Watts, Reidsville.

Marion District.

District Secretary—Joe Kjellander, Morganton.
 Young People, Adult Supt.—B. L. Lunsford, Marion.
 Intermediate, Senior Supt.—Prof. J. B. Strickland, Old Fort.
 Elementary Supt.—Mrs. D. F. Giles, Marion.
 Teacher Training Supt.—Prof. W. E. Hauss, Rutherford College.
 Missionary Education Supt.—Mrs. J. M. Mull, Morganton.

Mount Airy District.

District Secretary—E. H. Kochtit-sky, Mount Airy.
 Young People, Adult Supt.—G. E. Chappell, Brown Summit.
 Intermediate, Senior Supt.—Miss Anna Kate Jones, Walnut Cove.
 Elementary Supt.—Miss Margaret Ashby, Mount Airy.
 Teacher Training Supt.—Prof. J. H. Allen, Elkin.
 Missionary Education Supt.—Mrs. Nat Pickett, Madison.

North Wilkesboro District.

District Secretary—J. R. Hix, North Wilkesboro.
 Young People, Adult Supt.—O. L. Brown, Boone.
 Intermediate, Senior Supt.—Miss Stella Perkins, Helton.
 Elementary Supt.—Mrs. J. C. Henry, North Wilkesboro.
 Teacher Training Supt.—Prof. W. L. Scott, Jefferson.
 Missionary Education Supt.—Mrs. J. B. Henderson, Wilkesboro.

Salisbury District.

District Secretary—A. S. Morgan, Salisbury.
 Young People, Adult Supt.—Dr. H. H. Newman, Salisbury.
 Intermediate, Senior Supt.—A. S. Jones, Salisbury.
 Elementary Supt.—Miss Pearl Rogers, Salisbury.
 Teacher Training Supt.—Dr. T. A. Hathcock, Norwood.
 Missionary Education Supt.—Mrs. T. E. Ray, Salisbury.

Shelby District.

District Secretary—W. M. Lineberger, Shelby.
 Young People, Adult Supt.—J. M. Holland, Gastonia.
 Intermediate, Senior Supt.—Mrs. C. R. Hoey, Shelby.

Elementary Supt.—Mrs. J. P. Chandler, Gaston.
 Teacher Training Supt.—H. T. Fulton, King's Mountain.
 Missionary Education Supt.—Mrs. R. J. Sifford, Lincolnton.

Statesville District.

District Secretary—R. C. Bunch, Statesville.
 Young People, Adult Supt.—Mrs. A. L. Harris, Newton.
 Intermediate, Senior Supt.—Prof. Horace Sisk, Lenoir.
 Elementary Supt.—Miss Josephine Dysart, Hickory.
 Teacher Training Supt.—Miss Estelle Warlick, Granite Falls.
 Missionary Education Supt.—Mrs. W. W. White, Mooresville.

Waynesville District.

District Secretary—Prof. A. C. Reynolds, Waynesville.
 Young People, Adult Supt.—J. M. Boone, Andrews.
 Intermediate, Senior Supt.—Prof. Homer Henry, Murphy.
 Elementary Supt.—Mrs. Hardin Howell, Waynesville.
 Teacher Training Supt.—Prof. W. E. Byrd, Cullowhee.
 Missionary Education Supt.—Mrs. Carlock Hawk, Lake Junaluska.

Winston-Salem District.

District Secretary—C. W. Snyder, Winston-Salem.
 Young People, Adult Supt.—R. L. Pope, Thomasville.
 Intermediate, Senior Supt.—Mrs. J. F. Spruill, Lexington.

Elementary Supt.—Miss Adele Brown, Winston-Salem.
 Teacher Training Supt.—Prof. Paul Evans, Lexington.
 Missionary Education Supt.—Miss Ruth Booe, Mocksville.

Honors Are Even.—A woman does not make much headway driving a nail, but did you ever see a man try to wrap up a bundle of laundry?—Akron Times.

Usually.—Teacher.—"Now, children it is a curious fact that the bee stings only once."


Boy: "But, isn't once enough?"—The Bulletin, Sydney.

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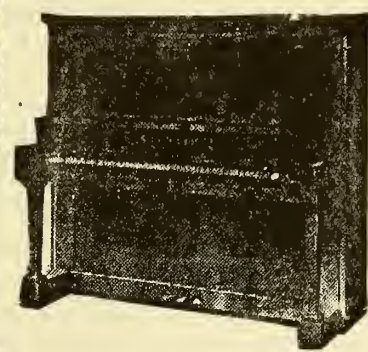
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Rev. J. Frank Armstrong, Concord, N. C.

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In sending money to conference treasurer, P. L. Plyler, 334 W. Air Line Avenue, Gastonia, N. C., be sure to give your name and street address, your district and local chapter and how your remittance is to be applied.

ONCE MORE!

District secretaries and secretaries of local chapters, please send along some live copy, occasionally. The editor can't put your district or local chapter "in the Advocate"—YOU must do that. Please "page" Mount Airy, Waynesville and Marion districts next!

CHARLOTTE LEAGUEDOM

Trinity Leaguers on a recent Sunday afternoon conducted a most delightful and helpful service at the Mecklenburg County Home.

Spencer Memorial League is rapidly developing capable leaders. Any one of the entire membership may be depended upon to get up a good program.

A district cabinet meeting has been held in Tryon Street League room with a good representation from the various chapters.

Belmont Park chapter has kept cool and busy during "dog days." Credit for this is given Miss Snow Davis. Who said "there's nothing in a name?"

The Calvary Intermediates gave a fine missionary pageant a few weeks ago. Eighteen members took part.

The Charlotte Leaguers have been hit hard of late. They have lost Mr. Alfred H. Iseley to Lumberton and Mr. Carlyle H. Jordan to Rock Hill, S. C. Mr. Iseley has for seven months been the editor of the Queen City Leaguer, the official organ of the Charlotte City Union, and Mr. Jordan has been the agent for this sprightly paper and also for the Epworth Era. Mr. James S. Sease, president of the City Union, has written a strong letter to the Epworthians of Lumberton and Rock Hill, introducing and commending these young men. By the way, a most beautiful and appropriate thing to do.

POLICY ADOPTED BY FRANKLIN AVE. CHAPTER, GASTONIA, FOR YEAR BEGINNING JUNE 1, 1921

It is the aim of the chapter:

1. To endorse the policy adopted by the conference at Morganton, N. C., June 22, 1921.
2. To conduct twenty-four well planned devotional meetings during the year.
3. To maintain a Quiet Hour Covenant, urging all active members to participate in same.
4. To organize a Junior and Intermediate Department.
5. To conduct a business meeting once each quarter.
6. To hold a council meeting once each month.
7. To adopt the budget system for handling our finances.
8. To conduct a mission study class.
9. To conduct a literary-social once each month.
10. To place a copy of the Epworth Era in the home of every active member.
11. To see that all records are accurately kept, and the quarterly and annual reports promptly mailed.
12. To pay our Africa pledge and conference assessment in full.
13. To get a Gold Seal at the next conference, or BUST.

(Signed) Iva Bradley, Pres.
Trayl Plyler, Sec.

PAGEANT AT ASHEVILLE

The members of the Central Methodist Epworth League, Asheville, presented very effectively the pageant, "In the Name of the Cross," Sunday evening, September 4th, at 8 o'clock. The young people taking part in the pageant had given much thought and preparation and showed their ability in splendid form. The church was packed both downstairs and in the gallery, showing the interest of the church people. In the pageant America was presented by Miss Marrene Houser, an Epworthian from Lincoln, N. C., a Davenport College girl. Miss Houser certainly played her part well and many comments were heard of her work. Miss Houser is a personal friend of Miss Emily Mathis, an Epworthian here and also a Life Service Volunteer, and they had presented at Davenport College this pageant before. Miss Mathis deserves much credit for her untiring effort in her endeavor to put on the pageant. The complete cast is as follows:

America—Miss Marrene Houser, Lincoln, N. C.
The Christian Student—Miss Emily Mathis.
Christianity—Miss Virginia Whitfield.
South America—Miss Phoebe Crary.
Turkey—Miss Florence Tucker.
India—Miss Ruth Jensen.
Korea—Mrs. T. O. Ferguson.
China—Miss Helen Whitfield.
Mexico—Miss Katherine Brown.
Japan—Miss Florence Price.
Africa—Miss Helen Williams.
Cuba—Mrs. J. K. Goodrich.
Pianist—Mr. J. W. Milam.
Soloists—Misses Nancy and Ada Davis.
Violinist—Mr. Frank McCormick.

A VISIT TO MACON COUNTY

July 28th found Miss Gertrude Falls and the writer swinging on to each other as we rocked and swayed around the curves of the new highway across the beautiful Cowee mountain. We were on our way to Union church on the Macon circuit near Franklin, where we held an all day institute with the Leaguers on the 29th.

In spite of a few showers, we had a good crowd and several steps were taken toward advancing League work in that church. The most important of these were the organization of a Junior and Intermediate chapter and of a mission study class.

The president of the Union chapter began the day's program with a short devotional service. After a short talk by your humble servant on "What It Means to be an Epworth Leaguer," Miss Falls gave us a great vision of the conditions and needs of our own mission field, Africa.

After a "real" dinner in the grove we gathered on the steps of the church while Miss Falls "took our pictures."

Rev. J. L. Teague conducted the devotional service and was followed by a splendid talk by the pastor, Rev. J. E. Womack. Mr. Addington gave a fine report of the work being done by the Union Leaguers. Miss Falls then presented Junior and Intermediate work in her usual attractive way. The program closed with a discussion of methods by the field.

Miss Falls and I agreed that we would like to hold several institutes in that part of the country. We not only enjoyed the wonderful scenery, but also the hospitality of that delightful family of Womacks.

Grace Bradley.

N. C. CONFERENCE

RALLY AT EPWORTH

Wednesday evening, September 21, Epworth League of Epworth church, Raleigh, N. C., held a rally meeting at the church. President R. L. Williamson presided and introduced the speaker of the evening, Rev. Philip Schwartz, Raleigh district secretary, who gave an inspirational talk. A

goodly number of Epworth Leaguers were present and are looking forward to greater activities in their chapter. Twenty-five dollars was pledged towards the African Special.

Philip Schwartz.

NOTICE TO LEAGUERS

We have decided upon further reflection that the interest of the Conference League will be better cared for by putting item No. 3 in the district contest for the loving cup on a percentage basis. This you will recall has reference to the Africa special pledge.

F. S. Love, Pres.

LETTER FROM OUR JUNIOR SUPERINTENDENT

Dear Leaguers:

October is the month set aside for the new chapter campaign for Junior and Intermediate Leaguers. Our goal is set: A Junior and Intermediate League in every church.

This goal cannot be reached without earnest effort, constant prayer and faith. We are expecting the co-operation of district secretaries, pastors and senior presidents in this great undertaking. Do not disappoint us. Mrs. J. L. Midgette, Tyner, N. C.

NEW LEAGUE AT TARBORO

An Epworth League was recently organized at St. James church, Tarboro, with the following officers:

President—Mrs. W. W. Quinn.
Vice President—C. R. Flye.
First Supt.—H. H. Broome.
Second Supt.—Miss Sallie Porter.
Third Supt.—E. V. Harris.
Fourth Supt.—Mrs. H. H. Broome.
Recording Secretary—Miss Mattie Brown.
Assistant Secretary—Bernice Dobson.
Corresponding Secretary—Miss Janie Hancock.
Treasurer—Miss Ruth Stallings.
Era Agent—Miss Kate Spragins.
Press Reporter—C. B. Keech, Jr.

LEAGUE INSTITUTE TO BE HELD AT WILSON OCTOBER 6-7

A District Epworth League Institute for the Washington district will be held at the First Methodist church

in Wilson October 6-7. The institute will begin Thursday night, October 6, and go through Friday afternoon, October 7. A full program has been arranged and some practical problems of Epworth League work will be discussed by experienced Epworth League workers. Two delegates from each League, all pastors of the district, and one representative from each church in the district without a League, are expected to attend. Make your plans to be with us at this time, enjoy the fellowship of the occasion, and get some information and inspiration from the institute that will help to make your League work more effective. J. Herbert Miller, District Secretary.

ST. JOHN'S LEAGUE, GOLDSBORO

Dear Editor and Fellow Leaguers:

We have been reading the splendid articles from the other Leagues and (Continued on page 11.)

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THE CHILDREN'S HOME Winston-Salem, N. C.

WALTER THOMPSON.....Superintendent
Owned and maintained by the Western
North Carolina Conference.

N. C. CONFERENCE

We were glad to welcome about twenty-five or thirty of the members of Buckhorn church and Sunday school to the Methodist Orphanage on last Saturday. These visitors and friends were shown over the buildings and grounds. The little folks of the Jackson Home were called to the chapel and sang several songs to the delight of these friends. I trust that more of our Buckhorn friends will come next time. They will be warmly welcomed.

* * * *

The orphanage is rejoicing over the fact that one of our brightest girls has gone to Kansas City to enter the Scarritt Bible Training School to prepare himself to do mission work in the foreign field. A year ago she finished at the East Carolina Teachers' Training School and taught school the past year in the graded school at Franklinton, where she did splendid work and made numerous friends. The day she left for Kansas City we had a very impressive farewell service in the chapel. Mrs. Jenkins and I spoke of her beautiful character and noble life at the orphanage. Then in a few well chosen words Miss Elizabeth Bass told of her love for her orphanage home and her purpose to give her life to Him in devoted service. Every one was deeply impressed by her parting message. No doubt she will make good in her divinely appointed work. A finer young lady I do not know anywhere. The church will be enriched by her pure, consecrated life.

* * * *

It is our ambition to make the Methodist Orphanage a real home for our fatherless children. We want those committed to our care to grow up as normal children, full of the spirit of youth. We are endeavoring to bring every possible influence to bear upon their lives that will make them pure, happy and useful. They are being inspired with holy ambitions to be and to do. Brother R. C. Craven, who preached our commencement sermon, studied the work of our orphanage while our guest. The paragraph below is taken from a personal letter of his to me. He expressed sentiments that will give our North Carolina Methodism an insight into the very heart of our work. "I have intended for some time to write you, expressing my high appreciation of your work as superintendent of our Orphanage Home. Your administrative relation is of the very finest, but it is the spirit of the institution, the fullness you are bringing to those lives that impresses me most. It was a great joy for me to spend a little while there and catch the vision splendid."

* * * *

I spent the second and third Sundays in Sanford, filling the appointments of Brother W. R. Royall, who has been in the hospital for the past three or four weeks. It is a source of joy to his congregation and numerous friends throughout the conference to know that he is rapidly regaining his strength and health. Brother Royall has been pastor of the Steel Methodist church for the past five years, where he has wrought well. The congregation and town appreciate him as a preacher and as a citizen. He is



WILLING WORKERS CLASS

Main Street M. E. South Sunday School, High Point, N. C.

This class won out in a contest which recently ended in this school. The picture only shows about two-thirds of the membership. Mr. J. E. Woolen is the teacher and the class lives up to its name.

universally loved by his church members and the people of Sanford generally. Bishop Darlington would confer the greatest blessing upon them by returning Brother Royall to them for the coming year. On the third Sunday night our singing class came over from Jonesboro, where they gave a sacred concert in the morning, and delighted a great congregation at Steel Street Methodist church. Scores of friends came forward at the close of the service and expressed themselves as being highly pleased with the concert and children. The churches are delighted to see the fine type of boys and girls we are turning out at our home. Thanks to those who royally entertained our class at Jonesboro and Sanford. Dr. M. L. Matthews, chairman of the board of stewards, took me into his home and good graces. The two Sundays spent under his hospitable roof were full of delightful fellowship. I shall always feel perfectly free to visit his home whenever I am in that section of the state.

* * * *

Through the cordial invitations of Brothers C. R. Ross and B. R. Avent, our singing class visited Jonesboro on the third Sunday morning in September. A tremendous congregation greeted them. From all the reports I have about the concert, the congregation was highly pleased. I am taking the liberty of publishing the following personal note from Brother B. R. Avent, which expresses the feelings of the people of Jonesboro: "Since the children gave us their most excellent entertainment this morning I have heard so many expressions of approval from the members of our church, and the general public, that I feel it is my duty as an officer of our church to thank you for the visit of the children and Mrs. Rives. The entertainment and the management of it has been highly spoken of, and another thing that seemed to impress every one that saw the children was the sturdy independent spirit, and individuality, that is seldom seen in orphan children, and which shows that the management of our orphan home is of the best. The easy manners and the polite deportment im-

pressed every one who saw them. In fact I feel like the visit of the children will prove a blessing to us, and to our Sunday school and the church at large. Give my kindest regards and best wishes to Mrs. Rives and to the children individually, and tell them that I am proud of every one of them, and that it is my desire that they visit us once or twice a year. With very best wishes for yourself and the welfare of the home."

ST. JOHN'S LEAGUE, GOLDSBORO (Continued from page 10)

are very glad to hear of the good work.

Our League has a splendid start for the New Year and with all departments fully organized and at work we believe we will make the 100 per cent goal again as well as to help our district (New Bern) win the loving cup which is to be given at our next conference.

We are planning to have a very good program at our Epworth League Rally Day service which we will observe on the fourth Sunday, and trust many of you will do the same during this month, for it certainly helps to recuperate the League after the vacation season.

With very best wishes for the success of every League in our conference in this year's work and trusting that there will be many 100 per cent Leagues when we meet at our next conference, I am, for our motto: "All for Christ." Hazel C. Summerlin, Cor. Sec. St. John Sr. Epworth League, Goldsboro, N. C.

CENTER HILL EPWORTH LEAGUE 1921-1922

It is the policy of this chapter:

1. As a band of Epworth Leaguers to conduct fifty-two devotional meetings, twelve of them being thoroughly missionary in spirit.
2. To conduct a mission study class.
3. To maintain a Quiet Hour Covenant.
4. To pay as early as possible our African Special pledge.
5. To strive to attain a standard of efficiency certificate.
6. To grow spiritually as we develop in all other lines until the Leaguers are all "All for Christ."

Officers for 1921-1922.

President—Mrs. J. L. Midgett.
Vice President—Mr. Henry Walton White.
First Supt.—Miss Millicent Chapelle.
Second Supt.—Miss Ruth Lane.
Third Supt.—Mrs. L. J. Lane

Fourth Supt.—Mr. Stockton Turner.
Secretary—Miss Ellinor Lane.
Treasurer—Mr. Sheldon Gray.
Era Agent—Miss Elizabeth White.
Cor. Secretary—Miss Anna Mae Lane.

Respectfully,

Anna Mae Lane.

TO BE A CHRISTIAN

What is it to be a Christian? Ask the average man on the street, "Are you a Christian?" and he will answer with an apologetic smile, "Well, I'm trying to do the best I can." But no man ever made himself a Christian, or won his way into eternal life by trying to do the best he could. Our individual Christianity depends not upon what we do for God, but upon what we let God do for us. To be a Christian is to receive in gratitude and in conscious need God's gift of His Son Jesus Christ as our Saviour. The voluntary receiving of Jesus as Saviour is the only thing that ever makes a Christian of any human being. Then, and for the first time, the saved man can begin to "do the best he can" by letting God's best, even Christ himself, commence to work out God's will in his life.—The Sunday School Times.

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OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

THE SONG MY MOTHER SINGS

When twilight comes and over all
The shadows gather deep,
My mother opens wide her arms,
And into them I creep.
There's nothing in the day so dear
As that which evening brings,
For then I like to sit and hear
The song my mother sings.
The tune is sweet and very slow,
She sings it o'er and o'er;
But never will the song grow old.
I like it more and more.
I may forget all other songs;
To this my memory clings,
The best of all the songs I know,
The song my mother sings.
M. B. Willis.

A NARROW ESCAPE FOR A LITTLE BEAR

It happened this way: A long time ago, when Michigan was new, a little boy named Jimmy and his twin sister Florrie lived with their father and mother and brothers and sisters in a log house on a wilderness farm. The house was in a big clearing. Every year since the beginning of the farm Jimmy's father had cut down more trees and cleared away brush, to make more wide fields around the house in which to plant corn and wheat.

There were bears in the big woods in those days. Jimmy and Florrie had seen big wild bears and little wild bears at home in the forest several times before they were seven years old and before they had their great adventure. Although they were afraid of big bears, both children longed to have a little bear for a pet.

The spring morning after the twins' seventh birthday their big brother John began getting ready immediately after breakfast to leave the house.

"Where are you going?" asked Jimmy.

"I am going to meet Jake down by the creek," big brother John answered. "He is going to help me clear land today."

"May we go, too?" asked Florrie. "Yes, if you will keep from under foot and not run into danger," the big brother answered.

That is how it happened that the blue jays and the squirrels and mother bears and their children might have seen a pair of twins sitting on a log that morning, watching two young men sending trees crashing to the earth. That is, they might have seen them if they had been looking.

Said Jimmy on the log to Florrie on the log: "If I saw a little bear come walking out from behind those bushes I'd go straight out and catch him. And we'd take him home for a pet."

"Jimmy, you wouldn't dare!" exclaimed Florrie, turning around on the log so she could look at him square in the face.

"Why not?" asked Jimmy.

"You know why, msister," the little girl answered. "You know that wee little bears do not go walking alone in the woods; and if a little bear did come walking, his big mother bear would be close behind her baby."

"Well, I'd dare," Jimmy insisted. "Then I guess you'd see what would happen!" his little sister remarked. And so they laughed, and nothing more was said about bears just then.

After a while Florrie grew tired of sitting on a log and doing nothing, so she started back to the house; and Jimmy began sailing bark boats down the creek. Suddenly he saw something moving in the bushes beyond the place where the young men were at work and in the opposite direction from the house. Instead of telling his big brother that he believed a little bear was coming to-

ward them he went softly to meet the little animal. It must be a little bear; he was sure it was a little bear. On came the furry creature slowly, on four clumsy feet, with his nose to the ground as if it were eating ants. Jimmy did wish that the little bear would raise its head. He wanted him so very much for a pet that he forgot all about the mother bear.

Well, he was moving slowly toward it, and the little bear was coming rather quickly toward him, when big brother John shouted: "Jimmy, Jimmy, run back! A tree is falling that way! Run back—back!"

And Jake screamed: "Go back! Go back!"

The little bear didn't seem to hear; so Jimmy screamed at the dear little animal and began throwing big stones at it as he ran backward. He didn't hit that little bear, but he did scare it so that just as the big tree began to go "cr-cr-ack crack," and before it fell whirling and swishing to the ground, the little bear just slid right out from under its skin! Then it ran back, fast as a flash of light. The little bear was Florrie.

When the tree was down and before the dust settled, two frightened young men ran over to the other side, scarcely daring to believe that Florrie had not been killed by the falling tree. She was white, scared, and trembling; but there she stood, unharmed, and able to talk. "O Jake!" she wailed. "I am afraid your bear-skin coat is killed!"

"Why, Florrie, what do you mean?" asked big brother John as he took his little sister in his arms and cried into her back. That big boy cried, he was so relieved.

"Why," she answered, "when I started home I found Jake's big bear-skin coat lying on the ground. I put it over me, and then I went crawling along to fool Jimmy. I wanted to growl, but I was afraid I'd laugh, and then he wouldn't be fooled. I was going to find out what he would do if he really saw a little bear coming!"

"And you found out, didn't you?" exclaimed Jimmy. "I threw stones at you to make you go back and save your silly life!"

At that they laughed, all four of them; and big brother John tried to pretend that there had been no tears in his eyes. They stopped laughing, though, and were extremely sober when Jake pointed out his coat lying flat on the ground on a stony knoll under the huge trunk of a fallen tree.

"The coat isn't hurt," said he. "It isn't made like a soft little girl. But if you two don't go back to the house as fast as you can get there and stay tied to your mother's apron strings the rest of this day, I'll—I'll spank you both! Now, you skedaddle!"

And they did, hand in hand and close together.—Frances M. Fox, in the Continent

CONSCIOUS CHRISTIAN EXPERIENCE

We need again to appeal to conscious Christian experience to confirm the word of God. That there is such a degree of real experience of salvation Methodists know. Fortunately many of them still have it. And surely on Bible grounds experience is the evidence of the truth of God's word. For the Bible promises salvation and if true men will have it, and if they have it they will know it with assurance that will make it of final value as evidence. In the different classes of evidences, external, internal, such as miracles, prophecy, unity of the Bible, there is none more important, none so conclusive to the person himself as the experience of salvation.—Eastern Methodist.

THINGS TO FORGET

If you would increase happiness forget your neighbor's faults. Forget all the slander you ever heard. Forget the fault-finding and give but little thought to the cause which provoked

it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem worse than they are. Blot out as far as possible all the disagreeables of life. They will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness—or worse still, malice—will tend to make you more familiar with them. Start out with a clean sheet today, and write upon it only those things which are lovely and lovable.—Claremont Herald.

THE SOUL'S QUEST FOR A FRIEND

Life is spent in a search for sympathy and understanding. We have many needs in this world—food, clothing, shelter, and a chance to work. But the great need is someone who is a true companion of the soul, receiving the confidences and confessions we long to make, giving back the encouragement we require, the affection without which we go famished through the years. Such a friendship is hard to establish. It demands time, and trust, and full appreciation of virtues as well as sensitiveness to the defects, but always an unflinching love that forgets the evil and treasures the good. Stevenson says in a fine paragraph: "In this world of imperfections we gladly welcome even partial intimacies. And if we find but one to whom we can speak our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the word of God." Most of us have acquaintances without number, associates in groups, companions and comrades whose society is a comfort and a pleasure. But fortunate above most is the one who in all the fine intimacies of affection and self-revelation has—a friend.

THE COMMUNION OF SAINTS

Some people believe in the communion of devils and practice it right heartily. Witness the solid entrenchment of evil in our cities and the sinister forces that work in all avenues of government. There is only one force that can overcome that kind of communion and that is the communion of the saints.

Do we stop to think what our recitation on Sunday morning may mean, "I Believe in the Communion of Saints?" Certainly it means fellowship, the sharing of religious experience, the intimate and sympathetic participation in each others' joys and sorrows, the rejoicing together in the Holy Spirit. Yes, all of that. And More!

We live in this present world. And our present duties grow out of our present relationships. The whole matter of these duties is summed up in "that the will of God may be done on earth even as it is in heaven." When we arrive in some other world the duties there will be concerned with the will of God. Now we are here in this particular world. And here at this rate for the present our duties lie. To say or think that the "communion of saints" is to produce an inner exaltation of spirit that will fit us for another world and that alone is indeed to "postpone our lives till after our own funerals." That spirit would never get the will of God done on earth. That would leave the Christ-like purpose and Christlike spirit forever hanging in the air.

The communion of saints must reach out beyond the church door and become the solid phalanx of righteousness that would put all the hosts of evil to flight. The sainthood that takes upon itself the work of the world to cause that work to be done with Christlike purpose has its halo, albeit it be made of thorns. It will not be the first halo made of thorns.

Nor be the first saint to carry a cross upon his back. The communion of devils is not overborne by ejaculations however fervent or good wishes however pious, but by that inner exaltation of spirit taking hold of flesh and giving it unflinching purpose and steady on-going will.

"I Believe in the Communion of Saints." That is to say, we believe that saints, (those who would endeavor the will of God) ought to commune, come to fellowship, sympathetic understanding, common purpose, and that common purpose the Christlike purpose. It is to say that we believe to the point of action and beyond that Christ must dominate the world's affairs, the affairs of the whole world and all worlds forever.—

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Tells Childless Women What Lydia E. Pinkham's Vegetable Compound Did for Her

Millston, Wis. — "I want to give you a word of praise for your wonderful medicine. We are very fond of children and for a considerable time after we married I feared I would not have any owing to my weak condition. I began taking Lydia E. Pinkham's Vegetable Compound and now I have a nice strong healthy baby girl. I can honestly

say that I did not suffer much more when my baby was born than I used to suffer with my periods before I took Lydia E. Pinkham's Vegetable Compound years ago. I give all the credit to your medicine and shall always recommend it very highly." — Mrs. H. H. JANSSEN, Millston, Wisconsin.

How can women who are weak and sickly expect or hope to become mothers of healthy children? Their first duty is to themselves. They should overcome the derangement or debility that is dragging them down, and strengthen the entire system, as did Mrs. Janssen, by taking Lydia E. Pinkham's Vegetable Compound and then they will be in a position to give their children the blessing of a good constitution.

CONFERENCE BROTHERHOOD REPORT

The following honorary members of the Western North Carolina Conference Brotherhood have up to and including this date, September 17, 1921, paid the dues on Assessment No. 37.

W. L. Sherrill,

Pres. Conf. Brotherhood.

Mocksville, N. C.

P. J. Brame, Mason Lillard, R. M. Chatham, E. C. Graham, W. B. Merri-
mon, Misses Harriet, Carrie and An-
nie Kerr, W. T. Whitmire, O. K. Mer-
ritt, C. Graves, G. O. Graves, W. B.
Hines, F. I. Morgan, E. R. Ruffy,
Misses Mary and Elva Kelly, Mrs. W.
S. O'Neal, W. D. Turner, Mr. and Mrs.
J. E. Marsh, Mr. and Mrs. J. L. Nel-
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A. J. Hagood, W. T. Wilkinson, A. F.
Goodman, W. F. Goodman, Mr. and
Mrs. B. M. Spratt, Jr., F. E. Durfee,
L. L. Green, C. A. Sherrill, Dr. T. A.
Hathcock, E. H. Lutz, J. D. Gaston,
W. T. Clark, Mrs. N. L. Mast, R. L.
Ellington, V. E. Swaim, Amos Greg-
son, W. R. Odell 2, T. R. Gray, J. A.
Chipman, J. L. Thomas, Miss Fannie
Gardner, Mrs. J. S. Abernethy, G. H.
Yount, H. R. Thompson, G. B. Good-
son, E. G. Ramsour, D. B. Coltrane,
P. O. Grist, Horace Sisk, Dr. and Mrs.
G. A. Matton, Mr. and Mrs. E. O.
Kearns, Mrs. L. A. Terry, J. S. Wel-
born, J. A. Eshelman, F. C. Boyles,
J. J. Stone, E. L. Sides, J. F. Hanes,
A. T. Grant, Dr. W. R. Fisher, J. F.
Harrelson, J. M. Boyette, W. M. Sher-
rill, P. A. Stough, W. B. Puett, T. S.
Royster, Wm. M. Jones 5. Howard
Hilliard, Mrs. M. E. Hilliard, Dr. C.
A. Raysor, J. T. Henry, G. C. Love,
Mrs. F. R. Baker, Mrs. Lula Mitchell,
J. B. Sherrill, Miss Josie Hill, G. L.
Hackney, Mrs. W. G. Penry, J. A.
Claywell, J. R. Howard, Mr. and Mrs.
L. S. Rankin, Mr. and Mrs. J. B. At-
kinson, Mr. and Mrs. J. L. Beal, J. O.
Durham, Sam Phifer, W. H. Phifer,
E. C. Winchester, W. M. Gordon, W.
B. Brown, C. D. Roberts, Winston
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T. Amos, Mrs. J. W. Harris, Miss
Florence Harris, Mrs. Robt. Morrow,
J. W. Fambrige, Jr., Miss Pattie New-
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Jones, G. H. Kearns, B. W. Kirkman,
E. H. C. Field, J. D. Mann, Dr. and
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J. B. Plasant, Mrs. C. C. Townsend,
J. W. Hunt, H. W. Hunt, Miss Jessie
Hunt, F. C. Odell, Mrs. J. B. Fleet, J.
B. White, T. N. Edwards, H. L. Penn,
H. S. Sellars, Mrs. W. I. Pitts, C. A.
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Martin, J. W. Murdock, A. E. Wells,
Mrs. J. M. Vaughn, W. H. Idol, Miss
Betha Fulp, T. J. Lillard, S. Yeatman,
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H. Sullivan, I. F. Peebles, Dr. and
Mrs. E. L. Stamey, H. E. Ballance, M.
P. Johnson, W. J. Edwards, L. C.
Boyer, J. A. Jones, Dr. A. M. Whis-
nant 2, A. W. Smith, Mrs. J. G. Web-
ber, W. C. Thomas, Mr. and Mrs. D. H.
Anderson, F. A. Finchrupp, J. L. Sny-
der, W. Z. Stultz, J. H. Little, W. H.
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Bell, W. T. Nicholson, F. B. Bunch,
H. D. Secrest, A. H. Huston, Blanche
Thompson, Mr. and Mrs. E. L. Brown,
S. L. Davis, H. M. Whitfield, Mr. and

Mrs. Fred N. Tate, Mr. and Mrs. R.
O. Lindsay, C. E. Siceloff, W. H.
Slane, L. C. Matton, L. M. Johnson,
S. T. Wyrick, E. L. Alson, Mrs. R. G.
White, Miss Clara McNeill, Dr. R. E.
Ware, J. E. Davis, D. W. Arwood, Mr.
and Mrs. J. F. Shinn, R. T. Claywell,
H. L. Horton, E. D. Watt, C. C. Crev-
veling, W. E. Beck, V. C. Marley, W.
E. Marley, Miss Florence Gray.

THE EPWORTH LEAGUE AND THE CENTENARY

While no definite amount was asked of each Epworth League as a Cen-
tenary pledge, many of the chapters
made pledges during the Centenary
campaign. To date the Epworth
Leagues have paid on these pledges
\$154,346.87. In amounts paid to the
Centenary by Epworth Leagues the
following annual conferences have
made especially good showings:
North Texas, \$13,612.50; Virginia,
\$12,049.19; Baltimore, \$9,168.20;
South Georgia, \$8,060.98; Missouri,
\$7,008.77; North Alabama, \$6,314.61;
Memphis, \$6,100.00; Little Rock, \$5,
916.00; North Carolina, \$5,406.60.
These are the first ten conferences in
Epworth League contributions to the
Centenary.

In the Epworth Leagues are the
larger number of our young men and
women who are to be leaders in the
church of tomorrow. Both those who
are life service volunteers and those
who will be leaders in local churches.
It is of vital importance that these
future leaders be trained according to
the Centenary ideals and the Centen-
ary program. Line up your Epworth
League with the Centenary and thus
help to make the church of tomorrow
a real missionary church.

CENTENARY RECORD TO SEP- TEMBER 1

The statement of the finance de-
partment of the Centenary Commis-
sion shows that the grand total paid
on the Centenary pledges to Septem-
ber 1 is \$11,608,982.50. This total
does not include regular credits, but
does include payments by Sunday
schools and by Epworth Leagues.
The total on individual pledges is
\$10,721,942.62. The one encouraging
feature of this report is that August
payments went beyond the amount
of July payments for 1921. In 1919
July led August by a good margin. It
looks therefore as though we are be-
ginning to "pick up" in the Centen-
ary payments.

Some of the interesting features
of the September 1 report are:
Four conferences have paid more
than forty per cent of amount pledged
--Pacific, 47.8; Missouri, 43.1; Ken-
tucky, 41.2; Baltimore, 40.3. The con-
ferences above thirty-five per cent
are, in order named: Denver, North
West Texas, Tennessee, Mississippi,
Illinois, Virginia, Louisville, Western
Virginia, Northwest, Southwest Mis-
souri. Twelve other conferences
have paid thirty per cent and above,
while twelve conferences are below
thirty per cent.

To bring the total amount to sixty
per cent now due on pledges the
church must pay \$10,542,000. This
appears to be a big sum, and it is,
but it is not impossible to reach that
goal by December 31. It is important
that during September and October
especially, effort be made in every
church, Sunday school and Epworth
League to bring up to date Centen-
ary pledges. It is a task worthy of a
great church, and by God's help we
can do this. In view of financial con-
ditions throughout the South the
matter of payments of Centenary
pledges has not been pressed during
the past six months. With the coming
of better times, we are to take up in
earnest this task.

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NEWTON—At Southport, N. C., at eventide Capt. William Julius Newton answered the "clear call" of the Great Pilot and met him face to face. He was born December 15, 1852, and died March 28, 1921.

He joined Southport Methodist church and fell asleep in the triumphs of redeeming grace.

Mr. Newton followed the sea from boyhood, as a member of the Cape Fear Pilots' Association, and with the same brave, indomitable spirit that characterize "those who go down into the sea in ships," he met the inroads of disease and pain and triumphed over the last enemy. One day a short while before the "crossing" his physician carried him down to the shore, and while the eyes of the good pilot gazed upon the restless waves rolling shoreward beneath a morning sun methinks he read a mystic meaning in the old familiar scenes which only the parting soul may know.

A simple man, as all good men are, unselfish, transparent in honesty, of unstained industry, this life like the silent stars pours down on us the light of just faithful being.

Surviving him are his devoted wife, one son, Clyde Newton, and three daughters, Mrs. Z. E. Murrell, Miss Annie Newton and Miss Wheeler Newton. Whither he has gone they know, and the way they know.

LITTLE—On Wednesday afternoon, September 7th, 1921, the heavenly Father sent his angel to call home the soul of Robert J. Little, of Pakland. His death came suddenly, as the result of a broken blood vessel, and the entire community was greatly shocked and grieved at the sudden loss of an honored citizen and loyal friend.

Mr. Little was born May 6, 1856, near Greenville, and was married to Miss Mary Emma Clark, of Conetoe, in 1887. He united with the Methodist Episcopal church in 1890, and has ever been known as a man faithful to his church. His devoted wife and seven children, four sons and three daughters, together with numerous relatives and friends, are left to hold his memory as a precious possession until the time when he shall greet us in the Father's house. His always happy disposition makes it impossible for us to leave him dead, and we are glad to land him as living now in the truest sense of the word. We thank God that "May sorrow not as those who have no hope," but as those whose hope is placed "in the Christ in whom we live and foot and have our being." L. C. C. big brot.

LEE—Sarah E. Lee was born December 16, 1854, and fell on sleep August 30, 1921, aged 66 years, 8 months and 14 days. She was married to G. F. Lee November 22, 1872, and to this happy union twelve children were born to bless the home, nine of whom survive, the others being called away in childhood.

Early in life Sister Lee was converted and united with the Methodist Episcopal church, South, at Palm Tree, and was a devoted member of that church and an accelerated Christian until she calmly sweetly fell on sleep August 30, at the age of 66 years. A little over a year ago she had a light stroke of the heart, but she seemingly had practically recovered, but on August 20 she had another stroke which took her away.

One of the best women I ever knew was spent in rearing her children in a quiet, effective manner. She was a woman of the chiefest of which is loving, patient service. Her sheer love of serving. So benevolent was her spirit that no time was too precious, no gift too great and no service too taxing, if only by them she could aid, cheer or encourage those about her.

Truly her love for her own was a mother's love, and in this faith and benevolence though dead she speaketh. Seldom ever did she miss a service at church. She was an attentive and an appreciative hearer. She believed in prayer with all her soul. She read the Bible daily. She knew in whom she believed, she knew she was a Christian, and she was ready when the summons suddenly came. She lived to see her nine children, converted and members of the church that was so dear to her. She lived to see all her sons' wives and daughters' husbands come into the church she loved so much. She lived to see her children, their wives and husbands attend the church together Sunday after Sunday. They have grown up to call her blessed. On Thursday, September 1, in the presence of one of the largest congregations that ever met at Palm Tree church her funeral was conducted by her pastor, assisted by three of her former pastors, namely, Rev. L. E. Stacy, Rev. R. M. Hoyle and Rev. J. F. Moser, and all that was mortal of her laid to rest in the cemetery near the church. Sorrowing friends completely covered the grave with beautiful flowers. May the Holy

Spirit, our great Comforter, greatly comfort the sad hearts left behind.

Servant of God well done.
Rest from thy love employ.
The battle fought, the victory won.
Enter thy Master's joy.
The voice at midnight came,
She started up to hear;
A mortal arrow pierced her frame,
She fell but felt no fear.
Dwight W. Brown.

Lawndale, N. C.

RESOLUTIONS OF RESPECT

Whereas it has been the will of the Almighty in His infinite wisdom and love to take from us our beloved friend, Mrs. Ella Holt Staples, and whereas, the Woman's Missionary Society of the Reidsville Methodist church has lost by her death one who has ever been sincerely interested in the advancement of its welfare and who has always done honor to same; now, therefore, be it resolved,

That we cherish the privilege which was ours to know her and thank God that the ties of memory, love and friendship are not broken by the land of death.

And he it further resolved that the members of this society, realizing the grief of the family, extend to them in this hour of sorrow their heartfelt sympathy and pray that their wounded spirits may be comforted, knowing that their loss is her eternal gain.

And he it further resolved, that a copy of these resolutions be sent to the family of the deceased and be published in the North Carolina Christian Advocate and the Reidsville Review, and that they be recorded in the minutes of the Woman's Missionary Society.

Mrs. J. H. Walker.
Mrs. W. G. Ballard,
Committee.

HARRIETT—John Wooten Harriett, better known as "Jack," son of Mr. and Mrs. C. P. Harriett, was born October 22, 1909. His earthly temple was only needed for a few short years, but during these years he had wrapped himself around the hearts of his companions. His precious soul on August 5, 1921, broke all earthly bands and passed into the presence of our loving Christ and heavenly Father. May one great day we have the joy of meeting him around the beautiful white throne. Jack was a bright boy, smart and intelligent. Always a faithful attendant at church and

Sunday school, and nothing seemed to please him more than for the preacher to go home with him. He was baptized by Brother P. Greening, 1910. His home was near Oak Grove church, Jones county. Death was caused by blood poison and he only lived a short time after taken. He leaves a father, mother, one sister and one brother to mourn their loss. May God guide these loved ones to that never failing source of comfort. "Tis joy even in sorrow to believe in God and His word and know some day we can go to Him. May God's presence bless this home.
C. T. Rogers.

IN MEMORY OF MRS. W. J. LACY

"Friend after friend departs.
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end."

Hearts of loved ones and friends were torn when on July 16, 1921, just as the sun was slipping behind the clouds the spirit of Mrs. Wm. J. Lacy slipped quietly away to meet her heavenly Father in that world beyond where parting is unknown.

Her life here on earth was an open book. Early in life she gave her heart to God and never did she turn aside or forget the promise and vows that she made. The sun was never too hot or the wind too cold to cause her place to be vacant when God's business was to be cared for.

"Her's was a faith that did not shrink,
Though pressed by every foe,
That did not tremble on the brink
Of any earthly woe.
A faith that shone more bright and clear
When tempests raged without;
That when in danger knew no fear,
In darkness felt no doubt.
A faith that kept the narrow way
Till life's last hour had fled."
A Friend Who Loved Her.

RESOLUTIONS OF RESPECT

Whereas, it has pleased the good and Almighty God to remove from our midst a most capable and faithful worker, Mrs. Wendell Patton, no more can she associate with us in doing good; therefore be it resolved,

That we sincerely regret the departure of our beloved sister and do sympathize with the relatives and friends who have sustained such a great loss, and likewise

be it resolved, that we, as members so soon to leave this world, shall in all things, great and small, emulate the example of this great and worthy soul; that when He calls us we may go, leaving behind a record of equal merit and pass out in the assurance of joining her on that far off shore where we know there will likewise be made ready a place for us when we, like our sister, are prepared to cross the river of death.

And furthermore be it resolved, That a copy of these resolutions be placed on the records of the Swannanoa M. E. church and Sunday school, also a copy be sent to the church paper and the third be presented to the surviving relatives of the deceased.

In witness whereunto we have herein after subscribed our names.

Mrs. R. R. Aiken,
Mary Whitson,
R. G. Wilson.

HENKLE—The body of Private Freeman Henkle, who died in France from wounds received in action at Argonne Forest nearly three years ago was brought back home and buried in the church graveyard at Lowesville on last Sunday, September 18, 1921. He was caught in the selective draft April, 1917, and sent to Camp Jackson for training. He was transferred to France September the same year. He was the son of Mr. and Mrs. Sid C. Henkle, and one of eight boys. He graduated from King's Business College and at the time he entered service was holding a responsible position with Belk Brothers, Charlotte, N. C. He was a young man of strong Christian character and held in high esteem for the sincerity and uprightness of his conduct. He was considered one of the best young men ever reared in this community. His funeral was largely attended; in fact, the largest that ever attended a funeral at this church, which was an expression of the high esteem he was held by his friends and neighbors. His pastor spoke feelingly and tenderly of the sterling elements of character of this noble soldier boy who sacrificed his life in obedience to the call of his country. Mr. S. Erson Beatty paid a beautiful tribute to the fine character of his lifelong friend and classmate. The music for the occasion was especially beautiful and appropriate, and inspiring.

His pastor, J. Arnie Bowles.

Take some books to conference.



ACCELERATED SCHEDULES

DOUBLE TRACK REGULARITY

Between the South and Washington and New York

Northbound				SCHEDULES BEGINNING AUGUST 14, 1921		Southbound			
No. 36	No. 138	No. 38	No. 30			No. 29	No. 37	No. 137	No. 35
12.00Night	11.39AM	12.30noon	4.00PM	lv	ATLANTA, GA.	5.50PM	4.50PM	5.25AM	
12.10AM	11.40AM	12.40PM	4.00PM	lv	Terminal Station (Cent. Time) ar	5.30PM	4.30PM	5.05AM	
6.15AM	4.50PM	5.50PM	9.35PM	ar	Peachtree Station (Cent. Time) ar	7.00AM	2.10PM	1.00PM	1.05AM
7.35AM	5.55PM	6.55PM	10.40PM	ar	SPARTANBURG, S. C.	5.50AM	1.00PM	11.52AM	11.45PM
10.05AM	8.05PM	9.05PM	12.55AM	ar	CHARLOTTE, N. C.	3.25AM	10.40AM	9.30AM	9.05PM
11.45AM	9.20PM	10.20PM	2.20AM	ar	SALISBURY, N. C.	2.05AM	9.20AM	8.10AM	7.45PM
1.05PM	10.29PM	11.20PM	3.23AM	ar	High Point, N. C.	12.45AM	8.02AM	7.02AM	6.27PM
1.30PM	10.50PM	11.41PM	3.44AM	ar	GREENSBORO, N. C.	12.15AM	7.35AM	6.35AM	5.58PM
2.40PM	9.00AM	9.00AM	9.00AM	ar	Winston-Salem, N. C.	8.50PM	5.30AM	5.30AM	3.05PM
5.35PM	4.00AM	4.00AM	10.45AM	ar	Raleigh, N. C.	7.00PM	12.40AM	12.40AM	8.52AM
2.58PM	12.06AM	1.00AM	5.04AM	ar	DANVILLE, VA.	10.52PM	6.10AM	5.05AM	4.15PM
	9.00AM		4.30PM	ar	Norfolk, Va.	7.35AM	6.30PM	6.30PM	
9.35PM	7.10AM	7.10AM	1.40PM	ar	Richmond, Va.	3.45PM	11.00PM	11.00PM	7.45AM
5.17PM	2.16AM	3.10AM	7.05AM	ar	LYNCHBURG, VA.	9.00PM	4.15AM	3.05AM	2.25PM
11.00PM	7.40AM	8.40AM	12.35PM	ar	WASHINGTON, D. C.	3.30PM	10.55PM	9.50PM	9.00AM
1.50AM	9.05AM	10.05AM	2.00PM	ar	BALTIMORE, MD., Penna. Sys.	1.53PM	9.30PM	8.12PM	6.05AM
4.15AM	11.13AM	12.20PM	4.05PM	ar	West PHILADELPHIA	11.38AM	7.14PM	5.47PM	3.20AM
4.35AM	11.24AM	12.35PM	4.17PM	ar	North PHILADELPHIA	11.24AM	7.02PM	5.35PM	3.04AM
6.45AM	1.30PM	2.40PM	6.10PM	ar	NEW YORK, Penna. System	9.15AM	5.05PM	3.35PM	12.30Night

EQUIPMENT

Nos. 37 and 38. NEW YORK & NEW ORLEANS LIMITED. Solid Pullman train. Drawing room stateroom sleeping cars between New Orleans, Montgomery, Atlanta, Washington and New York. Sleeping car northbound between Atlanta and Richmond. Dining car. Club car. Library-Observation car. No coaches.

Nos. 137 & 138. ATLANTA SPECIAL. Drawing room sleeping cars between Macon, Columbus, Atlanta, Washington and New York. Washington-San Francisco tourist sleeping car southbound. Dining car. Coaches.

Nos. 29 & 30. BIRMINGHAM SPECIAL. Drawing room sleeping cars between Birmingham, Atlanta, Washington and New York. San Francisco-Washington tourist sleeping car northbound. Sleeping car between Richmond and Atlanta southbound. Observation car. Dining car. Coaches.

Nos. 35 & 36. NEW YORK, WASHINGTON, ATLANTA & NEW ORLEANS EXPRESS. Drawing room sleeping cars between New Orleans, Montgomery, Birmingham, Atlanta and Washington and New York. Dining car. Coaches.

Note: Nos. 29 and 30 use Peachtree Street Station only at Atlanta.

Note: Train No. 138 connects at Washington with "COLONIAL EXPRESS," through train to Boston via Hell Gate Bridge Route, leaving Washington 8.15 A. M. via Penna. System.



SOUTHERN RAILWAY SYSTEM

The Double Tracked Trunk Line Between Atlanta, Ga. and Washington, D. C.



EARNHARDT READY FOR ORDERS
Dear Editor:

I am frequently asked by the brethren what I am going to do—whether I am going to take work again, etc. I take it that it is not mere curiosity with them—that they really want to know. My answer: I am following the leadings of Providence, just like I have been heretofore. My appointment to the superannuate relation seems just as providential and therefore just as honorable as any I have received. And I like it. I can go and preach on Sunday and go home without carrying the church home with me on my shoulders. Relief from the pastorate has been a real rest to me. No, the superannuate relation is no burden. The road to it was hard and painful, but I am still in good company. I don't suppose it will ever be my privilege to march in the itinerant ranks again. But if I should hear the appointments read I know I would indulge the feeling of the old maid at the temperance lecture. The speaker said he had a mission to all, but he was especially concerned about the young man. The old toper was set in his way. He might never return to soberness and temperance. If he did he could only give the fragments of a wasted life to the cause.

But the young men had no such downward drift to overcome. And there was so much of life before him that his appeal was especially to them. The old maid said to herself, "Now if he holds out that bait again I am going to make a lunge at it if it breaks up the meeting and sets the cause of temperance back twelve months."

So after a while the speaker said: "I repeat with emphasis that I came to save the young men of your community." The old maid said, "Save me one, please." I say I would feel that way if I should hear the appointments read.

Force of habit makes me want to go on, but having served nineteen charges seems to say that I ought to stop. Yours in service,
D. S. Earnhardt.

The Advocate Printing House is prepared to furnish Sunday school class roll cards, Baptismal, Church and Marriage Certificates. Orders filled same day received.

BALTIMORE LEADS

The two movements in the past three years have not only brought about quickened consciences and an unsurpassed era of progress to the church, but there have arisen some real problems, several of which are of more than administrative consideration. In both movements Life Service decisions was a prominent feature and there was a wonderful and gratifying response. In this response there is not only the elements of power but, with improper direction or a lack of direction, there will be a most undesirable reaction.

Last week under the direction of the Conference Life Service superintendent, missionary secretary and educational secretary, the Baltimore Conference held a conference for all its volunteers. About seventy-five volunteers were in attendance. For two days and three nights there were classes, round table discussions and addresses, all for the primary purpose of instructing the volunteers. Some experienced leaders said they had never seen anything like it. In evidence of its success the conference boards of education and missions paid half the expenses of travel for all volunteers.

This meeting was the second of its kind since these movements, Central Texas having conducted the first. But Baltimore has led the connection in its thorough cultivation of its volunteers.

Other conferences have as many and more volunteers. However thorough may be the cultivation by cor-

respondence from the connectional boards there needs to be personal instruction and interviews as provided in such conferences.

Autumn and early winter months are desirable for holding such week-end conferences. The writer will be pleased to assist in setting up such meetings.

District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

Rosman Ct.	October 1-2
Brcvrad	2
Spring Creek, Roaring Fork	8-9
Leicester, Brick Ch.	15-16
Haywood Street	16

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND

Ansonville, Salem, 11 a. m.	October 1
Sevensville, Trinity, 11 a. m.	2
Thrift Moores, Moores, night	2
Hickory Grove, 3 p. m.	5
Duncan Memorial, night	5
Waxhaw, Mineral Spring, 11 a. m.	7
Weddington, Wesley Chapel, 11 a. m.	8-9
Morven, (—) 11 a. m.	15-16
Wadesboro, night	16

GREENSBORO DISTRICT
A. W. Pyle, P. E., Greensboro, N. C.
FOURTH ROUND

Randolph Mt. Vernon	October 1-2
Wesley Memorial, 11 a. m.	2
East End, night	2
Wentworth, Bethlehem	8-9
Reidsville, 11 a. m.	9
Bethel, night	9
Ruffin, Ruffin	16
Spring Garden, night	16

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
FOURTH ROUND

Bald Creek, B. C., Sat. 11 a. m.	October 1
Burnsville Sta., 11 a. m.	2
Micaville, Shoals, 3 p. m.	2
Spruce P. & B. S. E., 11 a. m.	3
Mill Spring, Beth., Sat. 11 & 1	8
Rutherfordton, R. Sun, 11 & Mon. 9-10	9
Spindale & A. S. Sun, 8 p. m.	9

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

Canbury, Delta	October 1-2
Walnut Cove, Palmyra	8-9
Yadkinville, Center	16-16

FINAL MEETINGS

Stokesdale, Stokesdale, 11 a. m.	October 10
Rural Hall, Rural Hall, 11 a. m.	11
Pilot Mt., Pilot Mt., 11 a. m.	12
Ararat, Mt. Airy, 11 a. m.	13
Mt. Airy Ct., Parsonage, 2 p. m.	13
Dobson, Dobson, 10 a. m.	14
Jonesville, Jonesville, 2 p. m.	14

NORT HWILKESBORO DISTRICT
J. W. Williams, P. E.,
FOURTH ROUND

North Wilkes Ct., Union	October 1-2
N. Wilkesboro Sta., N. Wilkesboro.	2-3
Wilkes Ct., Beulah	8-9
Wilkesboro, Roaring River, night	9-10

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
FOURTH ROUND

Woodleaf, South River, 11 a. m.	October 1
Spencer Central, 11 a. m.	2
East Spencer, 7:30 p. m.	2
Harmony, 7:30 p. m.	3
Kerr Street, 7:30 p. m.	4
Salem Ct., Salem, 11 a. m.	5
Badin, 7:30 p. m.	5
New London, Bethany, 10 a. m.	6
Gold Hill, Gold Hill, 4 p. m.	6
Kannapolis Ct., Oak Grove, 10 a. m.	7
Salisbury Ct., Granite Quarry, 4 p. m.	7
Bethel, Bethel, 11 a. m.	8
Albemarle Ct., Bethesda, 11 a. m.	9
Norwood, Norwood, 7:30 p. m.	9
Mt. Pleasant, Friendship, 11 a. m.	15
Epworth, 11 a. m.	16
Westford, 7:30 p. m.	16

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

Stanly, 11 a. m.	October 2
South Gastonia, 8 p. m.	2
Bessemer, Concord, 11 a. m.	9
Belmont, 8 p. m.	9
Main St., 8 p. m.	11
Mayworth, 11 a. m.	16
East Belmont, Ebenezer, 3 p. m.	16

I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

Dudley, Pisgah, 11 a. m.	October 1-2
Hudson, Mt. Hermon, 3 p. m.	1-2
Lenoir 1st, Lenoir, night	2
Hiddenite, Liberty, 11 a. m.	8-9

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

Glenville	October 1-2
Highlands	2-3
Robbinsville	8-9
Judson, Judson, Tues.	11
Fines Creek, Fines Creek, Sun.	16

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND

Mecksville, night	Sept. 30
Davie Ct., Harrison	October 1-2
Farmington Ct., Farmington, 3 p. & ngt.	2
Denton Ct., Denton	8-9
New Hope Ct., New Hope, 3 p. m. & ngt.	9
Thomsville, Main St. & S. Thom., ngt.	10
Centenary, night	13
Burkhead, night	14

DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.
FOURTH ROUND

Trinity, 11	October 2
Memorial, 7:30	2
Brooksdale, Allensville	8-9
Roxboro, 7:30	9
Hillsboro, Cedar Grove	15-16
West Durham, 7:30	16
Mt. Tirzah—Rougemont, Rougemont	22-23
Branson, 7:30	23
Durham Ct., Fletchers	29-30
Pearl and Eno, Pearl, 5 p. m.	30
Calvary, 7:30	30

Carr, 7:30	November 2
South Alamance, Phillips Chapel	6
Graham-Haw River, Graham, 4 p. m.	6
East Burlington, 7:30	7
Burlington, Bethel, 11	7
Burlington, 7:30	7
Yanceyville, Shady Grove	8
Milton, New Hope	9
Leashurg, Bethel	10
Person, Oak Grove	11
East Roxboro, Grace, 7:30	11
Chapel Hill, 11	13
Orange, Carboro, 2:30	13
Mebane, 7:30	13
Lakewood, 7	14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.,
FOURTH ROUND

Moyock, Perkins	October 1-2
Curtituck, Ebenezer	8-9
Columbia, 14-15	14-15
Tyrrell	15
Pantego & Belhaven, Belhaven	16
Gates, Philadelphia	22-23
North Gates, Savages	24
Dare, Mashoes	26
Kitty Hawk, Kitty Hawk	28
Roanoke Island, Wanchese	30
Kennekeet, Little Kinnekeet	31

November

Hatteras, Frisco	1
Perquimans, New Hope	4
Plymouth, a. m.	6
Roper, Roper, night	6-7
Chowan, Center Hill	9
South Camden, Nash's	11
Pasquotank, Union	12-13

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.,
FOURTH ROUND

Bladen, Antioch	October 1-2
Roseboro, Bethel, 11 a. m.	3
Carthage, Carthage, 11 a. m.	9-10
Hemp, Tabernacle, night	9-10
Haw River, Mt. Pleasant	15-16
Pittsboro, Chatham, 11 a. m.	17
Stedman, Jokesbury	22-23
Jonesboro, Broadway	29-30
Sanford, Sanford, night	30-31

November

Dunn, Dunn	6-7
Duke, Duke, night	6
Parkton, Parkton, 11 a. m.	9
Hay St.	13-14
Person St. & Calvary, Calvary, ngt.	13

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N. C.
FOURTH ROUND

La Grange Ct., La Grange, 11 a. m.	October 1-2
Straits Ct., Tabernacle, 11 a. m. & ngt.	5
Atlantic & Sealvale, Ocracoke, nt.	8-9
Ocracoke & Portsmouth, Ocracoke, nt.	16-11
Beaufort, night	12
Morehead City, night	13
Newport Ct., Newport, 11 a. m. & ngt.	14-16
Harlowe Ct., Harlowe, 11 a. m.	15-16
Jonas Ct., Trenton, 11 a. m.	22-23
Mt. Olive Ct., Smith's Chpl, 11 a. m.	29-30
Mt. Olive and Calypso, Mt. Olive, ngt.	30

Goldsboro, St. John, night	November 2
Goldsboro, St. Paul, night	3
Goldsboro, Elm St. and Pikeville, Pikeville, 11 a. m. and night	4
Goldsboro Ct., Thompson's Chpl, 11 a. 5-6	5-6
Vandemere Ct., Earnes Chp., 11 a. m.	11-13
3 p. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13

RALEIGH DISTRICT
Rev. John C. Woolen, P. E.,
FOURTH ROUND

Princeton 11 a. m.	October 1-2
Selma, 8 p. m.	2
Oxford Ct., Salem, 11 a. m.	8-9
Oxford, 8 p. m.	9
Garner, Ebenezer, 11 a. m., 3 p. m.	15-16
Kenley, 11 a. m.	22-23
Epworth, 8 p. m.	25
Jenkins Memorial, 8 p. m.	26
Cary, Macedonia, 11 a. m.	29-30

November

Millbrook, 11 a. m.	3
Youngsville, 11 a. m.	3
Louisburg, 8 p. m.	4
Tar River, Plank Chapel, 11 a. m.	5-6
Franklington, 8 p. m.	6
Central, 8 p. m.	7
Edenton St., 8 p. m.	8
Clayton, 11 a. m.	11
Smithfield, 8 p. m.	11
Four Oaks, 11 a. m.	12
Benson, 11 a. m.	13

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

Caledonia, John, S.	October 30
Rowland, Centenary	1-2
Elizabethn. Wesley, S. 10 a. m.	7
St. Paul, Barker, S.	8-9
Raeoford, Raeoford	15-16
Maxton	22-23
Red Springs	23-24
Aberdeen, Aberdeen	29-30

November

Mt. Gilcad Ct., Hebron	5-6
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Mt. Gilcad

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
FOURTH ROUND

Norlina, Jerusalem	September 30
Middleburg, Cokesbury	October 1
Henderson	2
N. & So. Henderson, night	2
Ahoskie, Powellsville, noon	6
Bertie, White Oak	7
Murfreesboro & Winton, Winton.	8-9
Battleboro & Whitakers, McTyldre.	14
Enfield & Halifax, Haywood's	15-16
Conway, Zion	21
Northampton, Lasker	22 23
Rich Square, Pinners	23-24
Roanoke, Bethel	29-30
Littleton, night	30

November

Scotland Neck, Scotland Neck	1
Williamston & Hamilton, Williamston ..	5-6

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

Wilmington, Fifth Ave., a. m.	October 2
Wilmington, Trinity, p. m.	2
Tabor, Zion, a. m.	7
Chadaborn, Fair Bluff, a. m.	8-9
Hallsboro, Hallsboro, a. m.	14
Carver's Creek, Council, a. m.	15-16
Whiteville, Whiteville, p. m., a. m.	16-17
Rose Hill, Providence, a. m.	21
Magnolia, Trinity, a. m.	22-23
Swansboro, Stella, a. m.	29-30
Maysville, Belgrade, p. m., a. m.	30-31

November

Shallotte, Shallotte village, a. m.	4
Town Creek, Zion, a. m.	5-6

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
FOURTH ROUND

Vanceboro	October 1-2
McKendree, Pinetops	8-9
Farmville, preaching only, night	9
Swan Quarter, Swan Quarter	14
Mattamuskeet, Amity	15-16
Fairfield	16-17
Robinsonville, Robinsonville	22-23
Bethel, Bethel	23-24
Wilcox, Calvary	28-30
Fremont, Fremont	29
Wilson, First Ch.	30-31
Bailey, Bailey	31

Stantonsburg, Stantonsburg	November 1
Ayden, night	1
Grimesland, Salem	2
Greenville, night	2
Farmville, Farmville	3
Tarboro, night	3
Spring Hope, Spring Hope	4
Nashville, night	4
Elm City	5
R. M. Ct.	5
Clark St.	6-7
South Rocky Mount	6-7
Rocky Mt., First Ch., night	7
Aurora, Bonnerton	12-13
Washington, night	14

FRECKLES
Now Is the Time to Get Rid
of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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you buy calomel
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calomel tablets that are
nausealess, safe and sure.

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THE ADVOCATE GAINS—THE DISTRICT LOSES

The Ramseur-Franklinville fourth quarterly conference, held recently, passed the following resolutions in appreciation of the Rev. A. W. Plyler, who has served the Greensboro district for one year, but who will come to the Advocate as its editor after the meeting of the Western North Carolina Conference next month:

Whereas, the Board of Publication of the Western North Carolina Conference has in its wisdom seen fit to call our beloved presiding elder, Rev. A. W. Plyler, as editor of our great Christian Advocate, for which he is so ably fitted, and

Whereas, his election to this high and honorable position will necessitate removal from the district as presiding elder.

Therefore be it resolved by the Randleman and Franklinville quarterly conference, That while we rejoice in his election to this high position and wish for him unbounded success in this new field of endeavor, we regret exceedingly the loss we have sustained. Under his leadership the Greensboro district has become the leading district in the Western North Carolina Conference. His genial spirit and lovable disposition have endeared him to all the people. We desire to pledge him our support and pray God's blessings upon him in his new field.

I. F. Craven, C. B. Smith, N. F. Marsh, Hugh Parks, V. C. Marley, J. R. Lutterloh, G. H. Jones, C. C. Brady, W. A. Grimes, R. D. Garrison, C. H. Julian, J. O. Forrester, F. C. Craven, W. D. Maner, L. F. Fentress, J. T. Buhr, J. H. Fentress, J. W. Dixon, W. M. Williams, Clarence Parks.

APPRECIATION OF BRO. SILER

Resolutions of the Lexington Fourth Quarterly Conference, Sunday, September 18, 1921.

Whereas, the Rev. Frank Siler has been the presiding elder of the Winston District for the past four years;

And whereas, the church has made wonderful progress during his term—the most important quadrennium, perhaps, in the history of our church in a century—the great Centenary drive having been put over in such a successful way, the Educational Movement, and the drive for funds for the Children's Home also having been put on during his term of office.

And whereas, by the laws of our church his services on this district must terminate at the approaching Annual Conference.

Therefore be it resolved, that the Lexington Quarterly Conference go on record as being deeply appreciative of the splendid service Dr. Siler has rendered, for his indefatigable energy in the cause of every interest of the church, for the godly life he has lived among us, and for his wise counsel in all church matters.

Be it further resolved, that we commend him to any district or congregation to which he may be appointed and congratulate such district or church on securing not only such a preacher and leader, but on having the added service of a woman of such broad culture and spirituality as Mrs. Siler possesses.

Resolved further, that these resolutions be forwarded to our conference organ for publication and that they be spread upon the records of this Quarterly Conference.

Geo. L. Hackney,
W. L. Hutchins,
D. S. Siceoff.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.

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DEDICATION OF COOL SPRINGS CHURCH

Dear Advocate:

On Tuesday, October 11th, our church at Cool Springs will be dedicated. Beginning at 11 a. m. we will have "all day services" with dinner on the ground. All former pastors and members are cordially invited to be with us. We will have our "fifth quarterly conference" also at this place on the same day. All official members of the charge are expected to attend, and everyone else is invited.

R. A. Swaringen, Pastor.

WORK

We have preached the doctrine of hard-ship of work until we almost believe in it ourselves, and yet work gives to life all that there is to make life worth while. Work of itself has furnished to mankind more happiness than any other one thing. All work is not happiness, but life with no work would be unbearable. My idea of the real aristocrat, the man who can from within his own soul look down on others, is the master workman, no matter what his line of work may be. A job well done gives pleasure to the man who does it. There is happiness in the pride of being a master workman.—Henry L. Doherty.

BLASPHEMY AND FREE SPEECH

"Is public insult to the Christian religion and its followers defensible as free speech?" To this question, notes the Nashville Christian Advocate, the Supreme Court of the State of Maine has returned a negative answer, which the Southern Methodist weekly believes thoroughly justified. As it explains the case calling forth the Maine definition of the limits of free speech:

"Michael Mockus, a Lithuanian, some time ago, in explaining a picture which he was throwing upon a screen, used filthy and insulting expressions concerning God, Christ, and the Virgin Mary. He was convinced under a Maine statute which makes it an offense to use 'profane, insultingly and reproachfully language against God' or against the other members of the Trinity, or the Christian Scriptures. The Supreme Court of Maine affirmed the decision of the lower court and in doing so gave a definition of freedom which is remarkable for its soundness and beauty. The definition is as follows:

"The great degrees of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person; and it is the duty of men and the duty of women in their conduct, in the exercise of the liberty which they enjoy to consider that every other man and woman has the right to exercise the same degree of liberty; that when one person enters into society—and society is the state in which personal liberty exists—each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find difficult to understand, but it is the conception of liberty which we enjoy."

Going Up—An Englishman went to a baseball game, and both sides made one run each during the first inning. The Englishman watched the scoreboard intently, as each team failed to make a run in the next inning. The game had gone sixteen innings, and the figure one and the zeros following had left their impression on the mind of the Englishman. Going down the street after the game, a small boy stopped him and asked what the score was. "Oh," said the Englishman, "I lost all track of the game; it's way up in the millions."—The Argonaut, San Francisco.

THE SUNDAY SCHOOL AND THE CENTENARY

Again we are able to report that the Sunday school is going ahead of its 1920 record in Centenary giving. The August report shows a larger amount paid by Sunday schools on Centenary pledges than for August, 1920. September returns are not complete, but the indications are that the total for the month will go well beyond September of last year. To date the Sunday schools are nearly \$40,000 ahead of the 1920 payments, and we are expecting October, November and December to increase that lead by a large amount. It is a most encouraging showing and one that should be an inspiration to churches and individuals to come to a higher standard in Centenary giving.

In total amount paid by the Sunday schools the following are the first eight conferences: Virginia, \$81,613.88; South Georgia, \$42,834.12; North Alabama, \$39,958.82; North Georgia, \$38,868.15; Western North Carolina, \$35,438.86; Florida, \$29,551.74; Holston, \$28,155.85; Central Texas, \$26,942.11. In amount per member paid the following are the first eight conferences in the order named: Florida, West Texas, Virginia, Los Angeles, South Georgia, New Mexico, Denver, Little Rock. If only a special effort is made by pastors, superintendents and other Sunday school leaders we will reach the goal of one million from the Sunday schools before January 1, 1922.

REAL REVIVALS

We have held this year special services at each church on the Shelby circuit. Our meetings have been real revivals. The Holy Spirit was present in His convicting and converting power. A great number have been reclaimed from their backsliding and have reconsecrated themselves to the service of their Master. Thirty-five have been added to the church on profession of faith.

Bro. W. E. Poovey was with us in our meeting at Sulphur Springs. He held most of the services. His preaching was clear, strong and forceful. We are sure that much good was done for the building up of God's kingdom there.

Bro. E. P. Stabler helped in the meeting at Sharon. His preaching was with power and his messages directed by the Holy Spirit. We had a real revival there and doubtless lasting good was done.

At our other churches most of the preaching was done by the pastor, and real good meetings were results from our labors. Our meetings were well attended and our people seem eager to hear the old gospel. We believe that our people are turning back to God and want to know more and more of His truths.

In connection with our last two quarterly conferences we held Sunday school rallies or conferences. These were well attended and much interest was manifested. We see the good results from these meetings. We have a greater number in attendance at Sunday school and more interest than at any time since we came to the charge.

During the two years that we have served on the Shelby circuit our people have been very kind to us. They have remembered us often, not only by "poundings" but by many gifts all along. For all of these gifts we are thankful.

As we approach the end of this conference year we see no reason why we should not meet all of our financial obligations. So we trust to be able to go to conference with a clean sheet.

J. C. Keever.

Changed Roles.—"Pa, what's meant by spirit control?" "Formerly the butler, now the physician."—Boston Globe.

WHO'D A THOUGHT IT?

Whereas, according to the rules of our church, we have come to the place where we have to sever relations with our presiding elder Bro. W. A. Newell, who has labored so efficiently and with such a Christian spirit for the Statesville district and especially the Maiden charge for the past four years; therefore be it resolved,

First, That we regret that the time has come so quickly to part with Brother Newell's services as presiding elder of Maiden charge.

Second, That we extend to Brother Newell our most heartfelt thanks for his true and faithful service.

Third, That we commend him to the district that may be so fortunate as to get his services. He has a clear vision of the work, faith that the work can be done, and energy and courage to push any progressive church move to the end.

Fourth, That these resolutions be spread on our minutes of the fourth quarterly conference and a copy mailed to the Christian Advocate with a request that same be published.

Board of Stewards, Maiden Charge

M. E. Church, South.

J. S. Campbell,

W. B. Murray,

Committee.

HEMP CHARGE

Dear Advocate:

Much was due to the powerful preaching by Rev. A. B. Crumpler that thirty-four new members were added to the church at Tabernacle. There were great crowds that attended the services under the big tent.

We had a great meeting at Mt. Carmel church. Sixteen were added there. Rev. Ernest Bell, a local preacher from Mt. Olive, assisted in this meeting. Brother Bell is good help in that he can play as well as preach.

The old people of Smyrna say that they witnessed the greatest revival since the days of the old church which used to stand near the present building. Old Brother Hayes, and Harvey Davis, who graduated at Trinity College this year, assisted the pastor.

H. E. Lance.

Improved Grammar.—T. I. S. wants to know how to keep the rising generation from saying "I seen" so extensively. Get them to say "I lamped."—St. Louis Globe-Democrat.

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NORTH CAROLINA Christian Advocate

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"ALL ROADS LEAD TO LONDON"

All roads for Methodists at this time lead to Wesley's Chapel, City Road, London, and to the great Central Hall, Westminster, situated just across the street from Westminster Abbey.

My purpose is not to give an account of the Ecumenical Conference since the editor is present and will do that. But in as much as Dr. Rowe did not arrive from the continent until the third day of the conference, it may not be amiss for me to say something of the opening days.

City Roads Chapel was the logical place for the opening service. This was built by John Wesley in 1778. In front of it is the Wesley monument and in the rear rests his mortal remains.

Across the street is old Bunhill Cemetery dating back to Saxon times. The keeper tells me there are nearly five acres in the cemetery and one hundred and twenty thousand have been buried therein. In some graves as many as a dozen bodies have been placed. There sleep the remains of Watts, the hymn-writer, and DeFoe, author of "Robinson Crusoe;" John Bunyan, and Susanna Wesley, the greatest woman England ever produced. The mother of Wesley sleeps in a grave marked by a plain slab about five feet high inscribed with the usual inscriptions. Then is added these words:

"In sure and certain hope to rise

And claim her mansion in the skies:

A Christian here has flesh laid down,

The Cross exchanging for a Crown."

Around the chapel and within are the names, too numerous to be mentioned, of well known characters of early Methodist history.

So, it was most natural that the overseas delegates should gather early to walk around and view these scenes. By six o'clock the main floor was well filled with members of the conference and the gallery more than filled with visitors. Near the pulpit bishops and other dignitaries were seated; among these were Bishops Mouzon, Darlington, and Cannon.

A vase of flowers on each side of the Consale of the organ tended to relieve the somber color and to give a bit of cheer to the grave ecclesiastical countenances of the many D. D.'s from the West and the solemn Englishman buttoned to the chin in their clerical black.

The service consisted of hymns sung after the fashion of a Methodist conference, earnest prayers for God's blessings on world-wide Methodism, and the sermon by Dr. S. P. Rose, of Montreal, Canada. Messages were received from the Archbishop of Canterbury, the Prime Minister, and the president of the Baptist Union, all of which were read. These breathed a fine spirit and spoke in flattering terms of the work being done by Methodism.

As I listened to these messages, and the one from the King the next day, the changed attitude from that of a century ago was uppermost in my reflections. One hundred years ago one would not have dreamed that the King of England, the Archbishop of Canterbury and the Prime Minister would have paused to send a message to a Methodist conference.

The second day the Ecumenical Conference met in the Central Hall. This is a noble pile just across the street from Westminster Abbey in the heart of West London. It is a great centre, in a great city from which an influence goes out to all English Methodism. When will American Methodism learn to build in a great way so as to command the situation in the heart of our big and ever-growing cities?

The conference used the first hour for the communion service. Then came the organization and the sending of messages. A formal message was sent the King and one also went to the President of the United States.

Before twelve o'clock, Rev. Luke Wiseman was

on his feet giving a review for the eastern section of the work for the past ten years. Bishop F. D. Lute did a like service for the western section. This was a fine showing and proved sufficient to convince any one that Methodism is not a spent force. The usual supplementary addresses followed these papers in which more specific reports were made for various branches of Methodism. Dr. A. J. Weeks of Dallas, Texas, spoke for Southern Methodism.

At night came the fireworks in the form of the pyrotechnics of ornate speech. This was the hour for the addresses of welcome and the responses. Naturally the Englishmen expected the Americans to execute them with elocution. But the occasion did not prove to be such an ordeal.

Sir Robert Perkes presided. The president of the Wesleyan Conference, Rev. J. Alfred Sharpe, and Mr. J. Grey, of Scotland, extended the welcome in most appropriate words. Of course, theirs is a small country compared with ours. Mr. Grey told of a man who said he never walked abroad in the night for fear he would walk into the sea. Notwithstanding this diminutive land, they had something to offer and gave glad welcome.

By the time the responses were done one would have concluded that America had much to boast of but she owed much of it to old England.

The colored brother was ornate and grandiloquent, and at times, guilty of mixed figures and confused history. For instance, he spoke with numerous adjectives of that marvellous statesman, President Harding, extending his hand across the Atlantic and taking the hand of George III. It would have been enough to have got hold of the hand of the present George; but when it got to George III—well, I thought of Patrick Henry when he exclaimed: "Caesar had his Brutus, Charles I his Cromwell, and George III may profit by their example."

But, all in all, the evening passed most successfully and marked the close of a full and interesting day.

The third day was given to the general theme: "The Present Position and Prospects of Evangelical Religion." This led to a discussion of the Bible and modern criticism, to present day thought, and to the place of experience in theology. This called out a variety of opinions on these various themes. Space will not allow any detailed notice of these discussions.

The many places of historic interest in London makes it difficult for Americans to stick close to Central Hall. Our history and our literature roots so thoroughly in English life, and the great names of English history are marked by so many monuments and memorials that one could spend weeks in this metropolis and then not have done the city.

One does not ride far on the top of a bus without seeing some street ar place or square made famous by Charles Dickens.

About midway between Nelson's monument and the Abbey was erected in 1919 a monument to the soldiers of the World War. Inscribed on the side of this lofty shaft are these words: "The Glorious Dead." Banked about this from day to day are flowers of every design, and from morning to night a crowd may be seen reading the cards, viewing the flowers and letting fall the unbidden tear. It is the saddest and, shall we say, the most glorious spot in London? The face of a woman in black, bending over the flowers, as the tears fall upon the withered leaves, follows me from day to day. She is only one among thousands. When will men learn enough of the Prince of Peace to put war aside! Oh! the pathos and the tragedy of it all!

The American sees many things in his English cousin that seems very strange; and the Englishman is simply confused with the ways of the American. He cannot understand these people

from the new lands. The amount of cold water drunk by an American goes beyond the comprehension of the tea-drinkers. Every well regulated Englishman must have marmalade of some kind, a chop, and tea some time during the day. These are the three pillars on which rest the British Empire.

Were I allowed a free hand in writing all the things ludicrous and humorous and even ridiculous a good story might be forthcoming. But the best and most interesting things oftentimes cannot be told. The courtesies of the occasion will not permit.

But this must stop, for the editor is on the grounds and I would not trespass on his work—that of reporting the Ecumenical Conference.

Marion T. Plyler.

PASTOR AND CONGREGATION

The relation between pastor and people is not one of subjection, or even of subordination, of either to the other. On the one hand, the preacher or preachers did not create a church or congregation, which by virtue of creation belongs to them, nor on the other hand did the church create the office and work of the preacher and thus secure right to control, but both the church and the preacher are products of the same thing, namely, the gospel. The word that created the church also set up the preacher as the mouthpiece of the saving message of the church to mankind.

The preacher is not a man, who by the push and power of his own personality, draws to himself a group of supporters or admirers, who furnish him a field for the expression and expansion of himself and who may be used for his own pleasure, but however instrumental he may be in the organization, the congregation, if it is a true church, is God's workmanship, it is God's building. It is the product of the word. No more does the church simply produce or hire a preacher, as an agent who will push its wares upon the public for a consideration. The preacher is indeed the church's servant, but servant for Christ's sake.

The church cannot make a preacher. It can, and ought to, pray the Lord of the harvest to supply the field with laborers; it can stir up the latent gift in her sons, it can recognize the gift and encourage the possessor by license, endorsement and opportunity, but God alone can call and qualify a man for preaching His Word. The call of the preacher is from God more than from the church, and his responsibility is to God more than to the church.

But while the preacher is thus called, he is not given a monopoly on wisdom, judgment and grace. His opinion about every matter of concern to the church does not become the final word simply because he is a preacher, and he does not become dictator by virtue of his ministerial function. He must not lord it over the heritage, which is the Lord's and not his, and if the church must defer to his word, because it is God's word, many occasions will arise when he should defer to the judgment of others.

Both pastor and congregation should realize that their interests are one. In aim and purpose they are identical. The supreme desire of the preacher is to carry out his calling in preaching the gospel, and the supreme desire of a congregation is to have that gospel preached both to itself and to the world. The congregation calls or receives a pastor in order that its faith may find a voice in him. The preacher becomes a pastor because of the opportunity given for preaching the gospel. The pastoral relation exists for the gospel's sake.

Since there is this oneness of aim, a preacher should presume that his congregation will be with him in whatever pertains to the faithful performance of his work, and the congregation should presume that the pastor has its best interests at

heart. The preacher does not stand alone. He acts with the church both upon it and upon the world. If suspicion takes the place of mutual confidence, it is better that the relation should be severed. The preacher expects opposition from the world, but if he must continually fight his congregation, he had better cease to be a pastor or find a congregation more to his mind.

The preacher finds his platform and charter given in the fundamental faith of the church. He does not simply preach his own views on things in general or even his own convictions on certain important things. The truth he preaches is defined as "the truth as it is in Jesus." The truth of the church gives him the advantage of an objective reality and saves him from the charge of preaching himself, but it at the same time sets limits to his eflid. He is not a free-lance. He preaches the church's gospel.

While every pastor should keep in mind the great church, the church universal, it is his duty to preach and work from the point of view of his own denomination. The pulpit he occupies exists through a particular movement in the religious world, and he must not forget his debt to, and place in, that particular movement. He should not ignore the contribution that his particular church has made and is making to the great church. It is part of his work to interpret his own denomination to itself and to the world. He finds himself in this current, and at least so long as he is with it, he should endeavor to give it unimpeded flow, either along its independent way or to the place of junction with a kindred stream.

The preacher occupying the place of pastor is a shepherd. His business is to lead and cure souls. His interest therefore is not scientific, but practical. He does not preach something merely because it is true, but he preaches what he regards as the medicine needed—what is to the use of edifying. He must not shock or startle his congregation, except for their good, however great may be his inclination to acquaint them with the very latest theories. In truly professional devotion, he must be willing to be regarded by the world as behind the times, if the utterance of some things necessary to show that he is up-to-date would unnecessarily rend the flock. His first responsibility is to God and his second to the church, and no one in the world, or even in the church, has the right to dictate to him, though any may suggest, what he should preach.

WALTER RUSSELL LAMBUTH

Walter Russell Lambuth, son of James William and Mary McClellan Lambuth. Born in Shaghai, China, November 10, 1854. Eight years of his boyhood days were spent in China, two in New York, two in Mississippi, two in Tennessee and three in Virginia. Attended the following institutions of learning: Cumberland University, Emory and Henry College, University of Nashville, Vanderbilt University, Medical Department of the University of New York at which latter place he received the degree of M. D. in 1882. Emory and Henry College conferred B. S. and M. A. degrees in 1875. M. A. degree conferred by Vanderbilt University in 1877. Honorary degree of D. D. conferred by Emory College and Randolph-Macon in 1892. Licensed to preach in 1875. Married to Miss Daisy Kelley in 1877. Three children. The following compose the list of his appointments: Woodbine, junior pastor McKendree, Nashville, Tennessee; Nantsiang, China; Soochow, China; surgeon in charge Soochow Hospital; superintendent Japan Mission 1886-1890. Elected secretary Board of Missions by the board of 1892, again by General Conference in 1894, again in 1898, again in 1902 and 1906.

In 1910 he was elected Bishop by the General Conference in Asheville, North Carolina. His first assignment as a Bishop was to our work in South America. In October, 1911, he went on a prospecting tour to Africa seeking a suitable place for the opening of a mission. On his return to America he entered upon an active campaign in behalf of the new mission and secured not only the necessary funds, but also three missionaries and their wives.

In November, 1913, he sailed from Antwerp to Africa and early in 1914 established the Congo Mission in Central Africa. In November, 1914, he organized the Texas-Mexican Mission, and the Pacific-Mexican Mission. In 1915-16-17 he was in charge of our conferences in the West; in 1918 our Oriental conferences and Africa; 1919 work, Africa

Mission and Oriental conferences; 1920-21 Oriental conferences. In the summer of 1921 he organized the Siberia-Manchuria Mission.

Literary Work.

Helped translate New Testament into Chinese in the Shanghai Dialect.

For a time edited a paper in Chinese.

Contributed papers to the Ecumenical conferences of 1892 and 1902.

Paper on Self-Support, Ecumenical Missionary Conference, 1900, New York.

Helped prepare Japanese Discipline for Methodist Church of Japan and edited the English edition.

Wrote "Side Lights on the Orient," a book of travel for children.

Edited the Review of Missions for a number of years.

Contributed papers from time to time to Conference of Secretaries.

Made contributions to medical journals.

Made contributions to church papers.

Wrote "Medical Missions," 1920.

Constructive Work.

The Soochow Hospital.

The Soochow University.

Organization of the Japan Mission.

Establishment of Kwansei-Gakuin.

Establishment of the Hiroshima Girls' School.

Establishment of the Monterey Hospital.

Re-opening of the Cuba Mission.

Establishment of the Methodist Training School, Nashville, Tenn.

The Union of the Methodist churches in Japan.

Drafting a Basis for Joint Commission for work on the Gulf Coast of the United States.

Instrumental in starting the movement to erect the Galloway Memorial Hospital at Nashville, Tenn. (Now the property of Vanderbilt University.)

On his return to Japan from the Siberia-Manchuria Mission meeting, he was quite unwell and went to a hospital in Yokohama for treatment. Early in September he underwent a surgical operation and for some days there was promise of permanent recovery. On September 27 a cablegram announced that he had entered into rest. Death came the afternoon of September 26. Interment was at Shanghai, China, the place of his birth and where his mother is buried.

CONFERENCES UNCOMFORTABLY NEAR

There will be just one more issue of the Advocate before the meeting of the Western North Carolina Conference at High Point. Doubtless there are a number of charges that still lack a great deal of being ready to make their reports. It is exceedingly easy to put off matters just as long as possible. But the time has come now when every pressure must be brought to bear upon our people to rally to the church and get things in shape for conference. This has been an unusually hard year with most people in this section, but we do not believe that they are going to allow the church to suffer at this time. Gracious meetings have been held, and God has manifested Himself in many ways to us this year, and we just cannot afford not to do our best at this time. We have an abiding confidence in the Methodist people of this state, and we believe that they are going to make any sacrifice necessary that the usual good reports may be made at High Point, and New Bern, but what is done must be done quickly. Let every member of every church rush to the help of the preacher and official boards and the task will be easy.

It is easier to forget the Advocate than almost any other interest of the church, and at the same time there is no interest that should be placed above the church organ. We have striven to help in every department of church activities during the year. We realize that we have not accomplished all that we should like to have done, but we are laying plans to give the church a better paper next year than ever before, but in order for us to do so it will be necessary for all hands to help us. We must have a larger list of subscribers and several thousand who are now behind must pay up in order to give us the necessary finances to carry out our plans for the future. We, therefore, earnestly beg that our preachers and people throughout both conferences make a diligent effort to take a fine report for the Advocate to conference. Don't be satisfied with making a report of the other finances up in full, and nothing for the church paper. The management will be greatly disappointed if there is not a report for the Advocate in keeping with that of the other interests of the church.

REV. R. C. CRAVEN

The shocking news reached the Advocate last Friday afternoon that Rev. R. C. Craven, pastor of the First Methodist church, Oxford, had died a violent death at his own hands late Thursday afternoon. No particulars have come to us of the distressing tragedy. Up to the time he left home about 4 o'clock Thursday afternoon it seems that nothing unusual had been noticed about him, but he was in good spirits all that day. He did complain at the dinner table of a severe pain in his head, but that passed off in a short while. There was no intimation given his family and friends, it seems, but what everything was going well with him.

Mr. Craven joined the Western North Carolina Conference at its session in Winston in the fall of 1898, and was assigned to Spencer, where he served two and a half years when he was elected president of Davenport College. He served in that capacity till the fall of 1903, when he was transferred to the North Carolina Conference. In that conference he served Buck Horn circuit, Tarboro, Henderson, Trinity, Durham, Rocky Mount, and Oxford. In the latter charge he was serving his third year, when the tragedy of Thursday occurred.

Mr. Craven was universally popular in every charge he served, and always did good work in and out of the pulpit, and it is hard for his friends to understand why he should have conceived self-destruction. He was never of a morose disposition, but was always cheerful, and made friends easily and held them to him. He was very successful with young people.

At the time of his death Mr. Craven was about 53 years old. He leaves a wife and two daughters, his father and mother, Mr. and Mrs. J. W. C. Craven, of Ramseur, and three sisters, Mrs. O. T. Leonard, of Greensboro, Mrs. A. B. Russell, of Lexington, and Mrs. Jessie W. Dickens, of Portsmouth.

Funeral services were held in the First Methodist church, of Oxford, of which the dead minister had been pastor, on Friday afternoon by Rev. J. C. Wooten, presiding elder of the Raleigh district, assisted by Revs. H. M. North, R. L. Davis and B. H. Black. The remains were taken to Dunn Saturday and buried by the side of his first wife and children.

The new church edifice at Spencer will be thrown open next Sunday for divine worship for the first time. For the past several years the basement has been used for all services, but the splendid auditorium will be occupied next Sunday. The people of Spencer are anticipating a great day when the dream of years will be realized. It was expected that Bishop Darlington would be present and preach the opening sermon, but he has notified Brother Williamson, the pastor, that he will not be able to be present. The sermons, therefore, will be preached by some of the former pastors of the church.

The following announcement will be read with a great deal of pleasure by the friends of the contracting parties: "Mr. Robert Rose Covington requests the honor of your presence at the marriage of his daughter, Eva Howard, to Reverend William Albert Cade on Wednesday evening, the twelfth of October, at seven o'clock, Methodist Church, South Launenburg, North Carolina." Brother Cade is one of the most popular young members of the North Carolina Conference, and is at present pastor of the Methodist church at Laurinburg. Miss Covington is of one of the prominent families of Launenburg and a young woman of culture and refinement. The Advocate extends its heartiest congratulations in advance.

Rev. D. Atkins, D. D., pastor of the Asheville circuit, took time to sit down and chat with us for a little while Tuesday afternoon, after the meeting of the trustees. Dr. Atkins is no older in spirit than he was 22 years ago when this writer joined the Western North Carolina Conference. He is still active in body and mind. Spiritually, is growing into the statue of the fullness of Christ. He has done a great work on his present charge. He has practically finished two new churches this year, and has held some of the best meetings of his life. There have been many professions and a large number have been received into the church. No better report will be made at the approaching session of conference than that which Brother Atkins will make.

PEOPLE AND THINGS

Rev. A. L. Lucas is closing up his first year at East End church, High Point, and the people are clamoring for his return next year.

A meeting is in progress at Star on the Biscoe charge this week. Rev. A. S. Parker, the pastor, is being assisted by Rev. J. B. Thompson, who was at one time pastor on that charge.

Rev. R. M. Courtney, missionary secretary of the Western North Carolina Conference, gave us a passing visit Saturday. He must have had a "good year" in his charge, as he was all smiles.

The Ministerial Association of Winston-Salem at its meeting last Monday elected Rev. J. S. Hiatt president for the coming year. Brother Hiatt is one of the oldest ministers in Winston-Salem in point of service in that city.

Our Methodist people at Moyock for years have been worshipping in a church some distance from the village. It is proposed now to build a church in the village on a lot adjoining the parsonage lot. A committee is now at work on this proposition.

Rev. S. B. Turrentine, D. D., president of Greensboro College, left Sunday night for Memphis, Tenn., where he is this week attending a meeting of college presidents. He will return to the city the latter part of the week.

A building committee has been appointed, and plans are being perfected for a new church at Nash's on the South Camden circuit. Mr. P. H. Williams, of Elizabeth City, has offered to donate such standing timber as can be used in the construction of this church.

Rev. Ed. Caldwell, of Dillon, S. C., who is now in the evangelistic work, has a few open dates that he would be glad to place in North Carolina. Brother Caldwell will go to any charge that may call him on his own responsibility, not asking that any preacher or people be responsible for any stated amount of money. Write to him at Dillon, S. C., for references.

Rev. E. P. Billups, who has been serving First church, Lenoir, during the absence of Pastor Welch, who toured Europe this summer, was a Greensboro visitor last week. He left Wednesday for West Virginia to visit his home people. Brother Billups will return in time to attend the sessions of the Western North Carolina Conference at High Point, and will take work next year. If West Virginia has any more like Billups to spare just send them on and we can use them.

The Reverend Henry C. Byrum, formerly of Union county, but now of the Troutman charge, is closing a very fine year over in South Iredell. He has had fine meetings at all his churches, and has received a total of forty into the church on profession of faith. Brother Byrum was fortunate in the selection of his helpers for his meetings. He had with him Revs. J. F. Armstrong, J. H. Capps, J. W. Ingle and J. W. Combs, all of whom did excellent work in the pulpit and out of it. Brother Byrum expects to make a fine report at High Point.

Rev. J. E. Woosley, otherwise known in the counties of Randolph and Guilford as the "Bishop of Randolph," is now in a meeting at Mount Vernon church on the Randolph circuit. Seven protracted meetings with almost one hundred to join the church on profession of faith is the record made by this itinerant who for thirty-eight consecutive years has been an itinerant Methodist preacher and who now at the end of so strenuous a campaign is as frisky as a young colt. Woosley is becoming one of the mighty men of the Western North Carolina Conference.

Mr. J. E. Edgerton, who went from Johnston county to Tennessee several years ago and became a prince in the business life of his adopted state, and who is at present secretary-treasurer of the Centenary Commission of the Methodist Episcopal Church, South, was appointed by President Harding as a delegate to the unemployment conference which met in Washington on September 26. Brother Edgerton was one of the few men appointed from the South. He is a brother of Mr. H. F. Edgerton of Kenly and Mr. W. A. Edgerton of Wilson.

Rev. W. O. Goode, of Park Place, this city, was elected president of the Greensboro Ministerial Association at its meeting last Monday.

Rev. J. A. Daily, of Rocky Mount, has been assisting Rev. J. F. Starnes in a series of meetings at Webb Avenue church, Burlington. We understand that these brethren enjoyed a fine meeting.

Rev. W. R. Ware gave us a few minutes of his time Tuesday. He is closing a fine quadrennium at North Wilkesboro, and some charge will get a good preacher and hard worker from there next year.

Rev. H. B. Porter, pastor of the Siler City charge, began a series of meetings at Siler City Sunday. Rev. H. C. Smith, of Carr church, Durham, is doing the preaching. The meetings will be held in the Methodist Protestant church as our church there is not finished.

Rev. Z. E. Barnhardt, the increasingly popular pastor of that fine Centenary congregation, Winston-Salem, was a most welcome visitor to the Advocate office last week. He is closing a most successful year and his report will show that progress has been made.

Rev. G. A. Stamper, the sedate and dignified pastor of the Leaksville Methodist church, was a delightful visitor to this office Tuesday morning. He reports that Leaksville is right side up and that he will go to conference with a clear conscience and a clean sheet.

Mr. J. D. Splers, assistant superintendent of the Methodist Sunday school at Smithfield, has the enviable record of having missed attending Sunday school but two Sundays in twenty years. He has been on time also nearly every Sunday. Who can beat it except Brother Henry Hood down at Dunn?

"The Tar River Bulletin," a nicely gotten up little sheet, is before us. It is edited by that most excellent church worker, Miss Nettie Marvin Allen, with Mr. Brooks Brumitt as business manager. The paper is published under the auspices of the Woman's Missionary Society of Plank Chapel on the Tar River charge.

The close of the fiscal year for the Sunday school of Central church, Shelby, was on the 25th of September and Superintendent Lineborger gave some time for a resume of the work of the past year. Among other interesting matters that were brought to the attention of the large audience present was the fact that the year previous the Sunday school raised \$434 and that last year it raised \$2,000.

The host of friends throughout the state of Rev. R. D. Sherrill, pastor of Main Street, Reidsville, and who had a slight stroke of paralysis recently, will be pleased to learn that he is getting along nicely. He has been able to sit up in a chair in his room, and expects to be well enough to move to his farm near Statesville shortly after the session of the Western North Carolina Conference, which meets at High Point two weeks from now.

The conference trustees of the Western North Carolina Conference held their annual meeting in the editorial rooms of the Advocate office on Tuesday afternoon. The principal business before the meeting was the election of a secretary and treasurer to succeed the late Rev. J. E. Gay. Brother I. F. Craven, of Ramseur, was elected. Those present were Revs. D. Atkins, D. D., W. R. Ware, H. M. Blair and Mr. I. F. Craven.

Rally Day was observed at Burkhead church, Winston-Salem, last Sunday, and high water mark was reached in attendance. There were 635 present in the whole Sunday school. The Baraca class under the leadership of Mr. J. J. Hamilton exceeded the speed limit and had present 188 men. In the class for older men and women 93 answered to the roll call. The primary department had an attendance of 125. Looks like Hiatt would want to return to Burkhead next year.

The office of Rev. C. P. Moore, Sunday school field secretary of the Louisville Conference, has been changed to rooms 666-667 Todd Building, 4th and Market streets, Louisville, Ky. Brother Moore says that his conference has just closed and the reports indicate that there was a net gain in Sunday schools in the conference of 5299 scholars. Brother Moore was formerly a member of the Western North Carolina Conference and his many friends will be glad to know that he stands in the front ranks in his new home.

Rev. W. L. Hutchins, pastor of our church at Lexington, addressed the Central Labor Council at Winston-Salem last Friday night. Brother Hutchins' subject was "Disarmament."

The Green meeting at High Point is growing in interest from day to day. Up to this time there have been more than 300 conversions. It is expected that the meeting will continue for a week or more yet.

Rev. G. Campbell Morgan, preacher, lecturer and author, will begin a series of lectures in the Methodist church at Wilson on November 6, and will deliver about ten lectures on the Bible. Dr. Morgan has moved his family to Athens, Ga.

Mr. A. C. Marts, advisory director of the Centenary and Educational movements, of Nashville, Tenn., paid the Advocate office a visit last week. Brother Marts is very optimistic as to the final outcome of the educational movement. He believes that the full amount will yet be raised.

The many friends of Rev. Tom P. Jimison, the bright and alert pastor of Grace church, Winston-Salem, will be glad to learn that he has sufficiently recovered from a recent surgical operation as to be able to return home. He was expected to be able to preach last Sunday.

Bethel, widely known as the camp meeting of Cabarrus county, is to have a new \$20,000 church. Rev. R. F. Huneycutt, the pastor, is enthusiastic over the new undertaking. The congregation is to furnish the lumber by their own labor without an outlay of cash therefor. The logs are now being cut. This plan leaves the people with their cash to put into the work of erecting the building.

Rev. E. K. McLarty, pastor of Central church, Asheville, called at the Advocate office last Saturday. He was on his way home after having assisted Rev. J. B. Hurley in a series of meetings at Roxboro. Brother McLarty reports a fine meeting. We are sure that the preaching was of a high order, as Brother McLarty is one of the foremost preachers of the state.

We again beg to call the attention of the pastors to the fact that conference is near, and earnestly request that they use all diligence to take with them a fine report for the Advocate. Announce from your pulpits that you will receive renewals and new subscriptions and urge all to pay up who are behind and also those who are not subscribers to subscribe before you go to conference.

Rev. J. H. Barnhardt and Mr. C. H. Ireland, who returned recently from a trip abroad, gave some reminiscences of their trip at the evening service in West Market Street church Sunday night. A large crowd was out to hear them and the speakers were very interesting. Brother Ireland stated that there were three things they needed especially in Italy—soap, toothpicks and morals. He says that America is good enough for him. He saw lots of gold, diamonds, castles, etc., but that the smallest things around Greensboro looked better to him than anything he saw on his trip.

Brother A. S. Parker, of the Biscoe charge, recently held a meeting at Candor, in which were many conversions and reclamations. Large congregations attended, many having to be turned away on account of lack of room. On the last night of the services there were as many turned away as could get in the church. Rev. George W. Perry, pastor of the Carthage charge, did the preaching and greatly pleased the people of Candor. It is necessary for the Methodists of Candor to build a larger house for worship or get a preacher who will not attract so large crowds as does Aubrey Parker.

The roll of the North Carolina Conference shows a clerical membership of 241. If this enrollment can be maintained at the next session the conference will be entitled to six clerical and six lay delegates to the General Conference, but a net loss of only one would make the number of each class to be elected five. Since the last session three members of the conference have died, and one has withdrawn. The class of the second year, the class from which probationers are received into full connection, is very small this year, numbering only three. Unless the membership is increased by additions from other conferences or other churches, the conference will not be allowed the sixth delegate which had been expected this time.

LITTLE TALKS ON CHRISTIAN EDUCATION

By Hon. Josephus Daniels,



The strength and weakness of the Old South was its intense individualism. Tennyson sung—"The individual withers, but the world is more and more." It was not so "in the good old days" our fathers talked about that civilization wrote individual with a capital. It grew big men, sun-crowned, above the

fog in public duty and in private thinking. Calhoun, Yancey, Lamar, Hill, Vance, Beck, Hampton, Alex. Stephens, Jefferson Davis and Robert E. Lee, these were among the lighthouse men which that civilization produced and gave to the world. We shall not look upon their like again. But they lived in a generation of individualism.

The captains of industry in the Old South were also individualists. If a man had the means he would invest it and borrow from his neighbor to build a factory. Partnerships were common, but the corporation into which the many invested their surplus was in its infancy, and there was little favor shown this modern lever.

Perhaps the feeling in the extreme was best illustrated by a story of Robert Toombs. On one occasion, after the Civil War, the idea became lodged in the mind of a young merchant in Washington, Ga., that a hotel ought to be built in that town, and so he obtained a charter for a corporation, opened a subscription for a stock company, and went to Mr. Toombs, the first citizen of the town, to head the subscription. "No," said Mr. Toombs, "I will have nothing to do with it. In the first place, if a hotel is needed, let some man build it, and if convinced it is a necessity, I will lend him some money. But the fact is that Washington does not need a hotel. If anybody comes whom we wish to welcome to the town, I will entertain him as my guest. Others are not wanted."

Education halted for the same reason. The teachers who trained the statesmen of the South were individualists. They built their schoolhouses with the aid of patrons, and the benefits of their instruction were confined to the limited few. As to colleges and universities in the main, they struggled with small buildings and little or no endowment. Our rich men, with a few exceptions, had not learned that investment in immortal mind brought dividends larger and longer than any other use of money.

More money has been given to education in the last twenty years by comparatively rich men of the South for education than had been given in the previous two hundred years. Why? Individualistic practice has given way to a sense of community obligation, and a new conception of the value of education and a sense of trusteeship of wealth has come to the world. Two Southern Methodists, blessed with large fortunes, have given more money, I dare say, to build and endow Christian colleges of the church than was given by all the Methodists of the South in the fifty years between 1810 and 1860, and those fifty years saw large prosperity and many rich planters in Southern Methodism.

In early Methodist circles the layman was expected not only to attend church on Sunday morning and place a few dollars in the contribution box; he was expected to be an evangel, in the home and in the church and in the community, of the gospel he professed.

What this day needs in the Methodist church, in all the churches and in the hearts of men outside church membership, is a consciousness that money is a means of grace, and that it multiplies its usefulness a hundredfold if it educates a youth and sends him forth equipped for life's work. With adequate facilities and adequate endowment, the colleges of the South can give equipment to its youths to win their rightful place in the race for power and influence and service to the world.

We must educate or we must see those peoples surpass us who have the vision that knowledge is power and are willing to invest their money in placing the best educational opportunities within the reach of every son and daughter of the South. What will it profit us to gain wealth and lose the ability to translate our inherited high ideals to all peoples?

SOUTHERN METHODISM IN THE WEST

Rev. S. H. C. Burgin, D. D.

I have just returned from a five weeks' trip of inspection and investigation through the West in the interest of the Board of Church Extension, which has assisted so largely in building our churches there. I traveled about 7,500 miles through the states of Colorado, New Mexico, Arizona, California, Oregon, Washington and Montana. Although not a stranger to that vast section, having been pastor in Butte, Montana, twenty years ago, the development which has taken place in the past few years was surprising. Towns and cities have grown as if by magic and vast areas of land have been brought under cultivation, while on every hand are evidences of material prosperity.

At Colorado Springs I faced a great congregation and found the pastor, Dr. R. E. Dickenson, in high favor. He has done a noble work there and is planning wisely for an adequate plant and a great future. In company with Dr. L. E. Todd I visited the Woodmen's Sanitarium, and was impressed that Southern Methodism would do well to have such an institution in that wonderful climate. At Walsenburg the Denver Conference was in session, Bishop Murrah presiding with his usual grace and courtesy. Reports of the pastors reflected a year of marked progress. New churches are being enterprised and a healthful increase in membership was recorded. This is a heroic and optimistic group of preachers who are bringing things to pass despite obstacles. I was impressed with the number and personnel of young men in that conference.

Arizona, by every token, is our territory and our work there is moving forward under the direction of Dr. J. E. Harrison, who is in charge of the Phoenix district, and Rev. W. J. Sims, presiding elder of the Safford district. Phoenix is one of the most beautiful little cities of 40,000 people I have seen anywhere. It is in the famous Salt River valley, the Roosevelt Dam, and the soil is wonderfully productive. Our old Central church property in Phoenix has been sold and a valuable new site secured and a building to cost about \$125,000 complete is under way. Rev. Cecil Aker is the successful pastor. We have several other churches in that city and vicinity in operation, while others are being enterprised by the able presiding elder throughout that section. A splendid new church has just been erected at Prescott, the old territorial capital, by the assistance of war work funds and the Board of Church Extension, and the work prospers there. I understand that a valuable site for a new church has been acquired right at the gate of the State University at Tucson through the efforts of Presiding Elder Sims and Bishop DuBose. Our work in Arizona has made marked progress during the past year and we have a splendid future there if taken care of now.

At Los Angeles I preached to a great congregation in Trinity church and found Bob Shuler in high favor, and preaching to great crowds. At Long Beach, Rev. R. P. Howell is now building a Sunday school plant to cost about \$25,000, and when this has been completed they intend to build a \$50,000 auditorium. A new church has been built at Selma by the indefatigable H. G. Wills. At Downey and Merced the brethren are preparing to build suitable plants, while at Petaluma, located about fifty miles north of San Francisco, the old church is being rebuilt at a cost of \$14,000.

San Francisco has always been a difficult field for evangelical Christianity. Our Fitzgerald Memorial church is a splendid modern structure and the pastor, Rev. Jos. A. Smith, has a plan for a forward movement, which, if inaugurated, I believe will bring increased returns. This church is located in the close-in apartment district, and its progress is only through great difficulties. Within a block is located the Mary Elizabeth home for girls, a gift of Mrs. L. H. Glide, and under the direction of Miss Jackson and her assistants, is doing a great work. Our Wesley Home is well located for the future, and our church there, under the direction of Rev. L. P. Shearer, is making a valuable contribution in the face of great difficulties. Rev. A. T. O'Rear, at Pioneer Memorial church, Oakland, has had a successful year and the outlook there is good. The three chapels built under the direction of Bishop DuBose, in the Alameda and Berkeley district, are well located and should eventually yield good returns. The Bishop

is abundant in labors and plans, and he works with an enthusiasm that is contagious.

The writer is under special obligations to Dr. W. H. Nelson, the talented editor of the Pacific Advocate, for many courtesies. He is doing faithful and telling work as editor of that paper. We had royal fellowship together.

At Portland the Northwest Conference was in session, with Bishop DuBose presiding. I had the privilege of addressing the conference in the morning and preaching at night. Optimism prevailed among the brethren and the reports indicated a net increase of sixteen per cent in membership during the year with several new churches under construction or consideration. That is a wonderful country in its present day greatness and future possibilities, and our brethren there have both vision and courage.

On my return I visited Butte, Montana, preached to our congregation there, looked over the situation, and reached Windsor, Missouri, for the opening day of the Southwest Missouri Conference, where I had the privilege of speaking to the congregation the opening night and also the following morning. This is the conference in which I was licensed, ordained and admitted and it is very near to my heart. My fellowship there was delightful and I know of no nobler company of men anywhere than the preachers and laymen of the Southwest Missouri Conference.

On my return to the office at Louisville I found the usual large number of communications from the brethren over the field and paused there three or four days before leaving for the Louisville Conference and engagements in Washington and Baltimore, after which a swing around the connection attending the annual conference sessions.

As a result of this western trip I wish to make these observations: First, as a denomination we are at home in the West, Southwest and Northwest, in the territory occupied by us. Many of the pioneers and most influential early settlers of that country were from the South and were Southern Methodists, and they are still going there.

Second, the field is so large and in many places unoccupied that we are needed there as a denomination, there being opportunity for all evangelical denominations. A very small percentage of the Protestant population in the West is identified in the way of actual membership with any church. In the providence of God we are there as a denomination, we have made a great contribution to that section and by the grace of God propose to remain there.

Third, our pastors in the South, as a matter of conscience, should notify our pastors in the West when their members remove there that they may be saved to our church and cause.

EXPECTING GREAT THINGS

Of all the poor, make-believe beautitudes, one of the very poorest is "Blessed is he who does not expect much." When a man gets to the place where great expectations and wonderful hopes have died out of his life he is old and practically worthless, no matter what his years. He might about as well be laid to his long rest so far as the possibility of any real achievement in his life is concerned. Of course I know that great expectations are sometimes doomed to disappointment, but after all disappointments are not always tragedies. And then the joy of hoping is very real and nothing can take that away from us if we have, as we ought to have, well cultivated the habit. The man who expects much has the gladness and exhilaration of that expectation, but the man who doesn't, has nothing. Isn't it true, in the final analysis, that life fails us and is a disappointment to us much more because we do not expect enough of it and plan and hope for big enough things, than because our great expectations have failed us? Really great expectations in themselves make life great and satisfying.—Christian Guardian.

The man who has not anything to boast or but his illustrious ancestors is like a potato—the only good belonging to him is under ground.—Sir Thomas Overbury.

"Southern Magazine" is the name of a new publication which will make its appearance about the middle of November. Mrs. Elsie Williams, of Monroe, is the editor.

THE WRITINGS AND CHARACTER OF PAUL

Dear Advocate:

I am enclosing herewith a paper written and read to her Sunday school class by Rosinell Happerfield, a sixteen-year-old girl in our Children's Home here. She has been in the Home eight years, or exactly one-half of her life. I regard this an unusual paper on such a subject by a girl of Rosinell's age, and since she is one of our Children's Home girls I thought you might be glad to publish her paper together with the fact which I am herewith giving you.

Sincerely,

Winston-Salem. R. H. Daugherty.

Paul, a man of great faith, and one who always stood by what he thought was right, appears to have been small of stature, and his bodily presence was weak. This weakness sometimes aggravated him with a disfiguring disease, but God, however, used Paul's very weakness, beyond his hopes, to draw out the tenderness of his converts, and so when he was weak he was strong, and he was able to glory even in his infirmities. In delivering his message to men to be reconciled to God his countenance was melted with tender love and possessed a noble beauty far above mere regularity of features.

Another natural element of his character was his spiritual enterprise. Some men like to grow up where they are born, but this was not Paul's idea; he wished to go into the distant fields to carry on his work, and those who have this desire make the best missionaries. He believed that if he lit the lamp here and there, over vast areas, the light would spread in his absence by its own virtue. His watchword was ever forward.

Paul's popularity was due partly to his influence over men and his spirit of unselfishness. He could adapt himself to any man and every audience. To the Jews he spoke as a ribbi out of the Old Testament. To the Greeks he quoted the words of their own poets; to the Barbarians he talked of the living God who giveth rain from heaven and fruitful seasons, filling our hearts with food and gladness. Living on this principle, Paul found entrance for the gospel everywhere, and at the same time won esteem and love of those to whom he preached. If he was bitterly hated by enemies, there never was a man more intensely loved by his friends. His hearers could not help but know that he was not preaching for money or anything of the sort, but it was because he wished others to know and share the love of God, as well as he himself. He poured all of the affections of his big nature into the channels of work.

The two most distinctively Christian features of Paul's character were his divine mission to preach Christ, and his personal devotion to Christ. From the time Paul was converted he knew that he had a definite work to do, and the call never ceased to ring in his soul "Woe is unto me if I preach not the gospel," and this impulse drove him on. From the first moment of his meeting with Christ he had but one passion; his love to his Saviour burned with more and more brightness to the end. He delighted to call himself the slave of Christ; his ambition was to spread the teachings of Christ and he took up this idea of being Christ's representative with startling boldness.

On Paul's third missionary journey he wrote the greatest of all his epistles, that to the Romans, and two others only less important to the Galatians and Corinthians. It is probable that Paul wrote one-third of the New Testament.

It is not from Luke, admirable as is the picture drawn in the Acts of Apostles, that we learn what the true Paul was, but from Paul himself. Paul is certainly visible in his letters. In them he has painted his own portrait and his innermost feelings as no one else could have done.

He had little thought of the part they were to play in the future; they were letters written to meet particular occasions, not from writings carefully designed with a view of fame or to futurity. It was Paul's eager heart and the yearning for the religion of his spiritual children and alarmed by dangers to which they were exposed that caused him to write these letters.

It was God by His Spirit that gave this revelation of truth to Paul. Divinity and greatness supply the best proof that it could have had no other origin. But it did not break in upon Paul with the joy and pain of original thought; it came to him through his experience; it drenched and dyed

every fibre of his mind and heart, and the expression which it found in his writings was in accordance with his peculiar genius and circumstances.

When death approached Paul he was still thinking of journeys into the remotest corners of the known world.

MR. R. D. SMART, AS I KNEW HIM

Peter S. T. Shih.

When the news came to me about Mr. Smart's death I could hardly believe my ears, until it was affirmed once more by a cablegram from China.

As one of his pupils, one of his co-workers, and one of his friends I feel it my happy privilege to say a few words of my beloved teacher and friend, whom I have known for more than twelve years.

Mr. Smart went to China in 1903 with the full assurance that his going would mean a great deal to China, to the Chinese, and to Christ. Bravely he left his native land, ready to live and to die for the Gospel. His speed in learning the people and the language was marvelous. He plunged into his work at once with dispatch and efficiency.

Right from the beginning he taught English and mathematics in Soochow. He is one of the nameless heroes who helped in the building up of this great institution. He has been a real teacher, who always remembered that boys are boys. I can recall the days when I studied under him in Sooshow University and see him patiently and sympathetically trying to unravel the seemingly mysterious problems in Trigonometry. Soochow University has now lost a good teacher and our mission has lost a good educator. Who is going to fill the gap?

Being an athlete himself, naturally when he saw the Chinese youths wearing long finger nails and ignorant of the value of physical education he was moved to develop a program of physical education from which he started one of the first track teams in China about seventeen years ago. For many years Soochow University team was famous for the short distances, due to his being a short distance runner himself. He served from the start on the East China Athletic Association as its first president, and on the Far Eastern Olympic Executive Committee. Easily he is one of the first promoters of physical education. China has lost a leader of physical education. Who is going to carry on his work?

For several years he was assistant pastor of Konghong church, Soochow, of which I am a member. He always carefully prepared his sermons. He always tried to get the best expressions in Chinese. His sermons were real spiritual banquets to us. In all his sermons he simply wanted to let Christ shine. Another soldier of the cross has fallen at the front. Who is ready to step forward and re-enforce the line?

Personally I have found him a real and genuine friend, who is always willing to help and to be helped. He can put himself in my position and feel as I feel. Everybody who knew him well will certainly never fail to mention this fact. A friend I have lost! He died for China's young men, he died for me. Such a friend deserves to be called great. Who is willing to go to China to live and to die for China and Christ, as China's friend and Christ's friend?

Let us continue on the work. Who is going to fill the rank? You or somebody else?

The body looms large on the horizon of spiritual experiences. The soul cries out if the body is hungry, and Esau is not the only man who sold his birthright for a mess of pottage. There seems to be an almost universal belief and an inevitable tendency in the human mind to consider material blessedness as the first and great evidence of the divine favor. If one is poor or in pain or is opposed by his enemies, his heart fails him and his mouth is full of complaints. Though God is loading him with spiritual benefits, he becomes blind to them because his stomach is empty or his body is tortured or his enemies are malevolent. He thinks if God is with him and is kind these things ought not to happen to him. When old Elijah got afraid for his life, he forgot the dead prophets of Baal and the recent oath of a reclaimed people. Paul declared his purpose to "keep his body under," and in the difficulty of the process he cried out: "Who shall deliver me from the body of this death?"—Exchange.

AGITATE LIMITING BISHOP'S OFFICE

Now that the various annual conferences of the M. E. Church, South, have begun their meetings, which will be the last before the quadrennial session of the general conference, to be held at Hot Springs, Ark., next May, a number of questions on which the latter body will have to pass are being agitated. Among these is the old question of electing the bishops for a term of four years instead of for life, as has been the custom of the denomination.

The Missouri conference, which has already held its fall meeting, without a dissenting voice adopted a resolution proposing to memorialize the general conference to hereafter elect the bishops for a four-year term. Resolutions for a similar memorial to the quadrennial body are expected to be presented to the Tennessee conference at its session in Springfield in October and to all the other annual conferences.

Many of the leaders of the denomination have come out openly and strongly for a limitation of the office of bishop.

Referring to the action of the Missouri conference and of the movement in general to restrict the tenure of the bishop's office, Dr. J. J. Stowe, secretary of stewardship and tithing for the Centenary Commission, said he heartily approved of the purpose of the memorial and expressed the sentiment that the action of the conference in passing the resolution by a unanimous vote was a very significant one.

"This discussion of ceasing to elect bishops for a lifetime has been under discussion in the church for a good many years," said he. "Of those whom I have heard express an opinion in recent months at least nine out of every ten have favored electing for four years instead of for life. This widespread sentiment among the ministers of the church calling for a change does not grow out of an objection to the episcopacy nor does it arise from seemingly arbitrary or unwise action on the part of the bishops, for such occurrences have been rare, but it grows out of the idea that such a plan would be more in keeping with the democratic spirit of the age in which we live and would tend to greater efficiency in the church leadership."

Dr. Stowe said further that many who favored the movement for electing the bishops for a four-year term of office, subject to re-election if desired, had asserted that this would remove from the church any criticism that Methodism is sacerdotal in its policy. He said that there is no more reason for ordaining a bishop than for ordaining a church extension or mission board secretary. As the work of the bishop is administrative, Dr. Stowe argued that the election in state or church of an executive for a lifetime is not a course to commend itself to a thoughtful man. As an additional argument for the limitation rule, Dr. Stowe said that, while the bishops in the past had been called upon to exercise certain judicial functions, in the future they would be relieved of these duties, which would fall upon other men selected for the purpose.

Regarding the action of the general conference on the matter, Dr. Stowe gave it as his opinion that there would be opposition to the movement, but said that if the sentiment he had heard from all types of preachers in every part of the church was expressed when the matter came to a vote the proposed measure would go through by an overwhelming majority.—Nashville Banner.

More than one hundred and fifty members from the Wesley class of Divine Street Sunday school, Dunn, N. C., attended the annual fish fry of that class at Rhodes' Pond last Friday afternoon. After all had been fed several baskets full of fragments were taken up. This is one of the largest Sunday school classes in the state for men. The Hon. Hanibal Godwin, formerly a member of Congress, was its first teacher, but he resigned 27 years ago and was succeeded by Mr. Henry Hood, who has been its teacher ever since, and has only missed a few Sundays in all that time.

In a personal letter Rev. J. W. Hoyle speaks in high praise of his presiding elder, Rev. J. M. Daniel. He declares that the gentleman who rides the Wilmington district "is as good as the best, and that all are delighted with him and his sermons." Well! Brother Hoyle and his good family were the victims recently of a severe pounding. That's what you get, John, for having such good people.

"THEY ARE ALL THERE"

Caption of an editorial in the Advocate of September 29, dealing with pre and post millennial "views."

Are they all there—in the Bible? Does the Methodist church stand for anything at all?

From what one gathers from reading this editorial in the church organ one is forced to the conviction that the Methodist church has no well defined position on this most momentous question of most vital and practical importance.

The editor asks: "Why is it that such questions have not been settled long ago?" And then he goes on to still leave it unsettled, and speaks of "theories."

God help us. And God help the Methodist church if it has nothing more than a "theory" concerning the Second Coming of Christ!

But in all truth this does seem to be actually true. I have been hearing Methodist preaching for fifty years, and all that I have been able to understand from it concerning Christ's second coming has been nothing more than "theory."

For the past two years I have been hearing sermons by preachers of different denominations, Methodists, Baptists, and others, teaching not a "theory" but teaching definitely the second coming of Christ as it is most plainly and unquestionably taught in the Bible.

It was so different from what I had heard all my life that at first I took no stock in it and had an undefined idea that this was simply another "theory," and I could not accept the doctrine at all. I got books to read on the subject, but it dawned upon me that the question of Christ's Second Coming is one of the most vital, practical, and most momentous and important of all before the church today, excepting only that of salvation by faith in the Son of God and His great sacrifice on the cross for the sins of mankind, and His resurrection from the dead.

Coming to this stage, I remembered the text, "Beware of men," and I laid aside the books I had and went to the source of all light and truth for man's guidance, the Bible. And I am convinced that there is nothing else more plainly taught in the Scripture than that Christ is coming a second time to take His church out of the world before He establishes His kingdom in the world and rules it with a rod of iron.

The Judgment Seat of Christ plainly teaches this. I had always been taught that there was to be one great and final judgment for all, saint and sinner. But this is not according to Scripture. The judgment of the Great White Throne has nothing to do with the believers in Christ. It is for the unbelievers and ungodly.

The millennium, the thousand years reign of Christ on earth as King of kings and Lord of lords, does not come until after the Judgment Seat of Christ. The Judgment of the Great White Throne does not come until after the millennium.

Why is it that these judgments have for so long been confused when there is no Scriptural warrant for confusing them? The second coming of Christ is imminent. At any moment, any day, Christ may come to take the believers out of the world. Of the time of this second coming no man knows, but we are commanded to watch; and we are assured that it is a certainty and that it is imminent.

Upon this all-important coming event the Methodist church should have doctrine and not "theory." If it has any doctrine that cannot stand the light and the Bible, let it get rid of it. The world may hedge and theorize, but the church that does it shows that it has great weakness.

There is something terribly wrong with the Methodist church, as well as with the others, for there is a great decline in spirituality. Whatever may be the cause of this, the church members certainly are not to blame. The responsibility lies wholly with the pastors and the administrators. And yet with this state of affairs existing we hear more and more about winning the world for Christ! There is no Scriptural warrant for the outworn dogma that the church is to bring about the millennium. On the other hand, there is abundant proof that the world is to wax worse and worse until the Second Coming of Christ.

"Unto them that look for Him shall He appear a second time." (Heb. 9:28.)

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2:13.)

"Behold, I come quickly; hold that fast which

thou hast, that no man take thy crown." (Rev. 3:11.)

"Behold the Judge standeth at the door." (James 5:9.)

"But as the days of Noah were so shall the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark.

"And knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." (Matt. 24:37-29.)

The second coming of Christ is the one event more often spoken of in the Bible than any other event. Mention of the Second Coming occurs once in every twenty verses of the Bible, Dr. I. M. Halde- man tells us. And yet, the organ of two great Methodist conferences alludes to it as a "theory!"

I am a layman. I have been preached to all my life. The vast percentage of this preaching has been about other things than the Bible. I have realized with pain and horror that this is because so many preachers are so ignorant of the Bible that their fund of knowledge of it is soon exhausted and therefore they have to give to their congregations something else than the bread of life.

The layman has formed an opinion of the ministry that is not good for him nor the ministry. The opinion is that most ministers are far more concerned about place hunting and place holding than they are about the Master's work—that they think more about what they can get for preaching than what they can give by their preaching. And yet these ministers are always preaching about converting the whole world to Christ, while they see that their own congregations are growing more worldly and less spiritual every year.

Is this the apostasy prophesied about the last days, as given in the third chapter of James?

Is there any hope of improvement in the condition of today, and if so, where is the prophesy of it to be found? What book, what chapter, and what verse?

Is it any wonder that most of the preaching to the world today is done in an apologizing, hot in hand attitude, when this preaching leaves out altogether the one most important truth next to salvation by faith in Christ, which omitted truth is the second coming of Christ for the redeemed in Christ, when they are to be taken out of the world, both the quick and the dead, and assembled before the Judgment Seat of Christ, which is the judgment of rewards?

This may take place at any moment. It is imminent. "He which testifieth these things saith, surely I come quickly. Even so, come, Lord Jesus."

The last prayer recorded in the Bible is for the second coming of Christ.

The second coming of Christ is NOT A "THEORY."

M. Eugene Street.

Glendon, N. C., Sept. 30, 1921.

WHAT THINK YE OF CHRIST?

In his dealings with men's souls Christ never asked foolish questions of them, but in his infinite wisdom he knew it to be a vitally important thing what a man thinks of the divine Christ, and it is several times recorded that he asked this direct question. Of his disciples he asked, "Whom do men say that I am?" Then later, "Whom do ye say that I am?" And again he asked of the Pharisees directly, "What think ye of Christ?" He did not think it worth while to ask them in detail if they had kept all the tedious points of the Jewish law, or if they had ever been guilty of any of the sins of the flesh such as were common in Jerusalem or Galilee at that period of the world's history. He knew that when a man thinks rightly about God he will keep God's laws of justice and righteousness to the best of his human ability. He knew that when a man thinks correctly of Christ, our divine Elder Brother, that man will love Christ and naturally shed his sins.

We cannot always interpret God's laws for another human soul. When people come to us to help them decide what is right and what is wrong for them we cannot presume to have the God-like power of decision for them. What we can do is to humbly and reverently encourage them to think rightly of God and then decide what Christ, our Perfect Example, would do in such circumstances. Thus in helping and encouraging another we too will grow, not in self-righteousness nor self-assurance, but in a reverent humility that is in itself one of the highest attributes of God.

Frequently I hear men say, in giving religious

instruction to people, that a man's character determines his concept of God, but I never hear the statement without wishing to reverse it, because I feel that the reverse statement is more strictly true—what a man thinks of God determines his character. I like to feel that God is infinitely beyond my poor power of conception but that dimly, perhaps even "through a glass darkly," his divine personality, independent of my finite limitations, is ever leading me toward the light and luring my spirit into a more perfect vision. Who of us can, by searching, find out God? And who of us would dare define in poor words the concept of God?

God is a Creator, a Giver of life and light and peace and hope and love. As he gives to me, so does he give me the power to give to others as I go through the world. If I give as God gives to me, my power of giving increases; if I withhold, the springs of power are dried within me—this much any of us may learn by a simple and sincere attempt to follow after what we learn of God through his word. More than that we may know with a deep and intense reality a sense of personal relationship between God and the human soul; but an actual concept of God—who would dare to have it?

Let us not try to define God. It is not wise to hamper the moving of God's divine Spirit with the limitations of human intelligence. We cannot define our mortal concept of God and immortality, but to what heights of spiritual endeavor are we not inspired when we try to think of perfect love, infinite goodness, divine justice, and all those splendid attributes of God! We cannot put it into words—it will not go into words. We cannot even formulate in thought a definite concept of God, for in the day that we can do that "we shall be like him for we shall see him as he is." The concept is greater than we are—it is beyond us no matter how high we reach, and yet the divine personal relation is within us and our thoughts of God determine our line of action throughout life. So it is what we think of Christ that becomes so greatly important to us. If we could bring our thought down to the plain limit of our human intelligence we would not be stirred to reach forever upward and to move forever onward.

According to what we think of Christ and his example to men do we form and mold our earthly characters; and according to how we regard God and our obligation to him do we regulate the habits of our daily lives.

Christ knew that this was a vital fact, and when he pressed the question home to Peter he expected and received a direct answer. Peter replied, "Thou art the Christ—the Son of the living God," and the Master drew a sigh of relief because he knew that Peter had a correct conception of the matter.

In the next instant he tells Peter that the very foundation stone of the earthly Church of God is to rest forever on this vital rock of faith. If we believe that Christ is the Son of God and that his life is the one divine pattern for our own, so many problems of religious life are settled for us in this simple fashion. If we just keep busy here trying to follow in the footsteps of Christ, we cannot at the same time be absorbed in frivolity and sin. It is what we think of Christ that is going to determine for us what we are and whither we travel as we go through the world. The Master was right to ask it long ago and to leave it on record for us to go on answering throughout the passing of time. It is not less vital or less personal to us today than it was to Peter the day it was put to him.

Our God is not to us simply what we think of him—he is infinitely more and greater than our thought of him can be. He is a divine and indefinable inspiration to thought and action; but it is true for us that according to what and how we think of him do we form the characters that are ours to make or mar in this world.—Frances McKinnon Morton.

Rev. W. M. Curtis, secretary of Greensboro College, returned Monday morning from New Hampshire, where he had been to visit his daughter, Miss Katherine, who was attending the summer camp which is run in connection with the Sargent School for Physical Culture, Cambridge, Mass. Miss Curtis had been ill with a mild case of pneumonia and Brother Curtis was called to her bedside. We are glad to learn that she is all right again and has returned to her school duties.

BLUE TO BLUE

THE CENTENARY BULLETIN

The Centenary Bulletin for October carries much information that will be of interest to all subscribers to the Centenary fund and to all interested in the missionary activities of our church. One or more copies will be sent on request, and free of charge, to any one interested. Address John S. Chadwick, Editor, Centenary Building, Nashville, Tenn.

MEETING OF BOARD OF MISSIONS

The Board of Missions of the Western North Carolina Conference is called to meet in Wesley Memorial church, High Point, on Tuesday morning at ten o'clock, October 18th. We will be glad to have the presiding elders meet with us at the same time and be able to present the appropriations they desire for the coming year.
E. K. McLarty,
Chmn. Board of Missions.

MISSIONARY AUXILIARIES TO MEET

The annual meeting of the Missionary Auxiliaries of the Wilmington District will be held in Richlands, October 26th and 27th. The first service will be the night of the 26th and the closing service the night of the 27th. Delegates to this meeting will notify Mrs. J. R. Hatch, Richlands, and state the time of their arrival. A full attendance is most earnestly desired.
Mrs. Jas. B. Bardin,
Sec. Wilmington District.

CHURCH EXTENSION LEGISLATION

Any one who will read the discipline and watch the report of distribution of funds under the change of discipline at last general conference can see why we should have it changed so that each annual conference may keep and distribute its own funds rather than have it done by somebody at Louisville. Rev. A. W. Plyler's recent article was to the point. I believe we ought to memorialize the general conference for this change.
Jim Green.

WALLACE AND ROSE HILL

Our revival meetings for this year are all in the past, the last one having closed in Rose Hill last Sunday night.
At Providence Bro. T. W. Siler did the preaching and he did it well. One must hear Siler before he can make a correct judgment of what manner of man he is. Some folks might call him "old fashioned"—be that as it may, he preaches the pure gospel and believes with all his heart in "the old-time religion." He captured the Presbyterians, Baptists, as well as the Methodists around old Providence church. The results of the meeting were ten additions to our church with many backsliders reclaimed. It was the first time in many years I had seen twenty-five people, mostly grown, on their knees at the altar seeking salvation.
The preaching at Wallace and Rose Hill was done well. Bro. H. C. Ewing is a new man among us, being a member of the South Georgia Conference. He was highly recommended to me and I am glad I secured him to help me in my meetings. His preaching is based on the Bible; he uses it to clinch all argument. He keeps the attention of his audience from start to finish. The results of the meetings were not as large as we had hoped to see. There were six members received at Wallace and I think about the same number will be received in Rose Hill. Many of the members in both churches were revived and much good was done which cannot be written down in figures. Any brother who wants good help in his meeting will not make a mistake in calling Brother Ewing. J. Robert Moose.

CENTRAL CHURCH, MONROE

Dear Advocate:
We have just closed a truly great meeting in Central church, Monroe. Dr. L. B. Bridgers did the preaching and Brother H. S. Jenkins led the singing. Both were well done.
From the very first day great congregations attended. The morning service at ten o'clock usually found the church filled. The merchants closed their stores and the whole town joined in the services. Our senior members in the church say that no such meeting has been held in Monroe in thirty years or more. The power of God was manifested in the kind of work done. Divisions in the church of long standing were healed, friendships renewed, weak Christians strengthened and the whole church lifted to a higher plane of living. The visible results so far are forty added to the church.
The prayers and good wishes of this whole town will follow Brothers Bridgers and Jenkins in their work.
Chas. C. Weaver.
The Advocate Printing House is prepared to furnish Sunday school class roll cards, Baptismal, Church and Marriage Certificates. Orders filled same day received.

THE WALKERTOWN REVIVAL

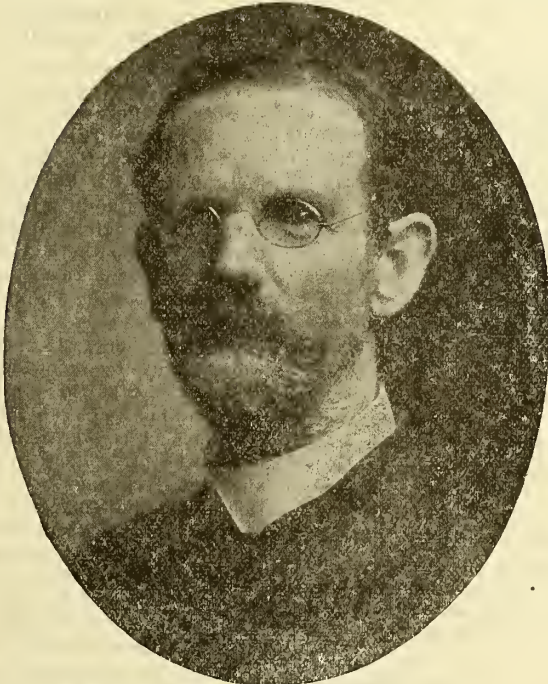
Dear Advocate:
The first Sunday in September we began the revival meeting at Walkertown and continued through eleven days. The pastor did all the preaching and Mr. A. B. Newsom, of Winston-Salem had charge of the music. Mr. Newsom is a very fine man and does excellent work in the way of directing the music of a revival meeting.
The meeting I feel was a success. I have never had a congregation to respond so unreservedly as the one I now call mine. I will never forget what took place the night I called for reconsecration—the whole church, it seemed, tried to crowd around the altar. They meant business and consequently, as is always the case, they received what God was so eager to give them. The church, I say, was greatly revived and much good, I am sure, in many ways was accomplished.
The Sunday after the meeting closed there were eleven received into the church on profession of faith and four by church letter. I am praying that this meeting will continue to bless us and that the zeal and enthusiasm which was so manifested during the special meeting will increase with the coming months and years.
M. W. Mann, Pastor.

PASQUOTANK CHARGE

Dear Advocate:
We are still doing business on the "Pasquotank." We have had good revivals in all the churches on the charge, and we think our people are growing in the Christian graces. We have received twenty-eight on profession of faith and a great number have renewed their covenant with the Lord. We have regular prayer meetings in all four of the churches that are alive and well attended. This means much for the church.
We have organized women's missionary societies in all the churches and they are doing fine work. So far as we are able to find out these are the first regular women's missionary societies to be organized on the charge. We have splendid people on this charge, and we feel that there are greater things in store for our branch of God's church in this section. We are seriously in need of some new churches, constructed according to the needs of our day, but the financial condition has been so unsettled that we have been unable to start as yet.
This is a fine section of the state and it might appear that we are not justified in holding up our building program, but our farmers have had two failures in the price of cotton and one in the price of potatoes, which has in many instances resulted in serious loss to them. Still they are paying fifty per cent more on salary than they were two years ago, and their other obligations to the church.
E. L. Stack.

THE GREEN MEETINGS

Dear Advocate:
After more than three weeks of soul-stirring heart-lifting evangelistic services, the Jim Green meeting is still going strong, and the end is not yet! The big tent has been more than filled at each of the night services, and hundreds of persons have been turned away almost nightly, never in the memory of the writer has High Point been so stirred and concerned about things religious, and the evangelistic efforts of Brother Green and his able associates are not confined to the tent services, but are reaching out to the stores, the factories, the streets, the homes, the churches, and in fact, anywhere that men and women may be found.
Thousands of High Point people testify to the great good the meeting has been to them, and already more than three hundred persons have made a definite stand for Christ, professing conversion, and large numbers have from time to time reconsecrated their lives to and renewed their covenants with God. The efforts of Brother Green have already borne fruit in the quickening of the faith of the church people, and the organization of a church in the suburbs of the town is an immediate probability. Surely our town has enjoyed a great spiritual feast, and the marvelous power of God has been evident on every hand. Our community is better for his coming into our midst, and he and his associates will carry with them, on their departure, not only the esteem and the love and affection of the thousands who were so fortunate as to participate in the meetings. Brother Green and his able coworkers will be remembered as men of God, preaching fearlessly the gospel of Christ in no uncertain tone, and they will long be remembered by God's people and those who are not, for the straightforward manner in which they dealt with the problems of the souls of men. On their departure we will bid them God-speed in the great soul-saving work in which they are engaged.
W. A. Barber.



BISHOP WALTER R. LAMBUTH, D. D.

GOOD MEETING AT BENSON

Dear Advocate:
An excellent revival meeting has been held at the Benson church. Rev. J. A. Martin, of Branson Methodist church, Durham, did the preaching. The attendance and interest were good. Strong and inspiring gospel messages were delivered by this consecrated man. Christians were built up, and non-Christians will remember Bro. Martin's tender impassioned appeals and clear reasoning as an invitation and a warning to live a true religious life. Mrs. E. M. Hall rendered valuable assistance in the meetings by her solo and choir work. Plans are under way for a big rally day service this month. Fright Jewels and Young People's Society are doing good work.

A WORD FROM BRO. EWING

Dear Advocate:
We have just closed a very remarkable meeting at Rose Hill with Bro. Moose. Also at Wallace we were very successful. Both these meetings increased from the first to the very last service in attendance, until the house would not accommodate the crowds. The other churches co-operated with us nicely at Wallace, and in order to seat the people we accepted the kind invitation of Brother Currie, the Presbyterian pastor, to use their church. And at Rose Hill the people said they

never saw better attendance in the history of the church. The last night there was a good number who could not get in the church. We give all praise and glory to our blessed Lord, and trust that there was much lasting good accomplished. We would have had more visible results should the meeting continued for another week, but after Brother Moose received his marching orders back to Korea, we thought it best to close. I was present when he received the telegram, and I could not but be much impressed with the way it affected him. But how could it be otherwise when his whole heart and soul is in Korea? I have never been associated with more noble characters than Brother Moose and his Christian wife. The people love them and honor them wherever they go. May God lead them in all the great work He has committed into their hands.
We leave again in a few days for a third meeting in the Durham district, and could hold about two more before conference. Pray for us.
Fraternally, H. C. Ewing.

Before you order your supply of collection envelopes for next year write to the Advocate Printing House. It will save you money.
Take some books to conference.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris, Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett, Editor
Rockingham, N. C.

N. C. CONFERENCE

The annual conferences are now meeting in rapid succession, and the delegates are being elected to the General Conference, which will meet next May in Hot Springs, Ark. We learn with pleasure that three women have already been elected: Miss Bennett, the honored president of the Woman's Missionary Council, from the Kentucky Conference; Mrs. F. F. Stephens, vice president of the Woman's Missionary Council, from Missouri Conference, and Mrs. S. D. Bowman, another member of the Council, from the Western Virginia Conference. This will be the first General Conference of the Southern Methodist Church in which women have been seated as delegates. We congratulate these conferences and sincerely hope that many others will follow their example.—Bulletin.

ABOUT THE FOREIGN FIELD

At the conference in Choon Chun in May, many of the women walked a hundred miles to attend, and some men longer distances. One dear old woman of sixty or more walked almost two hundred miles. She was all smiles at the end of the journey; it did one's heart good to see the women as they met for conference. The progress they have made in conducting a meeting of that kind is surprising.

The Young People's Missionary Society in Collegio Piracicabano, Brazil, paid \$25 to the treasurer of the Central Brazil Conference Missionary Society. In addition to this amount, through the sale of embroidery and other hand work, they have cleared about \$35 to be directed to the expenses of the school at Biriguy, which is supported and managed by the Conference Society as a part of its home mission work. Miss Eunice Andrew, principal of the "Piracicabano," writes: "They are very earnest, enthusiastic workers. I am very proud of them."

Miss Virginia Booth, missionary in charge of the Bible Training Department of Roberts College, in Saltillo, Mexico, writes: "A number of new girls have written to engage places, among them quite a number of new volunteers. Such a fine young woman who had just finished her five years' course in the State Normal here, entered the Bible Training Department last fall and will complete the course this year; she came to see me this morning and in talking over her plans and purposes said: 'Miss Booth, I want you to send me, when I finish, to the most needy part of the field—to a place where others may not want to go. I am fully ready and anxious to work in such a place.' Knowing her true worth, her words meant much to me, and I have others like her."

Mrs. George C. Paschall, a June bride of this year, was fatally kicked by a horse September 4. Mrs. Paschall was formerly Miss Bessie Lee Wilson, and served as a missionary under the Woman's Council in both Mexico and Cuba; her many friends will be made sad by the news of this tragic death.—Bulletin.

DR. COOK'S LESSONS ON THE BIBLE AND MISSIONS, TAUGHT AT JUNALUSKA

Sixth Lesson.—The Beginning of the Missionary Church.

1. Pentecost an inaugural event. Acts, 1st chapter.
2. The dynamic elements in the Pentecostal church.
 - a. Holy Ghost.

- b. Consecrated Personality.
- c. Preached Word.
- d. Money.

—Acts, 2nd chapter.

- a. Unity—Human and divine.
- b. God can work only through spirit-filled.

c. The preached Word has dynamic. (In spite of the persecutions of Koreans by Japs, the church has grown.)

d. Jesus makes us individual stewards. The early church had a common treasury. Money is necessary to spread the Gospel. The tithe is the minimum—"Kindergarten Method."

Just a guide.

3. Methods of Pentecostal Church. Acts 8:4-7; 17:35; 11:20-21; 27:30.

Laymen were missionaries; story of Stephen, of Philip.

Seventh Lesson.—Paul the Great Missionary.

1. Preparation—Trained, Acts 22:3; Converted, Acts 9:4-6; Called, Acts 13:1-4; Consecrated, Acts 9:15-16; Commissioned, Acts 13:47.

God had a place for Saul's life.

"God deals as definitely with us, if we put ourselves into His hands."

"What wilt Thou have me to do?"

2. His field—as extensive as human need. The world in darkness. Romans 15:19-24.

3. His methods—Evangelistic, Gal. 1:16; Rom. 1:19; Physical, Acts 14:8-10; 16:16-18; 19:11-12; Educational, Acts 20:17; 1st Cor. 11:1.

(He preached to those he was chained to.)

Secret of success: Reality of spiritual experience; motive pure and impelling; heroic spirit; unconquerable faith. 1 Cor. 9:1; 11:23; Gal. 1:12-15; Acts 17:16-17-29; Rom. 15:15-16; 2 Cor. 5:14-15.

Primary essential is spiritual experiences. Missions is the life of the church.

(Courtesy of Mrs. E. L. Hart. To be continued.)

A TRIBUTE

Since God in His infinite wisdom called Mrs. M. R. Stephenson on the 3rd of September, 1921, to her eternal home, we place on record this last tribute of our affection and esteem for her. Therefore be it resolved:

That Seaboard Auxiliary of the M. E. Church, South, has lost one of its most faithful and loyal members, and a woman who stood for the better things in the community.

She was true and devout, honorable and zealous; a kind and devoted wife and mother, loved and respected by all who knew her. And now to her family, relatives and friends we offer our sincere consolation in this hour of deepest grief, and commend them to the tender care of God, who alone can comfort in their sorrow and teach them to say "Thy will be done," knowing that our sister has been promoted to a higher and nobler service in being called so suddenly to dwell in "that house not made with hands, eternal in the heavens."

That these resolutions be preserved among the records of our auxiliary, a copy be sent to the family, and also to the Woman's Page of the N. C. Christian Advocate.

Mrs. R. W. Edwards, Pres.
Mrs. H. W. Riedel, Rec. Sec.
Mrs. W. F. Edwards, Treas.

On August 7th, 1921, the ladies of Salem church organized their Missionary Society. We hope to have a successful one. We have had two meetings since we organized, the first being held at Salem church, the second at the home of Mrs. W. A. Warren. Interesting programs were rendered each time we assembled. We now have quite a number of members; each person striving to be a faithful worker.

The following ladies were given offices.

Mrs. R. S. Baynes, president.
Miss Gella Hester, vice president.

Mrs. Walter Bradsher, treasurer.
Miss Eva Hester, corresponding and recording secretary.

Mrs. R. S. Baynes, superintendent of social service.

W. N. C. CONFERENCE

MRS. B. W. LIPSCOMBE

Friends of Mrs. B. W. Lipscombe, Home Base secretary, will be glad to know that her health is improved so much that she is again able to be at her post of duty at 810 Broadway, Nashville, Tenn. Mrs. Lipscombe has had several months leave of absence because of ill health, and her recovery brings joy to our hearts.

BISHOP W. R. LAMBUTH

The news of the death of Bishop W. R. Lambuth, which occurred in Yokohama, Japan, on September 26th, will come as a distinct shock to his many friends throughout Southern Methodism, and will bring sorrow to many hearts. Bishop Lambuth was born in Shanghai, China, and was the son of Dr. and Mrs. J. W. Lambuth, who were former missionaries to China. It was he who blazed our missionary trail into Africa, and started our work there in 1911. Surely a choice spirit, a great and good man has gone to his reward. May God be very near to his sorrowing ones.

DR. J. L. CUNNINGGIM AT HEAD OF SCARRITT

The appointment of Dr. J. L. Cunningham to the position of president of Scarritt Bible and Training School will be heard with interest by all those who are interested in this great institution of our Southern Methodist church. Dr. Cunningham has been occupying the chair of Religious Education in the Southern Methodist University of Dallas, Texas, and for many years has been in charge of the Correspondence Course of Study for young preachers. He comes to this work highly recommended and fully equipped to take the work, which has been so ably and acceptably conducted for the past two years by Dr. Ed. F. Cook, who gives it up to accept a position as associate secretary of the Board of Education.

Other new members of the Scarritt faculty are Dr. C. B. Duncan, from the Southwest Missouri Conference, who takes the chair of Sociology, and Miss Kate Cooper, for thirteen years one of God's chosen vessels in the Korean Mission, who has been appointed as practical instructor in mission service and special field work.

MISSION STUDY CAMPAIGN MONTH—OCTOBER

The following letter from the conference mission study superintendent, Mrs. R. M. Courtney, will bring to your mind the fact that October has been set apart as the month for a campaign for mission study and Bible study. Those auxiliaries not yet having organized classes are missing a great opportunity, and we would urge that during this month they organize a class and get the inspiration that comes from the united study of our mission study books.

A most interesting prospectus of the books suggested for study may be gotten from Mrs. R. M. Courtney, Thomasville, N. C. If you have not already received one from her write for one and look over the criticism and select one, organize a class and get down to real mission study.

LET US REMIND YOU, MISSION STUDY SUPERINTENDENTS

Of the mission study campaign in October.

The goal in mission study-Bible study.

A mission study class—a Bible class in every auxiliary.

Every woman, every child a member.

To use the new books.

Order books from Smith and Lamar.

Order supplies from the Home Base Secretary, 810 Broadway, Nashville, Tenn.

Report your study classes to your conference superintendent, Mrs. R. M. Courtney, Thomasville, N. C. and by enrollment card to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

TO THE SUPERINTENDENTS OF STUDY AND PUBLICITY

Dear Sisters:

By the time this letter appears in the Advocate you will have received the literature for the mission and Bible study campaign, and doubtless many will have their work under way. The importance of the work demands that every superintendent should be active at this time. And it is important that you make your canvass and send in your order early. This is a busy time of year at the publishing house and some of you know from past experience how long it sometimes takes to get the books, therefore it is necessary to send in your orders early if your study classes are to complete their work before the Christmas preparations begin.

When ordering your books do not fail to order one or more copies of "Helps" that are published for leaders. Also order "Posters and Poster Making," price 25 cents. Try posters for announcing meetings and impressing facts and see how the interest in your class grows.

If your members live in the country and you cannot have regular meetings, get as many as possible to buy the books and read them in their homes, then plan for a day or afternoon together and have a general review of the book. Could you not take mission and Bible study together, using two text book and dividing the time? In so doing one meeting would do for both.

Our educational secretary has planned to make this the greatest study campaign we have yet had. Are you doing your full share to make it a success? If each of us will do our best, we will find when the final report for the year is made up that Western North Carolina Conference will be found near the top of the list of conferences leading in mission and Bible study. The Council has set as its goal 5,000 study classes for 1921. Have all the classes held in your auxiliary been reported, both to Mrs. Steele and your conference superintendent? I sent last week a card for reporting to Mrs. Steele, to each adult and young people's auxiliary president, but if you are in need of more, a postal to me will bring them. One word more about reporting: if your report for the third quarter has not been sent, if you have not had a study class the past quarter, there are other items to report on.

Thanking you for your splendid cooperation during the year, I am,

Sincerely,

Mrs. R. M. Courtney,
Supt. Study and Publicity.

THE ORGANIZATION MEETING OF THE MISSION STUDY CLASS

The object of the meeting is to organize the class, to excite interest in the subject, to explain the course, and to assign the first lesson. On most cases a secretary should be appointed.

1. A statement should be made about the text book and its author. If possible, have books on hand for sale. If not, exhibit one and immediately after the meeting order a supply.

2. The importance and significance of the subject to be studied should be clearly pointed out. Whet the appetite.

3. Emphasis should be given to the importance of promptness, of regularity, of the taking of notes. Members should be made to feel the great value which the course will have for anyone who will take it seriously and

(Continued on Page 16.)

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley.....Editor
Lexington, N. C.
N. C. CONFERENCE
J. T. Jerome.....Editor
Durham, N. C.

W. N. C. CONFERENCE HOW WE RANK

The Southern Methodist Sunday School Year Book for 1921 is just out. This Year Book gives some interesting statistics gathered from the 1920 conference journals of the 37 Southern Methodist annual conferences doing business in the South. It is interesting to note the rank of the Western North Carolina Conference, to note where we lead and where we lag.

We stand second in the number of Sunday schools. But for a clerical error in our journal tabulating the total number of schools in the Shelby district, thereby causing us to lose 60 schools, we would stand first. Our official number is 776, our real number is 836.

We stand second in the number of Sunday school scholars, our number being 99,698. The Virginia Conference has 117,831 and the North Georgia, next highest to us, has 89,612.

We stand second in the amount expended for Sunday school literature, our amount being \$37,957. Our schools stand fourth in total amount of money raised for all objects, the amount being \$120,078.

We rank third in the number of Sunday school pupils joining the church, the number being 4,126. The Virginia and North Alabama lead us.

Our rank is third in total number of officers and teachers. We have 6,593 Sunday school workers.

In teacher training classes our rank is sixth with 57. In number of Wesleyan classes we rank fourth, our number being 401.

In Cradle Rollers our rank is sixth with 4,015 babies enrolled. In Home Department members we stand eighth, our number being 2,191.

We are farthest behind at all in the amount of money raised on Sunday School Day for the furtherance of our conference work, our rank being eighteenth. We raised only \$1,760.

In total church membership our rank is third with 117,213 members.

SUNDAY SCHOOL EXTENSION

The Sunday school ought to go to those who cannot go to it. This going can be handled through the Cradle Roll and Home Department, the one for those too small to attend the school's regular sessions and the other for those too old to attend and those too indifferent to come. It is a pity that so few of our schools have Cradle Rolls and Home Departments. With a proper emphasis along this line our schools would show up better and more people will have something to do for their own good. So far as I can ascertain the only Southern Methodist Conference having a larger Sunday school enrollment than church membership is the Baltimore Conference and this conference has large and constantly growing extension departments.

TWO ACTIVE CRADLE ROLLS

Spring Garden Street, Greensboro, has a Cradle Roll numbering 118 babies. First Church, Morganton, has a Cradle Roll numbering 117 babies. So far as I know these are our largest Cradle Rolls. Mrs. J. M. Mull enrolls the babies at Morganton and I have forgotten who the good lady is that superintends the work at Spring Garden. Who will have the largest Cradle Roll by conference?

GET ON YOUR MARK

Central, Asheville, had 171 on its Home Department last year. West Market Street, Greensboro, had 225 on its Home Department last year. But West Market has during this year

given off some members to Park Place. How about a race for the biggest Home Department, Central and West Market?

Main Street, Thomasville, has a Home Department of 125; First church, Lexington, numbers one of 105 members, and First church, Salisbury, comes next with 104. How about a race in this triangle?

If there are others who want to get in the race get on your mark, for no one will know about the suggestion till it is read in the Advocate.

OUR LARGEST SUNDAY SCHOOL

The biggest and one of the best Sunday schools in the Western North Carolina Conference is at First church, Monroe. This school has this year increased its active attendance 300 per cent and it has by no means quit growing. The largest attendance so far is 598, but Pastor Weaver and Supt. Starnes say this is not the high water mark by any means. There have been no campaigns nor contests, but there has been a survey and a constant reminder of the fact that a real Sunday school is doing business in Monroe.

At our Charlotte district Sunday school institute held recently at Wadesboro, Monroe sent twenty-five of her best members to it on a busy Saturday. Dr. C. C. Weaver and Supt. W. F. Starnes are putting lots of attention on their Sunday school and it is growing to beat the band. Incidentally it may be stated that Monroe will pay its pastor \$4,000 next year.

GOODSONVILLE

Mr. G. B. Goodson, near Lincolnton, is a hustling Christian success. He succeeds in his business six days in the week and succeeds in the Lord's business on the seventh day in the week. In addition to his splendid Sunday school at Asbury church, on the Lincolnton circuit, he has recently organized another Sunday school at Goodsonville, a new mill village near where he lives, to be opened each Sunday afternoon. He has eight classes in this school in this new village and every available class is a Wesleyan class. Goodson does not feel that the Methodist organization is too small for him and his people. Instead he wants to use all of its organizations that will function. Goodson's school at Asbury was the first of the year to observe Sunday School Day and forward an offering to Treasurer H. A. Dunham, Asheville. Good for Goodson and Goodsonville!

PROSPECT CIRCUIT

Sunday, September 25, was the day set by Supt. J. S. Broom, Bethlehem, and Rev. R. K. Brady, pastor of the Prospect circuit, for an all-day Sunday school institute to be held at Bethlehem church, ten miles out from Monroe. The day was a fine one and the congregations from four of the five churches of the charge came together in large numbers. The big country church was filled to its capacity and all day we talked on the importance of better Sunday school facilities and better Sunday school endeavor.

Pastor Brady is a great Sunday school enthusiast and he gave us a good send-off at the beginning of things. Then, too, we had two good visiting superintendents in the persons of L. E. Huggins, Marshville, and W. F. Starnes, Monroe. Both these hustling fellows made pointed talks and helped greatly in the matter of deciding what forward steps would be taken. The churches on the Prospect circuit will be curtailed off for class rooms till additions can be made to the buildings and a general awakening towards better work is manifest. The next institute will go to Prospect church with J. S. Broom as president and Miss Edna Helms as secretary. More young people attended our Sunday school meeting at Bethlehem than I have seen at church

in a long time. Hurrah for the congregations that are holding their young people!

THE SHELBY DISTRICT

Sunday school interest in the "Old Shelby" grows and glows and goes. In our recent Sunday school institutes held in the districts of the conference the Shelby district gave the biggest attendance of real Sunday school workers. Those people over there have open minds and willing hearts. It is always such a satisfaction to nobnob with them. There is a reason for all this; in fact, several reasons. But

(Continued on page 16)

KEELEY INSTITUTE

There are many homes in North Carolina where, today, there is sorrow because of the terrible ruin that whiskey and drugs have wrought on some loved one. If this weakness could be cured, this appetite removed, how different the home would be.

Keeley Institute has brought happiness into thousands of homes, whose loved ones have been returned to them well. If you have any one in whom you are interested and want to see him or her once more free, write a confidential letter to the manager and he will reply in full confidence to you.

N. O. SMOAK, Mgr., Greensboro, N. C.

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or rough
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striking
and
remarkable.

Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE IMPORTANT NOTICE

All items for the League page in the Advocate should be sent direct to the editor of the League page and not to the Advocate editor.

NEW LEAGUE AT ROANOKE RAPIDS

I am in receipt of a letter from Mrs. W. L. House stating that on Sunday night, September 18, an Epworth League was organized at Roanoke Rapids. They began with a little program on League work, elected all officers, and enrolled twenty-one members. Mrs. W. L. House is president of the League. That is a fine beginning and we hope to hear good things from this League in the future. Rev. L. B. Jones is the pastor, and that is sufficient proof that we shall.

WEST DURHAM LEAGUE

The following is the policy adopted by the West Durham Epworth League, Durham district, for the year 1921-1922, also a list of the officers. The attendance for the summer has been unusually good and we have held a meeting every Sunday evening.

President—Miss Addie J. Kultz.
Vice President—Theodore Jenkins.
Secretary—Roy Timmin.
Treasurer—Ishmael Strawbridge.
Supt. 1st Dept.—G. G. Whitehurst.
Supt. 2nd Dept.—Miss Eliza Williams.
Supt. 3rd Dept.—Miss Elma Klutz.
Supt. 4th Dept.—W. E. Crowson.
Era Agent—Miss Pauline Neal.
Cor. Secretary—Miss Ida F. Jones.

POLICY OF WORK FOR YEAR 1921-1922

We, the members of the Epworth League of the West Durham M. F. Church, South, have set the following as our aim and policy of work for the present year:

1. To conduct 47 helpful devotional meetings; to hold quarterly business meetings with written reports from each department; to hold council meetings monthly; to record all meetings and report systematically and correctly.
2. To conduct four cottage prayer meetings each month.
3. To maintain the Quiet Hour Covenant.
4. To conduct a Mission Study class.
5. To vitalize the missionary spirit by making our missionary program as helpful and inspiring as possible, and to make liberal contributions of our means to further missionary activities, including a definite contribution to the African Special.
6. To visit jails, hospitals and other like institutions, and to hold gospel services whenever opportunity presents itself.
7. To have monthly literary and social meetings.
8. To place an Epworth Era in the home of as many Leaguers as possible.
9. To have a net gain in membership during the year of ten per cent of the membership at the beginning of the year.
10. It is our desire to instill into the hearts of every Leaguer loyalty to our motto, "ALL FOR CHRIST."

CENTRAL EPWORTH LEAGUE

The fact that you have not heard from our League chapter ere this is not because we have not the interest of the work at heart, but is partly due to negligence on the part of the writer.

Our League voted to hold our regular weekly meeting even during the hottest weeks of the summer, and these meetings have been very well attended, considering the number of

our membership who have availed themselves of the usual summer outings.

We have divided our League membership into four groups, having the leader of the respective departments as chairman of the committee, and thus have every member of the League on a committee with a definite work to perform.

The League, as a whole, has adopted a policy as well as each department. The League has also adopted a budget of \$300 for the year, including the African Special pledge of \$100.

We help our pastor with his regular monthly meetings at the Soldiers' Home, also hold regular monthly meetings at the city jail, and this work is wonderfully improving the spiritual growth of the League.

Recently we had an old-fashioned watermelon slicing in the backyard of the parsonage. And on the 22nd instant we gave a reception for the students of the State College. This has been a very attractive feature of the League, and has been well attended.

As the winter approaches we hope to take up more work, with Mission Study classes, Bible Study classes, as well as to develop the social side of the League.

Yours for a good year's work,
Mabel Day, Cor. Sec.,
Central Epworth League.

SMITHFIELD LEAGUE

The literary meeting of the Epworth League which was held Monday evening at seven-thirty was one of unusual interest. Miss Edith Powell, the leader, had selected as her subject, "Ben Hur," and after the devotional exercises were over Miss Eula Parrish gave a talk on "Why Ben Hur Was Written." This was followed by a condensed story of the book, told by Mrs. L. T. Royall. Needless to say the Leaguers were charmed with the story and those that have never read that book went away with the determination to read it.

Next Monday evening the regular monthly devotional meeting will be held, Miss Laura Holt being the leader. All high school boys and girls are cordially invited to be present.

A mission study class will begin the first week in October. The study will be on Africa this fall, which is the mission field of the League.

PREPARE YOUR BALLOTS

No more important item of business will come before our annual conference at High Point than the election of delegates to our next general conference. The life and continued prosperity of our great church depend very largely upon the character and ability of the men who compose this body. We want aggressive men, men of vision; but vision based upon broad, practical, saving common sense.

Let each pastor and layman prepare his ballot before leaving home for conference. Let careful thought and earnest prayer enter into this responsible task. The preacher can take his conference journal and select the eight men whom he regards as most capable to legislate for our church in these critical times. Our good laymen can secure valuable information about the ability and fitness of laymen from informed pastors and presiding elders. Be sure that you have eight names of our very best and most loyal laymen on your ballot. We ought to have one of the strongest delegations in the next general conference. We have an abundance of good material among both preachers and laymen. If we can secure an honest first ballot in this way it will be safe for us all to unite on those receiving the highest number of votes to complete the required number of delegates. Vote only for our very best and most capable men and women.

Ira Erwin.

GOOD WORK AT STANTONSBURG

Dear Advocate:

On Wednesday evening, September 21st, Stantonburg Methodist Sunday school began a home-coming annual rally, to which practically every member, and those who should be members, were present. Each class, seated together, had its distinct feature on the varied program, consisting of class yells, class songs, inspiring talks by teachers and presidents of the four organized Wesley classes, the superintendents of the Cradle Roll and home departments.

A most impressive feature of the program was a wedding of the Sunday school to the church, presented by the intermediate and junior classes, in which every department of the Sunday school and church was represented.

There will be given a loving cup Christmas to the class making the best all-round average in attendance, contribution, efficiency and progress made, to be held quarterly by the winner.

We closed today a most successful revival at Lebanon church, immediately following one at Evansdale, with ten additions at each place on profession of faith. Last night two prominent farmers with large families, who had not spoken to each other in eleven years, met at the altar and shook hands, agreeing to bury the hatchet for all time.

The most generous people of Evansdale, during the hard dry season, pounded us with all kinds of good things, making us forget the disagreeable things of life, and endearing themselves to us more and more.

This afternoon we had a most beautiful and impressive christening service of eleven little children at the church here. We have added over a half hundred members to the work this conference year, and have dedicated considerably over a hundred infants and little children to God within the last two years.

Daniel Lane.

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Have you lost your youth, vigor and "pep"? Does life seem dull and work a grind? Don't worry. Science has discovered a new vitalizer superior even to the much discussed "goat gland" and "monkey gland" treatment.

The principal ingredient is an extract from the bark of an African tree. It is said to be the most amazing invigorator ever discovered. Combined with it are other tonic and vitalizing elements of proved merit. In most cases, the compound produces marked improvement in a day or two, and in a short time the vitality is raised, the circulation improved and the glow of health is felt in every part.

The new vitalizer contains expensive chemicals, but manufacturing in enormous quantities has brought the cost within the reach of all. Furthermore, the laboratories producing this new vitalizer, which is called Re-Nu-Tabs, are so confident of its power that they offer it on the basis of "no results, no pay."

Any reader of this paper may test the new discovery without risk. Send no money, but just your name and address, to the Re-Nu Laboratories, 239-C, Gateway Station, Kansas City, Mo., and a full treatment of Re-Nu-Tabs will be mailed. Deposit \$2 and postage with the postman on delivery. If not delighted by the results at the end of a week, notify the laboratories and your money will be refunded in full. Do not hesitate about accepting this test offer, as it is fully guaranteed.

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N. C. CONFERENCE

The Methodist Orphanage was pleased to extend the glad hand of welcome to the North Carolina Orphans' Association which met with us the latter part of September. We had a fairly good attendance and many topics were discussed which were of practical value to all. Dr. M. L. Kessler, the president, makes an ideal presiding officer. Brother C. O. Baird, superintendent of the Odd Fellows' Orphanage, Goldsboro, was elected for the ensuing year. A wise selection.

The Methodist Orphanage wishes to express its heartfelt sympathy to its sister orphanage the Children's Home, in its great sorrow over the loss of Brother Walter Thompson, the beloved superintendent. For many months this Christian layman, big of body, mind and soul, had suffered much and now has entered upon his reward. He wrought well during the seven or eight years he led the orphanage work of the Western North Carolina Conference. We trust the board of trustees will be fortunate in finding just the right man as his worthy successor.

The sweet potato season has rolled around again and I feel confident that many of our friends, Sunday schools and churches are going to remember our children again this year. Every year our children enjoy to the fullest extent the fine sweet potatoes which considerate friends send them. If these friends will allow me to make a suggestion I would say that if they can send them before the weather gets too cold, it would be far better. Frequently they are cold hurt in transit. Because the cold damages them so much I am going to look for them to come a little earlier this fall than usual. Thanks to one and all.

Within the next week or so we shall have to pay some mighty big bills for our winter supplies. Unless our numerous friends rally to our support we cannot meet our obligations. Just remember what it costs to support one family, and then multiply that until it is sufficiently large to take care of nearly two hundred and fifty children. Unless our friends supply the means we have no other source on which we can depend. Let's not wait too long before we send in a special from our Sunday schools and organized classes. Many individuals can make our heart glad and our burden light by giving us a little lift just now when our finances are so low.

Within a short while the weather will be cold and our children are going to need shoes and winter clothes. Our faithful and devoted women have done much toward providing clothes for our two hundred and forty-five children. Each season the missionary and aid societies have sent children their winter outfit. No doubt many of these societies are now at work getting ready the things to send to Mrs. Jenkins for these children. Is there anything finer than for these noble women to act the part of the Good Samaritan toward our fatherless and motherless children? Jack of all this labor and sacrifice is the heart beat of true mother love. One of the noble

things about this beautiful service is that they make the garments just as if they were making them for their own children, or as they would wish some one to make them for their children if they were gone and their children were in an orphanage.

CONFERENCE BROTHERHOOD
REPORT

Since the last report made September 17th the following lay or honorary members of the Western North Carolina Conference Brotherhood have up to October 1 paid the dues on Assessment No. 37.

William L. Sherrill, Pres.
Mocksville, N. C.

Gen. J. S. Carr, T. C. Ford, O. E. Ford, E. D. Honeycutt, J. F. Lutz, G. A. Hoyle, J. C. Smith, J. R. McLurd, O. L. Brown, T. M. White, J. C. Curtis, R. P. Chance, Mrs. M. P. Blair, J. W. Thompson, P. N. Peacock, J. R. Hix, Genio Cardwell, G. O. Howard, J. J. Holland, A. M. West, W. C. Thompson, A. G. Ellington, W. T. Jerome, W. W. Snider, A. W. Marsh, Mrs. O. P. Moffitt, Mrs. Frank Gurvey, Mrs. Nora Pope, Mrs. E. L. Wheeler, Neill Lee, Mrs. A. E. Huffman, Miss Amy Hackney, A. Nichols, E. M. Bearden, Miss Eva Bearden, Thurmond Chatham, E. E. Gray, J. A. Gray, M. D. Stockton, T. P. Fulton, C. W. Hunt, J. E. Propts, J. W. Cuthbertson, A. J. Yarbrough, Mr. and Mrs. I. F. Craven, W. R. Craven, Mrs. E. C. Watkins, C. E. Smith, W. F. Smith, J. T. Lambert, C. Luther, Miss Ida West, J. O. Forrester, J. W. Wolfe, J. M. Gray, J. A. Gweltney, C. T. Gwaltney, W. P. Strader, E. D. Grubb, J. L. Moore, D. W. Holler, P. J. Kiker, R. L. Lindsay, Clyde R. Hoey, Jack Palmer, M. S. Leverett, Mrs. M. B. Goodwyn, Miss Edith Goodwyn, Mrs. H. L. Milner, John Moyle, B. G. McMiller, W. T. Powell, C. F. Long, S. W. Apperson, C. W. Tillett, J. B. Jarrell, A. K. Pearson, K. C. Elliott, J. R. Marrien, J. B. Marlin, Mr. and Mrs. R. J. Stough, Miss Lottie Troy, Mrs. M. M. Courtney, C. M. Ivey, E. C. Ingram, S. S. Denny, L. C. Johnson, Dr. E. G. Click, T. E. Apperson, Mr. and Mrs. J. E. Harvey, Joe McLaughlin, E. P. Land, Mrs. R. L. McClamroch, D. L. H. Battle, Mr. and Mrs. W. R. Stine, J. G. Colvert, Mrs. S. R. Collett, Mrs. Bessie Rountree, O. L. Deitrich Zeb Faulkner, N. L. Robinson, O. E. Cunningham, A. R. Johnson, C. W. Laughridge, O. A. Kirkman, M. M. Sullivan, O. L. Smoot, Mr. and Mrs. E. W. Russell, W. E. Cunningham, C. F. Lambeth, J. E. Lambeth, Mr. and Mrs. S. Lambeth, R. L. Hughes, E. E. Ray, G. H. Cavin, J. W. Miller, S. R. Nichols, Owen Johnson, I. F. Mabry, W. B. Roberts, W. Y. Roberts, J. L. Bynum, Geo. L. Webb, Dr. M. G. Anders, Mattie S. Anderson, Dr. J. A. Anderson, Mrs. E. D. Atkins, R. B. Babbington, Mrs. J. Flay Bess, W. S. Buice, Mr. and Mrs. J. L. Bush, W. G. Boshamer, T. R. Cash, R. G. Cherry, C. C. Coble, J. W. Culp, Mr. and Mrs. W. C. Davis, J. W. Dees, Mrs. B. F. Dixon, A. M. Dixon, Mr. and Mrs. J. K. Dixon, R. S. Gardner, E. N. Hahn, S. G. Hamilton, S. G. Hendrix, J. M. Holland, W. H. Jenkins, J. A. Kirby, W. L. C. Killian, Miss Lola Long, L. H. Long, Dr. I. H. McLaughan, D. T. Outz, Mr. and Mrs. B. T. Morris, Mr. and Mrs. C. E. Murphy, B. H. Parker, W. B. Roddey, Mr. and Mrs. J. R. Rankin, Mr. and Mrs. Henry Rankin, Henry Rankin, Jr., Geo. W. Smith, Mrs. G. R. Spencer, S. H. Walker, Boyce R. Weir, Geo. E. Winecoff, Guy C. Killian, J. Ed. Moore, T. J. Carson, Mr. and Mrs. N. B. Blaylock, J. R. Feltz, R. M. Brame.

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TENT FOR SALE
I have for sale at once a gospel tent 60x90. Been used three summers. I want to have a larger one made, so anyone needing this can get a bargain if taken at close of the meeting now in progress in High Point. Address me here. JIM GREEN.

CHURCHES IN DEBT
We have the best plan for Church Societies to make money to pay debts or other purposes. One society made \$100 last week very easy. Information free. Write us today. DAVID CHEMICAL CO. D-175, Henderson, N. C.

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Regardless of how many doctors or others have told you that this cannot be cured, I know and can prove that LEPSO has cured some of the worst cases I ever saw. If you, a friend, or a relative suffer, send your name, give age and address and I will send you a Bottle of This FREE Famous Treatment.
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Health Brings Beauty
Every Woman Should Read This
Bankston, Ala. — "I had been down with trouble of a feminine character for a good many years. I took medicine from different doctors, but it did not do me any good. Then I heard of Dr. Pierce's Favorite Prescription and I ordered some of this medicine. I took six dollars' worth of it and I would not take sixty for the good it did me. I surely can praise Dr. Pierce's Favorite Prescription. I don't intend to be without it in my home as long as I can get it. I would advise every woman that is bothered with trouble from which women suffer, to use this 'Prescription.'"—Mrs. Williamson, Route 2.
Get this Prescription of Dr. Pierce's in tablets or liquid and see how quickly you will have sparkling eyes, a clear skin and vim, vigor, vitality. Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

OUR YOUNG FOLKS

Conducted by Mrs. G. T. Rowe,
Greensboro, N. C.

GAMES FOR FARM PICNICS

A number of amusing contests are suggested by the Missouri College of Agriculture as appropriate for community picnics.

Hog Calling Contest.—Let each candidate have one minute to demonstrate his best performance. Judge on volume, endurance, melody and fetching quality. Stage fright is not to disqualify the contestant unless it results in actual voice failure.

Caterpillar Race.—Let five to a dozen boys, standing close together, straddle a stout rope, each boy holding tightly to the rope with both hands throughout the race. Have as many such teams as desired and let them run, say 100 yards over several obstacles or uneven ground.

Blindfold Race.—Get the crewd back, leaving considerable room. Blindfold contestants on a line midway in the course. Whirl them around several times, then release them. The one who reaches the desired goal first is winner.

Newspaper Race.—Two newspapers are given each contestant. Starting with a newspaper in each hand the runner puts one paper down and stands on it while he lays the other down, etc. Distance 50 yards.

MEN OF MARK

Men of mark have been prodigious workers. George Stephenson spent fifteen years in perfecting the locomotive. Watt worked thirty years on the condensing engine. Goodyear spent ten years of study, poverty and ridicule, while perfecting the process for making hard rubber. Michel Angelo slept in his clothes when engaged in his immortal works, and food was kept within his reach. Mendelssohn, Handel, and Beethoven were all of them prodigious workers. Macaulay was a hard worker. When he was toiling at his history, he would rise at daybreak and sit at his desk for twelve hours at a stretch. Edison was once asked if some of his great inventions were not born of inspiration. "No," he replied, "they are the product of perspiration." An Englishman once said to Mr. Lincoln, "Men of character do not blacken their own boots in my country." Mr. Lincoln at once replied, "Whose boots do they blacken?"

God never entrusted a big task to a drone or to a lazy loafer. His call came to the man who knew how to work, and when the call came, the one called was generally employed at the time.

When Moses was called he was busy with his flocks at Mount Horeb. When Saul was called, he was busy searching for his father's lost beasts. David was tending his father's sheep. Nehemiah was employed as cupbearer to the king; Amos was an industrious herdsman; Peter and Andrew were fishermen, and were casting the net when Jesus called them; James and John, when called, were occupied in mending their nets, and Matthew was employed as a tax-gatherer. All were busy at their tasks. This is true of all times. Loafers and slackers never won battles; they never built birdges; they never built empires; they never built churches; they never won world conquests for Christ.—Zion's Herald.

GEORGE CATLIN AND HIS HORSE, "CHARLEY"

George Catlin, the most noted painter of Indian life in the far West, was born at Wilkesbarre, Pa., on July 26, 1796. When he was only one year old the family moved to Broome county, New York, his mother carrying him before her on a horse forty miles over an Indian trail to their new home.

The boy Catlin grew up with his

mind filled with the stories of the frontier life. It seems that he inherited a love of art from his mother, and after pursuing this inclination through his youth, he was admitted to the Pennsylvania Academy of Fine Arts. A large delegation of Indians, passing through Philadelphia at that time on their way to Washington, attracted his attention. Their painted robes, eagle features, the splendid color and classic dignity of form and feature, appealed strongly to him and from the year 1829 to the end of his life in 1872, Mr. Catlin pursued with single-hearted enthusiasm one object, which was to discover the history and customs of the American Indians, and to preserve in pictorial illustration the results of such discoveries.

For a long period George Catlin owned a horse named "Charley," a brave and remarkable animal, which shared with him all the adventures of the wilderness. To mention one instance only, he carried his master 500 miles, from Fort Gibson to the Missouri river, the journey being made alone over an unbroken prairie. In his book, "Life Among the Indians," Catlin says: "With no other companion than my affectionate horse, I entered upon a boundless sea of waving grass, over which my proud Charley pranced and galloped along day after day for twenty-five days in succession. We had established a sort of language between each other that was very significant, and which helped to break the awful monotony of a solitary campaign on the prairie. In the middle of one night I was awakened to find him leaning over me, with his forefeet on the very edge of my blanket, guarding me from all harm."—John P. Thowbridge, in *Our Dumb Animals*.

USEFULNESS OF DOGS

The only way to judge of the value of a dog upon the farm is by his usefulness. However, a dog may be, and good dogs always are, useful in more ways than one. On a farm where there are boys a dog may be a valuable asset if he does nothing more than serve as a faithful companion and playmate to them. If he is a real dog, a good dog, he will be a factor in keeping them from many unmanly acts in their play, and will help develop in them a love for other farm animals. On a farm where there are other animals a dog is useful, if properly trained, in helping to handle them, and will protect the farm livestock from natural enemies, including stray dogs. In handling hogs or calves, dogs are especially valuable. How often you have had a pig slip through a crack in the fence, and go chasing over the farm, perhaps leaving the premises never to be seen again. Again, calves that have to be driven from one lot to another frequently will often show their natural playfulness by giving you a bad half hour by walking sedately to the gate and then making a run for another part of the field. With a well-trained dog your animals will not grow up unruly or fence breakers.

By far the most popular breeds of dogs for farm use are collies, shepherds and Airdales. Shepherds were formerly more popular than collies but now the collies lead, with Airdales third in popularity. Collies and shepherds are much alike, and have the same habits, being easily trained and always tractable and affectionate. Airdales are more difficult to train, but never forget a lesson. They are more enduring in work than shepherds or collies, though no more willing workers. The Newfoundland breed was formerly popular, and still is for playmates for children, but is not so useful in helping about the farm as the other breeds named. A breed that is naturally suited to ridding the farm of rats is the terrier. These little dogs are also very amusing playmates for children.

Having procured the sort of dog you want, his training for the special use you have for him should begin when he is very young; the fact is, training can hardly begin too early. In training for farm work, however, a rule should be observed of not allowing the puppy to come in contact with any vicious animals until he is able to protect himself. An over-zealous puppy, if he is kicked by such an animal, will hardly ever get over the fear he will afterward have for all unruly animals, and his usefulness may be impaired. It is even possible to train a dog to single out any animal from a bunch and drive it to the barn, or to separate hogs from calves, etc. This requires a deal of hard training, which takes time, however, and so if such a dog is wanted it may be best to buy a young dog, already trained.

A dog, as a dog, seldom has any better habits than his master, as a man. A mistreated dog will not stay at home, and will mistreat every animal he can when he gets a chance. It is best not to encourage the dog to stay about or in the house, but do not turn him out with no place to go at night. He will have to sleep in the muck and dust under the barn, and catch and spread fleas. Give him a bed in the barn. See that it is kept clean. Dogs are carnivorous, but eat other things besides meat, and must be fed correctly or they will go roving over the countryside to satisfy their appetite. However, while feeding a variety, do not feed enough to fatten the dog. Given a good sleeping place, kind words when in contact with him, and proper food, a dog will stay at home and attend to his business.—In *Our Dumb Animals*.

THE CRIME OF WINKING AT LAW VIOLATIONS

According to newspaper reports a number of bankers, lawyers, doctors, and others in Baltimore have signed a statement that the Volstead law cannot be enforced and must, therefore, be repealed. The only difference between these Baltimore fellows and thousands of others is that they have put their names to the statement and the others are simply saying that what the Baltimore fellows have written down is true. Over against this statement we would like for our readers to place this paragraph from the Associated Press report of what the American Bar Association said in session in Washington recently. "The people of the United States have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites lawyers, bankers, merchants, and manufacturers, and social leaders, both men and women, scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide. They are sowing the dragon's teeth and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

The Manufacturers' Record, always pointed and forceful in what it has to say, in referring to the Baltimore signers of the statement, puts it this way: "No man who signed that statement has any right to object if his bank or his house is robbed, or if his own children become criminals. Those who wink at violations of the prohibition law, or who sneakily join in disregarding it, it matters not how rich or how high their social position is, are guilty of a criminality which encourages all the widespread criminality of every kind that is sweeping over the land; they become abettors of law violation and encouragers of crime."

We confess that we cannot understand how anyone fails to see that by scoffing at the federal prohibition law they are aiding the cause of anarchy

and prompting violence, robbery and homicide.—Christian Advocate (Nashville.)

Things to Preach About.—A newspaper gives a few sermon subjects which some ministers advertise as their Sunday themes: "Slip, Slips, and Slippers," "Wobbling," "Swat the Fly!" "The Honeymoon," "My Mother-in-Law," "The Ass Tied at the Door Without," "Lop-sided Folks," "The Sentimental Journey," "Three White Mice," "Pulling Out a Plum," "A Big Hug," "Psychometric Readings," "Street-car Ventilation," "A Joke on the Conductor," "Hallowe'en Tricks and Pranks," "The Doll-makers of Nuremberg." A Congregationalist in Columbus announced, "A Man with His Nose Out of Joint." A Methodist minister in Dayton perpetrated, "The Devil-Man's Life, Death and Funeral, in Five Acts." A minister in California announced, "Two Looks at Another Man's Wife."—Christian Register.

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BALFOUR PINK The Granite Eternal

is strikingly beautiful and everlastingly durable. Impervious to moisture.

Specify Balfour Pink Granite to your monument dealer. If he can not supply you, write us.

The Harris Granite Quarries Co.,
Salisbury, North Carolina

WOMEN WHO CANNOT WORK

Read Mrs. Corley's Letter and Benefit by Her Experience

Edmund, S. C. — "I was run down with nervousness and female trouble and suffered every month. I was not able to do any work and tried a lot of medicine, but got no relief. I saw your medicine advertised in a little book that was thrown in my door, and I had not taken two bottles of Lydia E. Pinkham's Vegetable Compound before I could see it was helping me. I am keeping house now and am able to do all of my work. I cannot say enough for your medicine. It has done more for me than any doctor. I have not paper enough to tell you how much it has done for me and for my friends. You may print this letter if you wish." — ELIZABETH C. CORLEY, care of A. P. Corley, Edmund, S. C.

Ability to stand the strain of work is the privilege of the strong and healthy, but how our hearts ache for the weak and sickly women struggling with their daily rounds of household duties, with backaches, headaches, nervousness and almost every movement brings a new pain. Why will not the mass of letters from women all over this country, which we have been publishing, convince such women that Lydia E. Pinkham's Vegetable Compound will help them just as surely as it did Mrs. Corley?

PLEDGES TO CENTENARY IN W. N. C. CONFERENCE

Below is given the amount of pledges to the Centenary by charges in the Western North Carolina Conference, and the total amount paid on individual pledges up to September 24th. This does not include amounts paid through the Sunday schools and Epworth Leagues. Any amounts that the local church treasurers may have on hand and any amounts that may be collected between this and the Annual Conference ought to be gotten into the hands of Mr. James A. Gray, Conference Centenary Treasurer, Winston-Salem, N. C., not later than noon of Thursday, October 20th. Any amounts not in his hands by that time will not be shown on the posters at the Annual Conference.

Asheville District.		
Charge	Pledge.	Paid.
Asheville-Bethel	\$ 7288	\$ 916.78
Central	61821	27261.25
Chestnut St.	14913	2021.33
Haywood St.	5000	4393.62
Mt. Pleasant	2576	841.60
W. Asheville	10719	3171.19
Asheville Ct.	2420	522.37
Biltmore	4070	1436.50
Black Mountain	1714	475.50
Brevard	7064	1664.62
Fairview	912	212.90
Flat Rock & Fletchers	2900	1051.00
Hendersonville	19122	6849.00
Henderson Ct.	2175	756.31
Hominy Ct.	6239	181.34
Hot Spgs. & Marshall	3625	494.61
Leicester	2729	638.90
Mars Hill	2400	1151.15
Mills River	4293	301.00
Rosman	1540	275.50
Saluda-Troy	420	181.90
Spring Creek	1225	375.50
Swannanoa	1729	151.25
Walnut-Antioch	1600	231.40
Weaverly	7765	813.40
Weaverly Ct.	2633	15.90
Miscellaneous		
Charlotte District.		
Ansonville	\$ 5023	\$ 1806.08
Charlotte-Belmont Pk.	6880	635.00
Brevard St.	5447	1283.60
Calvary	4839	437.91
Chadwick	2748	310.75
Dillworth	6324	1170.00
Duncan Memorial	1451	451.72
Haythorne Lane	22409	4138.91
Seversville	3706	1496.00
Spencer Mem'l	2098	20.00
Trinity	25967	8712.08
Tryon St.	35784	14614.82
Hickory Grove	2754	528.25
Lilesville	2403	672.90
Marshall	6185	1868.01
Matthews	1600	320.25
Monroe Central	11832	321.79
North Monroe	810	14.16
Morven	9877	1796.25
Pinville	5667	1950.70
Polkton	4593	692.10
Prospect	5199	485.82
Thrift-Moore	2835	801.57
Unionville	1068	482.75
Wadesboro	13865	5316.54
Waxhaw	5472	981.90
Weddington	4185	753.64
Miscellaneous		84.00
Greensboro District.		
Ashboro	3699	1674.35
Coleridge	1343	262.75
Deep River	1669	570.10
Gibsonville	2765	742.62
Greensboro-Bethel	613	326.55
Carraway Mem'l	4298	998.50
Centenary	12972	4277.25
Glenwood	466	231.75
Park Place		
Spring Garden St.	3576	1521.95
Walnut St.	3751	1703.00
West Market St.	43419	18439.18
East Greensboro	5525	1619.56
West Greensboro	2198	544.30
High Point-East End.	1585	318.68
Main St.	3623	1186
Wesley Mem'l	39379	15675.90
Jamestown-Oakdale	2468	1353.50
Pleasant Garden	5838	1912.16
Ramseur-Franklinville	7412	3370.25
Randleman	4504	870.75
Randolph	5586	1412.46
Railsville	12200	4079.45
Ruffin	605	116.55
Uwauarie	3171	866.50
Wentworth	5509	2176.00
Miscellaneous		40.00
Marion District.		
Bakersville	474	79.40
Cald Creek	349	174.00
Bostic Ct.	5222	1676.60
Broad River	2163	582.81
Burnsville	750	104.00
Cliffside	3356	1243.72
Connelly Springs	4610	1213.75
Enola	438	131.53
Forest City	8806	2832.10
Glen Alpine	7191	659.70
Henrietta-Caroleen	7335	2523.00
Marion	1360	1903.25
Marion Ct.	1759	309.70
Marion Mills	5899	474.05
McDowell Ct.	510	286.20
Micaville	2213	179.70
Mills Springs	15256	186.65
Morganton	3467	4879.70
Morganton Ct.	5891	1374.45
Old Fort	7576	1569.25
Rutherfordton	5506	2606.50
Spence Pine		521.00
Spindale	2075	16.00
Table Rock	2380	9998.48
Thermal City		617.34
Mt. Airy District.		
Ararat	914	450.22
Danbury	1245	535.75
Dobson	1461	362.16
Draper	4028	1346.00
Elkin	19417	5511.35
Jonesville	660	482.35
Leaksville	7174	2975.00
Madison-Stoneville	9918	3123.80
Mayodan	16350	131.00
Mt. Airy Central	4500	6732.50
Mt. Airy Ct.	3935	625.10
Pilot Mountain		787.86

Rural Hall	1716	
Spray	4653	
Stokesdale	3491	
Sumnerfield	2501	
Surry Ct.	4500	
Walnut Cove	2860	
Yadkinville	2124	
North Wilkesboro District.		
Avery Ct.	382	143.70
Boone	1410	279.77
Creston		137.00
Elkland	271	
Elk Park	500	
Helton	1085	460.75
Jefferson	4755	991.32
Laurel Springs	32	19.50
North Wilkesboro	1-156	544.50
North Wilkes Ct.	467	221.30
Sparta	706	273.75
Watauga	1564	1011.98
Warrenville	1985	141.50
Wilkesboro	2434	1403.81
Wilkes Ct.	600	253.00
Albemarle Central	7105	2266.05
First St.	1725	272.76
Albemarle Ct.	1578	371.50
Badin	945	227.50
Bethel	3520	325.33
China Grove	863	321.00
Concord Central	9780	3015.00
Epworth	2975	629.09
Forest Hill	6205	1921.56
Harmony	925	
Kerr St.	1647	451.00
Westford		9.00
Concord Ct.	4215	1490.50
Gold Hill	1324	161.66
Kannapolis	4800	504.25
Kannapolis Ct.	669	303.10
Mt. Pleasant	2742	952.50
New London	2089	802.95
Norwood	6042	2178.40
Salem	912	510.89
Salisbury-First	12835	3025.26
North Main	1389	337.50
Park Ave.	3500	1035.00
South Main	6006	1287.60
Salisbury Ct.	1025	395.51
Spencer-Central	7732	1913.50
E. Spencer	630	24.00
Woodleaf	1458	384.45
Shelby District.		
Belmont	4955	1138.50
E. Belmont	635	242.50
Belwood	10365	3341.90
Bessemer	4251	267.75
Cherryville	9585	2267.66
Crouse	2620	834.55
Dallas	5353	2046.15
Gastonia-East End.		
Franklin Ave.	4448	816.80
Main St.	23300	7133.56
S. Gastonia & Trin.	240	47.00
Ranlo		
Kings Mountain	6904	1950.76
Lincolnton	1000	165.00
Lincoln Ct.	3972	1130.67
Lowell	3257	1187.70
Lowesville	3753	706.40
Mayworth	701	
McAdenville	4000	406.70
Mt. Holly	7753	1597.67
Polkville	7370	993.00
Rock Springs	1042	2406.80
Shelby-Central	18025	7500.00
Lafayette St.	4500	574.14
Shelby Ct.	8567	1568.82
South Fork	2258	876.10
Stanley	1598	331.50
Statesville District.		
Alexander	6850	1381.50
Bald Creek	2106	391.22
Catawba	5807	1129.60
Cool Springs	8826	1707.55
Davidson	3224	747.65
Dudley Shoals	2347	646.20
Elmwood	2258	478.70
Granite Falls	9593	2736.00
Hickory-First	20508	6496.40
Westview	2476	429.61
Hiddenite	3821	371.55
Hulson	1683	705.15
Huntersville	855	
Iredell		
Lenoir-First	6975	2522.40
S. Lenoir	1547	344.00
Lenoir Ct.	2012	1019.74
Malden	4336	772.05
Mooreville	13000	3311.15
Dixie		
Mooreville Ct.	4979	1189.65
Mt. Zion	8170	1813.49
Newton	9959	3200.00
Olin	4173	1082.45
Rhodiss	725	105.00
Statesville-Broad St.	29298	7745.85
Race St.	4300	786.75
Statesville Ct.	1792	466.00
Stony Point	4845	972.55
Troutman	5538	1376.70
Waynesville District.		
Andrews	5367	1517.60
Bethel	5131	1244.81
Bryson-Whittier	4090	1535.70
Canton	12363	2426.00
Clyde	7107	2788.90
Fines Creek	1389	281.00
Franklin	6500	1083.26
Franklin Ct.	2999	1077.64
Glenville	785	50.50
Hiawassie	30	
Highlands	1230	365.25
Haywood	6250	1479.90
Hayesville	1200	286.70
Jonathan	5575	436.00
Judson	830	153.20
Macon	2290	381.15
Murphy	4958	967.75
Murphy Ct.	529	304.50
Robbinsville	1286	350.00
Shoal Creek & Echota	1379	391.70
Sylva	7305	2617.07
Waynesville Ct.	11378	3469.17
Waynesville Ct.	1170	502.00
Webster-Cullowhee	6032	926.60
Winston-Salem District.		
Advance	1620	381.41
Coolemees	6172	1199.05
Davidson	4323	1774.60
Davie	2355	738.00
Denton	1809	586.80
Farmington	2720	1177.00
Forsyth	2315	777.96
Hanes-Clemmons	1430	254.00
Kernersville-Oak Ridge	3630	1739.00
Lewisville	3476	1103.72
Lexington	25675	11550.85
Linwood	6261	2458.23
Mocksville	5340	2380.13
New Hope	1035	427.90
Thomasville-Main St.	19412	7081.02
S. Thomasville	217	102.50
Thomasville Ct.	2294	735.60
Southside Ct.	832	277.50
Walkertown	5054	1283.00
Walkertown	5054	1283.00
Welcome Ct.	5073	1605.47

West Davie	677	193.20
Winston-Salem-		
Burkhead	6110	1401.60
Centenary	38418	16527.08
Grace	1575	325.00
Salem	2470	684.10
Southside	2510	822.00
West End	23870	6898.06

OUR SHARE AND THEIRS

Share your good days with others, but keep the hard days to yourself. We have such days, when brain and hand refuse their wonted skill, the hours run gloomily, and petty hindrances and disappointments seem to lurk at every corner. Nevertheless we need not drag others into the shadow by rehearsing our tale of troubles and defeats. We should keep them to ourselves or share them with God only. That is wise counsel in the main, but it bespeaks hardly a fair division. Why share only our dark days with our Lord? Instead, when the hours

are full of cheer and the work of the day goes well, our first thought should be filled with thanks for their uplift. Does not the Christ who cares for our sorrows care for our happiness also? Shall we offer Him partnership of the shadows and then shut Him out of the sunshine? If indeed our first thought in the glad hours was a thought of loving gratitude, we may well believe the dark hours would be fewer.—Forward.

Just Before the Battle.—Mrs. O'Brien—"They say it's not polite to be helped twice, Mr. Flaherty, but you'll take another piece of my cake, won't ye?" Flaherty—"Indade, Oi will that, Mrs. O'Brien. Shure, it's height of politeness to ate a second piece av such cake as this."—Western Christian Advocate.

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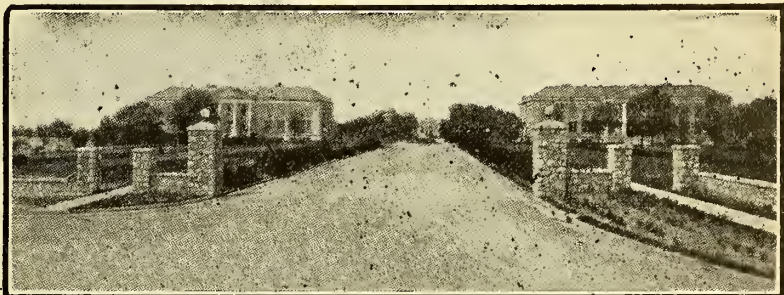
Gastonia, N. C., May 16, 1921.

Methodist Mutual Fire Insurance Co., Statesville, N. C.
W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

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G. T. ROWE, Editor and Gen. Mgr. T. A. SIKES, Asst. Editor and Bus. Mgr.

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BERRY—Just as the sun was nearing its western bank Thursday, August 25th, God sent an angel in the home of Mr. and Mrs. B. E. Jennette for another of His faithful followers; so their daughter Lucy (Mrs. Natt G. Berry) answered the call.

Everything that a devoted husband, a loving family, friends and physicians could do was done to relieve her suffering, but God knew best and we feel she is safe with Him.

She was twenty-three years of age and seemed in the fair morning of life, with many years of usefulness before her.

At the age of twelve she joined the Methodist church, of which she was a faithful member to the end. No service was ever required of her in church, Sunday school, or any religious duty, that she did not meet willingly and cheerfully, filling her place as organist for several years.

On June 9, 1920, she was happily married to Natt G. Berry, giving them a short stay of fourteen and one-half months together.

She had an abiding confidence and trust in her heavenly Father, and had remarked to her young, devoted husband that "heaven was her home, and God had a place for her and she wanted to go fill it."

She was a girl of bright intellect and active in mind, and was a strong character. She utilized her educational facilities advantageously, being an efficient school teacher for three years. It seemed that she knew just how to win the love of her pupils. They were always happy to have "Miss Lucy" (as they called her) to share the fun on their playground. To know her was to love her. She was a devoted wife, dutiful daughter and a friend to all.

A loving husband, parents, four sisters, two brothers, and scores of friends are left to miss her.

Funeral services were conducted at the Amity M. E. church by her pastor, Rev. L. T. Singleton, assisted by Rev. H. L. Whitten, pastor of Amity church, and her body was tenderly laid in a flower-covered grave in South cemetery.

May we all live so that we may meet her in heaven.

Two that loved her,
Ella and Grace Berry.

RESOLUTIONS OF RESPECT

Whereas, God in His great wisdom, on the 10th of August, 1921, called home our friend and fellow-worker, Mrs. A. B. Curtis, we, of the Pamlico M. E. Church, South, and Sunday school, resolve:

First, That we are sadly and profoundly conscious of the loss of one of our dearest and best members, one who always lived up to the Golden Rule.

Second, That although she is gone, memory of her will always be an inspiration to us.

Third, That we extend our heartfelt sympathy to the bereaved ones.

Affectionately submitted,
Wm. H. M. Paris, Supt.
Agnes Delamar,
Lola Woodard.

HEMBY—On last Friday, September 23rd, at 11 a. m., the angel of death visited the home of Mr. and Mrs. W. L. Hemby and claimed for its victim the three-year-old baby girl, little Elsie.

She was a remarkable child—noticeable for her mental qualities. Her intelligence would impress any one that she possessed the mind of a grown-up person.

About four months ago Dr. Reid, the family physician, discovered an internal growth which proved to be fatal. Her father and mother, in their efforts to save her life, consulted the leading doctors of Monroe and Charlotte. Then her father, accompanied by Dr. Reid and Mr. J. D. Hemby, took her to Richmond and Baltimore in search of rich advice and treatment, but her condition baffled all medical skill.

After several examinations by medical experts of three cities they were advised to return without an operation.

The wearied child was carried back to her home in Weddington and was carefully and tenderly nursed until the end came.

After all was done that human hands could do, and all was said that mortal tongue could speak, "The Good Shepherd" called his little lamb away from the painful, frail, wasted body and she fell peacefully asleep in His arms to awake and join millions of other children in their play out on the streets of gold.

The funeral was conducted by the writer, assisted by Prof. R. E. Hinshaw, and the remains were laid to rest in the Weddington graveyard.

The pallbearers were, Masters Frank Short Jr., Allen McMurray, Ernest Adams and Doris McSwain; flower girls were Misses Pauline Deal, Eugenia Delancy, Grace Morris, Ruby Hemby, Janita Hinshaw and Ruby Short. The little white casket was showered with flowers that fell from the tiny hands of the little tots that surrounded the baby's

grave as the minister said "Earth to earth, ashes to ashes, and dust to dust."

She leaves her father and mother, four sisters and grandparents with many other relatives to mourn their loss.

J. E. McSwain, Pastor.

WINFIELD—Nearing her three score and tenth birthday Laura C. Smathers-Winfield laid down the cross and went on home to wear the crown of glory.

She deserved the honor of being the brightest among her schoolmates.

Dutiful, obedient child at home; a devoted wife and faithful keeper at home; chaste, modest and loved by all who knew her. She firmly believed in the atonement of Jesus Christ, of which she availed herself forty-five years ago, joined the M. E. Church, South, and lived obediently to the tenets of the Apostles' Creed until September 12, 1921.

Left to mourn their loss: her husband, Robert Winfield, two sisters, Mrs. Josephine Burnett and Mrs. Dr. J. H. Russell, also a host of friends and the church.

On the 14th day of September, 1921, we laid her to rest in the old chuchyard of her youth.

She believed in that expressed in the following verse:

Death shall not destroy my comfort,
Christ will guide me through the gloom;
Down He'll send some heavenly convoy,
To convey my spirit home

Jordan's stream shall never o'flow me,
While my Savior's by my side;
Canaan, Canaan lies before me,
Risk and cross the swelling tide.

Soon with angels I'll be marching,
Bright the glory on my brow,
Who will share my blissful portion,
Who will love my Savior now?
Dr. Smathers L. E.

RESOLUTIONS OF RESPECT

Whereas, the late beloved Reverend R. C. Craven always manifested a keen and lively interest in the work and welfare of the Baraca class of the Oxford Methodist church, both collectively and individually.

And, whereas, the said class had learned to love him and to appreciate his interest in the class and to rely upon his sympathy and judgment in the formation and development of the policies of the class as such and of the work and

spiritual welfare of its individual members.

Now, therefore, be it resolved, first, That in the sad and unexpected death of Brother Craven our class sustained the loss of a loyal and sympathetic friend and adviser, one who was alike interested in the work of the class and the spiritual growth and development of its individual members.

Secondly, That in appreciation of the life and work of Brother Craven our class determined in its meeting on Sunday morning, October 2, 1921, that it would redouble its efforts to make the class a real and vital force for good and Christ-like work in the lives of its individual members, for the advancement of the cause of the church he served and loved, and for a good and wholesome citizenship in this community.

Thirdly, That these resolutions be spread upon the minutes of the class and upon the minutes of the church; that a copy be sent to his family, and that copies be forwarded to the Public Ledger, Orphans Friend and Christian Advocate with request that the same be published.

John W. Hester,
C. S. Carman,
B. S. Royster, Jr.,
Committee.

FLYNN—The town of Gibsonville was saddened Friday, September 18th, to learn of the death of Delano Flynn, son of Mr. and Mrs. Tom Flynn, at Wesley Long Hospital in Greensboro.

Delano was the eldest son of Mr. and Mrs. Flynn and is survived by his father, mother and sister and one brother. He was loved by everyone who knew him. He was a bright lad of eleven years of age who gave promise of making a splendid Christian man. The church will miss him deeply, for he was always there and took a great interest in all the services.

His funeral was conducted Sunday morning at eleven o'clock by his pastor, Rev. J. H. Rose, at the M. E. church. Members of his Sunday school class acted as pallbearers and flower bearers.

His body was laid to rest in the Gibsonville cemetery. The flowers were many and beautiful, showing the esteem in which the young boy was held.

To his father, mother, sister and brother we extend our deepest and most heartfelt sympathy, commending them to Him who knows and does all things well. Friends.

JACOES—Little Harold, the youngest child and only son of Mr. and Mrs. B. P. Jacobs, was born April 18, 1919, and died September 16, 1921, age 2 years, 4 months and 28 days.

The ways of God are ways of infinite truth and wisdom. We know that He doeth all things well and for our good and glory. When Harold was called many hearts were filled with sorrow. Harold never knew the ways of sin; his little feet had never trodden in the forbidden paths of sin and folly. He was kind and gentle and loved by all who knew him; he was the sunshine of the home. His body was laid to rest in the Iota Methodist cemetery September 17, 1921, the funeral service being conducted by Revs. L. B. Hayes and R. E. Ward.

They have a treasure in the City of God, a bright jewel that can never rust. For a while he was with them, for a while he was in a casket, now that casket is in the dust, and as here in the light of that beautiful eve they number them over and over, for they want to meet that beloved one again. The eyes that turned upon them now beam in eternity's light. He sees in the beauty of the King and gazes on His face with delight. The dear Lord who gave him and took him from them will not leave them alone when they go where Harold has gone. May the good Lord tenderly bless and comfort the loving father, mother and little sister in this hour of sore trial, and may they realize that there is no death—that what men call death is only the gateway through which the soul sweeps into a fuller, larger, happier life. Ethel Edwards.

Franklin, N. C.

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ACCELERATED SCHEDULES
DOUBLE TRACK REGULARITY
Between the South and Washington and New York

Northbound				SCHEDULES BEGINNING AUGUST 14, 1921		Southbound			
No. 36	No. 138	No. 38	No. 30			No. 29	No. 37	No. 137	No. 35
12.00Night	11.30AM	12.30noon	1.00PM	lv	ATLANTA, GA.		5.50PM	4.50PM	5.25AM
12.10AM	11.40AM	12.40PM	4.00PM	lv	Terminal Station (Cent. Time) ar	10.55AM	5.30PM	4.30PM	5.05AM
6.15AM	4.50PM	5.50PM	9.35PM	lv	Peachtree Station (Cent. Time) ar	7.00AM	2.10PM	1.00PM	1.05AM
7.35AM	5.55PM	6.55PM	10.40PM	ar	GREENVILLE, S. C. (East. Time) lv	5.50AM	1.00PM	11.52AM	11.45PM
10.05AM	8.05PM	9.05PM	12.55AM	ar	SPARTANBURG, S. C.	3.25AM	10.40AM	9.30AM	9.05PM
11.45AM	9.20PM	10.20PM	2.20AM	ar	CHARLOTTE, N. C.	2.05AM	9.20AM	8.10AM	7.45PM
1.05PM	10.29PM	11.20PM	3.23AM	ar	SALISBURY, N. C.	12.45AM	8.02AM	7.02AM	6.27PM
1.30PM	10.50PM	11.41PM	3.44AM	ar	High Point, N. C.	12.15AM	7.35AM	6.35AM	5.58PM
2.40PM	9.00AM	9.00AM	9.00AM	ar	GREENSBORO, N. C.	8.50PM	5.30AM	5.30AM	3.05PM
5.35PM	4.00AM	4.00AM	10.45AM	ar	Winston-Salem, N. C.	7.00PM	12.40AM	12.40AM	8.52AM
2.58PM	12.08AM	1.00AM	5.04AM	ar	Raleigh, N. C.	10.52PM	6.10AM	5.05AM	4.15PM
.....	9.00AM	.....	4.30PM	ar	DANVILLE, VA.	7.35AM	6.30PM	6.30PM	.....
9.35PM	7.10AM	7.10AM	1.40PM	ar	Norfolk, Va.	3.45PM	11.00PM	11.00PM	7.45AM
5.17PM	2.16AM	3.10AM	7.05AM	ar	Richmond, Va.	9.00PM	4.15AM	3.05AM	2.25PM
11.00PM	7.40AM	8.40AM	12.35PM	ar	LYNCHBURG, VA.	3.30PM	10.55PM	9.50PM	9.00AM
1.50AM	9.05AM	10.05AM	2.00PM	ar	WASHINGTON, D. C.	1.53PM	9.30PM	8.12PM	6.05AM
4.15AM	11.13AM	12.20PM	4.05PM	ar	BALTIMORE, MD., Penna. Sys.	11.38AM	7.14PM	5.47PM	3.20AM
4.35AM	11.24AM	12.35PM	4.17PM	ar	West PHILADELPHIA	11.24AM	7.02PM	5.35PM	3.04AM
6.45AM	1.30PM	2.40PM	6.10PM	ar	North PHILADELPHIA	9.15AM	5.05PM	3.35PM	12.30Night
				ar	NEW YORK, Penna. System				

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Nos. 37 and 38. NEW YORK & NEW ORLEANS LIMITED. Solid Pullman train. Drawing room stateroom sleeping cars between New Orleans, Montgomery, Atlanta, Washington and New York. Sleeping car northbound between Atlanta and Richmond. Dining car. Club car. Library-Observation car. No coaches.
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W. N. C. CONFERENCE

High Point Making Preparation to Entertain Their Guests—Some Information.

Dear Brethren:

When you reach High Point, if perchance you should not be met at the station, please go directly to Conference Headquarters in the Philathea Room of Wesley Memorial church. There you will be given an envelope containing your meal tickets and a card stating the name of your host and his street address. No "directory" of guests and hosts will be issued this year. A card-index filing case will have this information available for any one, however, at Conference Headquarters. Automobiles will be in front of the church to transport you immediately on arrival, if you so desire, to your conference home. If you do not desire to go there at once, you can check your baggage safely at headquarters.

Very soon, probably this week, our committee of entertainment will send you a postal, with reply card attached, asking you to state what day you expect to reach here and at what hour, if you happen to know. If you have any special request to make, or if you have already been invited to stop with some friend or relative, please put this information on the card. You cannot make a request, reasonable or unreasonable, that our committee will not consider seriously and endeavor to grant. Please do not fail to return the card, so that our committee can notify your host of your expected arrival.

Many of you know our city has a good hotel, named the "Elwood." However, our new hotel, "The Sheraton" (named after a famous designer of furniture in England), costing \$650,000, can hardly be completed and officially opened before November the first, as much as the owners and builders have pressed the work. Inasmuch as there are not now dining room facilities in our city for five hundred additional people, it has become imperative that the ladies of our church open a dining room to relieve the situation. The owners of the Sheraton, seeing our position, have very generously agreed to rush to completion both the kitchen and dining room and to allow the ladies of our church to serve there meals for the conference. Preachers, this dining room has a marble floor, and it is only one hundred feet away from our church, and our ladies have long ago earned a local reputation for being expert chefs!

If there is a superannuate member of the conference in your charge, I hope the local pastor will urge him to attend this conference. A special letter of invitation is going to be sent to every one from our committee.

If you, especially if the presiding elders, know of any one who will attend the conference, whose name our committee is not likely to have heard about, please write me the information.

You will regret to learn that Dr. H. C. Morrison, of Louisville, could not agree to come to our conference again this year, because he is under promise to go with Bishop Ainsworth to all of his conferences.

There will be a preaching service on Wednesday, Thursday and Friday afternoons at four o'clock. The conference will be asked to speed up the morning sessions so that Saturday afternoon may be used for rest and recreation. During that afternoon our new furniture exposition building, which cost one million dollars, not normally open to any one except a

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wholesale buyer, will be opened for visitation to all the members of the conference and the delegates. This will be an opportunity that many High Point people have not yet enjoyed. Be prepared to be amazed at the fine quality of furniture there on exhibition.

The conference will be requested to meet at nine each morning and adjourn at twelve-thirty. For a little while before nine each morning and before seven-thirty each evening, our chimer, Mr. J. F. Hayden, will make our bells play many of the ancient hymns of the church. Mr. J. Dale Stentz, of Lake Junaluska, has agreed to come to the conference and lead the congregational singing.

Have your mail addressed in care of the "Annual Conference." There will be a little postoffice at headquarters.

The anniversary evenings are as follows: Tuesday, Historical Society, with address by W. L. Sherrill; Wednesday, Sunday School Board, with chief address by Dr. E. B. Chappell; Thursday, Board of Education; Friday, Board of Missions; Saturday, Christian Literature, with addresses by T. A. Sikes and G. T. Rowe.

On Saturday evening at five-thirty the annual Trinity College Banquet will take place in the dining room of the Sheraton.

The next issue of the Advocate will probably contain a complete program for the afternoon and evening services. W. A. Lambeth.

High Point, Oct. 3, 1921.

If it's printing you want done the Advocate Printing House can do it.

District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

October
Spring Creek, Roaring Fork 8-9
Leicester, Brick Ch. 15-16
Haywood Street 16

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND

October
Waxhaw, Mineral Spring, 11 a. m. 7
Weddington, Wesley Chapel, 11 a. m. 8-9
Morven, () 11 a. m. 15-16
Wadesboro, night 16

GREENSBORO DISTRICT
A. W. Pyle, P. E.
508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October
Wentworth, Bethlehem 8-9
Reidsville, 11 a. m. 9
Bethel, night 9
Ruffin, Ruffin 16
Spring Garden, night 16

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
FOURTH ROUND

October
Mill Spring, Beth., Sat. 11 & 1 8
Rutherfordton, R. Sun. 11 & Mon. 9-10
Spindale & A. S. Sun. 8 p. m. 9
Pastors see that all collections are looked after, please

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

October
Walnut Cove, Palmyra 8-9
Yadkinville, Center 16-16

FINAL MEETINGS

October
Stokesdale, Stokesdale, 11 a. m. 10
Rural Hall, Rural Hall, 11 a. m. 11
Pilot Mt., Pilot Mt., 11 a. m. 12
Araat, Mt. Airy, 11 a. m. 13
Mt. Airy Ct. Parsonage, 2 p. m. 13
Dobson, Dobson, 10 a. m. 14
Jonesville, Jonesville, 2 p. m. 14

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E.
FOURTH ROUND

October
Wilkes Ct., Beulan 8-9
Wilkesboro, Roaring River, night 9-10

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
FOURTH ROUND

October
New London, Bethany, 10 a. m. 6
Gold Hill, Gold Hill, 4 p. m. 6
Kannapolis Ct., Oak Grove, 10 a. m. 7
Salisbury Ct., Granite Quarry, 4 p. m. 7
Bethel, Oakboro, 11 a. m. 8
Albemarle Ct., Bethesda, 11 a. m. 9
Norwood, Norwood, 7:30 p. m. 9
Mt. Pleasant, Friendship, 11 a. m. 15
Epworth, 11 a. m. 16
Westford, 7:30 p. m. 16

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

October
Bessemer, Concord, 11 a. m. 9
Belmont, 8 p. m. 9
Main St., 8 p. m. 11

Mayworth, 11 a. m. 16
East Belmont, Ebenezer, 8 p. m. 16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

October
Hiddenite, Liberty, 11 a. m. 8-9

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

October
Robbinsville 8-9
Judson, Judson, Tues. 11
Fines Creek, Fines Creek, Sun. 16

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND

October
Denton Ct., Denton 8-9
New Hope Ct., New Hope, 3 p. m. & ngt. 9
Thomasville, Main St. & S. Thom. ngt. 10
Centenary, night 13
Burkhead, night 14

DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.
FOURTH ROUND

October
Brookdale, Allensville 8-9
Roxboro, 7:30 9
Hillsboro, Cedar Grove 15-16
West Durham, 7:30 16
Mt. Tirzah—Rougemont, Rougemont 22-23
Branson, 7:30 23
Durham Ct., Fletchers 29-30
Pearl and Eno, Pearl, 5 p. m. 30
Calvary, 7:30 30

November
Carr, 7:30 2
South Alliance, Phillips Chapel 6
Graham-Haw River, Graham, 4 p. m. 6
East Burlington, 7:30 6
Burlington Ct., Bethel, 11 7
Burlington, 7:30 7
Yanceyville, Shady Grove 8
Milton, New Hope 8
Leasburg, Bethel 10
Person, Oak Grove 11
East Roxboro, Grace, 7:30 11
Chapel Hill, 11 13
Orange, Carrboro, 2:30 13
Mebane, 7:30 13
Lakewood, 7 14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
FOURTH ROUND

October
Currituck, Ebenezer 8-9
Columbia 14-15
Tyrrell 15
Pantego & Belhaven, Belhaven 16
Gates, Philadelphia 22-23
North Gates, Savages 24
Dare, Mashoes 26
Kitty Hawk, Kitty Hawk 28
Roanoke Island, Wanchese 30
Kennekeet, Little Kinnekeet 31

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.
FOURTH ROUND

October
Carthage, Carthage, 11 a. m. 9-10
Hemp, Tabernacle, night 9-10
Haw River, Mt. Pleasant 15-16
Pittsboro, Chatham, 11 a. m. 17
Stedman, Stokesbury 22-23
Jonesboro, Broadway 29-30
Sanford, Sanford, night 30-31

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N. C.
FOURTH ROUND

October
Atlantic & Sealevel, Atlantic 8-9
Ocracoke & Portsmouth, Ocracoke, nt. 16-11
Beaufort, night 12
Morehead City, night 13
Newport Ct., Newport, 11 a. m. & ngt. 14-16
Harlowe Ct., Harlowe, 11 a. m. 15-16
Jonas Ct., Trenton, 11 a. m. 22-23
Mt. Olive Ct., Smith's Chpl, 11 a. m. 29-30
Mt. Olive and Calypso, Mt. Olive, ngt. 30

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
FOURTH ROUND

October
Oxford Ct., Salem, 11 a. m. 8-9
Oxford, 8 p. m. 9
Garner, Ebenezer, 11 a. m., 3 p. m. 15-16
Kenley, 11 a. m. 22-23
Epworth, 8 p. m. 25
Jenkins Memorial, 8 p. m. 26
Cary, Macedonia, 11 a. m. 29-30

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

October
Elizabeth, Wesley, S. 10 a. m. 7

St. Paul, Barker, S. 8-9
Raeford, Raeford 15-16
Maxton 22-23
Red Springs 23-24
Aberdeen, Aberdeen 29-30
November

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
FOURTH ROUND

October
Ahoskie, Powellsville, noon 6
Bertie, White Oak 7
Murfreesboro & Winton, Winton 8-9
Battleboro & Whitakers, McTyeire 14
Enfield & Halifax, Haywood's 15-16
Conway, Zion 21
Northampton, Lasker 22-23
Rich Square, Pinners 23-24
Roanoke, Bethel 29-30
Littleton, night 30

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

October
Tabor, Zion, a. m. 7
Chadbourn, Fair Bluff, a. m. 8-9
Hallsboro, Hallsboro, a. m. 14
Carver's Creek, Council, a. m. 15-16
Whiteville, Whiteville, p. m., a. m. 16-17
Rose Hill, Providence, a. m. 21
Magnolia, Trinity, a. m. 22-23
Swansboro, Stella, a. m. 29-30
Maysville, Belgrade, p. m., a. m. 30-31

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
FOURTH ROUND

October
McKendree, Pinetops 8-9
Farmville, preaching only, night 9
Swan Quarter, Swan Quarter 14
Mattamuskeet, Amity 15-16
Fairfield 16-17
Robinsonville, Robinsonville 22-23
Bethel, Bethel 23-24
Wilson, Calvary 28-30
Fremont, Fremont 29
Wilson, First Ch. 30-31
Bailey, Bailey 31

November

Stantonsburg, Stantonsburg 1
Ayden, night 1
Grimesland, Salem 2
Greenville, night 2
Farmville, Farmville 3
Tarboro, night 3
Spring Hope, Spring Hope 4
Nashville, night 4
Elm City 5
R. M. Ct. 5
Clark St. 6-7
South Rocky Mount 6-7
Rocky Mt., First Ch., night 7
Aurora, Bonneron 12-13
Washington, night 14

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THE SHELBY DISTRICT

(Continued from page 9.)

one reason for so much Sunday school interest is due to the fact that Presiding Elder Jordan, who started his religious career as a "one galus country Sunday school superintendent," holds a Sunday school rally every time he holds a circuit quarterly conference. Some times his quarterly conferences can hardly be held in the church building. One time it adjourned to the grove outside of the church. Brother Jordan gets the various congregations of the charge to sing with one another and have other features for their young people as well as for the older people. Needless to say that the stewards are attending better, there being recently a one hundred per cent attendance. Asking the usual formal questions of the quarterly conference is the least part of Brother Jordan's conferences.

THE MOUNT AIRY DISTRICT

The Mount Airy district has one of the most cordial set of pastors in the conference. These fellows seem to love to get together with their beloved presiding elder. Thursday, September 22, was the tenth of a series of district Sunday school institutes and the field workers started the day with Brother Bogle at Rural

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Hall with much fatigue. The day ended with much freshness and vigor of soul. In spite of the "magnificent distances" of the Mount Airy district we had a house full of people at our meeting from all over the district and there was a disposition to get at things. Discussions and decisions were the order of the day. Our Sunday schools have much "hardshellism" to fight in Brother Womble's district, but in spite of that there is evidence of much progress. Our meeting at Rural Hall was a fitting climax to a series of good meetings with our earnest workers.

Some of these times I want to tell you of some other good things attendant to our other good meetings.

N. C. CONFERENCE

MISS KEENE AT TARBORO

Miss Georgia S. Keene, our conference elementary superintendent, gave a series of lectures to the Sunday school workers of the Tarboro church, September 18th to 24th. She gave two lectures each evening—one from 7:45 to 8:30, and one from 8:45 to 9:30. A class of fifty was enrolled and there was a good average attendance. Miss Keene covered the general subject matter of the "Nature and Nurture" of the (mental, moral and spiritual) life of the pupil; the "Teacher and His Work;" the material for teaching and how to use it; the organization and conducting the elementary departments. She did her work well and greatly helped our school, and she remained over for promotion day on the 25th. She assisted in the organization of a complete Beginners' department and a complete Primary department, for which she had prepared the way. The rest of the school was graded. Our school is in fine shape, has a fine spirit, and the largest enrollment in its history.

Miss Keene is well fitted for the work in which she is engaged. She knows her subject, is a fine storyteller, and is thoroughly interested in her work. These qualifications with her strong and attractive personality will enable her to do a great work in our conference, for our boys and girls, for our Sunday schools, and for the church of tomorrow.

B. B. Slaughter.

THE ORGANIZATION MEETING OF THE MISSION STUDY CLASS

(Continued from page 8)

prepare faithfully, a value out of all proportion to the time and effort that will be required.

4. Make assignments for the first lesson.

5. Reserve ample time for prayer. There is a blessing of God for this work which prayer will command.

THE DIGNITY OF SERVING

When financial disaster struck the Camics, Geraldine knew she must work her way through college if she were to achieve her cherished dream of a higher education. But after reviewing her list of deficiencies and limitations, she recognized but one available line of proficiency: she could mend!

"That's one of the most valuable assets you could command in a girls' college," encouraged one who had "been through the mill" "The classic halls will swarm with girls incapable or unwilling to keep their own wardrobes in order. And besides the heaps of clothing forever giving out at some tiny but important point somewhere, new ready-made wear of all kinds always needs thread ends tied, buttons strengthened, and reefs and tucks taken in here or let out there to suit the necessities or whims of the wearers."

After a stern struggle with her pride, Geraldine went to college on that basis. She met, as she knew she would, many former associates, members of the old set, some of whom hardly bothered to nod to her, now

that reverses had swamped her. To attend to menial tasks for such as they, to fill the office of body servant, almost, in handling their clothes, seemed to the sensitive girl almost bitterer than she could bear. She refrained from soliciting work from the old coterie, and advertised wholly among ladies she had never known, whenever possible refusing to accommodate her former acquaintances on the plea of full orders ahead.

One senior, whose beautiful lingerie it was a pleasure to touch, treated Geraldine with a gracious courtesy largely paralleled by the professors' wives themselves. "You make an art of your work," she once told Geraldine, glancing over some recent mending. "Before I ever saw your output I knew you would lift it above the artisan's task, done only for hire."

Not long after this a poor student in the "self-boarding" hall—a dormitory for the accommodation of girls keeping house for themselves—fell ill. A trained nurse was out of the question, and the other inmates of the house, themselves straitened as to money and hard pressed for time, endeavored to "take turns" attending her. At this juncture wealthy, cultured, dainty Miss Pierson, the patron who had commended Geraldine's mending, appeared to help. Geraldine came across her in the washroom, disinfecting some soiled bedding.

"You!" gasped Geraldine, the surprise flush mounting to her eyes. "How can you do such things?" staring at the lily-white hands from which the owner had removed the rings.

"One can do anything that's right—if it's to serve," returned the other quietly.

Geraldine blushed the deeper now, this time for her own confusion.

"Don't you feel—lowered?" she faltered, "waiting upon others with your own hands. It's such degrading work."

"Nothing can ever degrade that helps others," serenely Miss Pierson assured her. "The Master washed his disciples' feet."

Ashamed, Geraldine shrank away, but the older, better-poised girl detained her with a caressing touch.

"Aren't you taking a wrong attitude in regard to your own occupation, dear?" she suggested. "'Act well your part, there all the honor lies.' I had imagined you felt that, so nobly are you doing your work."

"But I'm doing the hireling's part," fenced Geraldine. "I'm working for money; you're working in the name of mercy."

"It is a means to an end," brightly Miss Pierson retorted. "You are thereby fitting yourself the better to serve."

That encouragement went home. "The better to serve," she repeated, turned away with her head held high. "Yes, and I'll serve my best. My grandmother used to say, 'Wear calico if you have to, but wear it like a queen.' I serve, but I shall do it regally. Christ served. I will try to serve with His royal spirit."—Lillian Tratt, in Western Christian Advocate.

Her Move.—Pretty Niece (blushing)—"Auntie, what would you do if you learned that a young man was secretly inquiring about your ability as a cook?"

Wise Aunt—"I should immediately make secret inquiries as to his ability to provide things to cook, my dear."—Boston Transcript.

He Might Have Known It.—"On my last voyage," a young sailor remarked, "I saw waves forty feet high."

"Get out!" cried an old sailor. "I was at sea for fifty years, and I never saw them that high."

"Well," the young sailor retorted, "things are higher now than they used to be."—Ladies' Home Journal.

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NORTH CAROLINA Christian Advocate

Volume LXVI

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Number 41

CONFERENCE AT HIGH POINT

By A. W. Plyler.

The Western North Carolina Conference which assembles next Wednesday morning at 9 o'clock in the Wesley Memorial church, High Point, is composed of two hundred and ninety-one clerical members and eighty-eight lay delegates. To these three hundred and seventy-nine names may be added the names of twenty-nine young preachers who are on trial and a very large, though indefinite, number of visitors who invariably attend the annual meeting of the conference.

This host of militant Methodists, the big majority of whom hail from that part of the Old North State which lies west of the counties of Caswell, Granville, Montgomery and the Pedee river, will take the Furniture City a willing captive. The Methodists ordinarily figure largely in the life of High Point, but next week that good town will learn, if never before, what complete Methodist domination is like. Presbyterians, Friends, Baptists, and all the rest had as well run up the white flag.

Ranks of Fighting Men.

The personnel of the conference is not that of a delegated body representing a certain group of either homogeneous or heterogeneous population; its personnel is rather that of the fighting forces, select fighting forces, of the kingdom of God.

Among these men will be the disabled veteran of hard fought campaigns. He has come from his humble home to answer roll call, to mingle again with his brethren and to hear the reports of how goes the battle on the field. These superannuates may be compelled on account of age or physical infirmities to lean upon their staves, but in their bosoms still burn hot the marital fires and they still delight in their old battle cry: "The sword of the Lord and of Gideon."

That member of the conference who from the viewpoint of years spent in the active service leads all the rest, is Dr. D. Atkins. Behind him stretch fifty-three

consecutive years of service in the itinerant ranks. Next to D. Atkins come J. A. Cook and W. M. Boring each with forty-three years of service to their credit.

This robust trio of young men of the Western North Carolina Conference have adopted as their slogan the lofty and spirited declaration of the octogenarian Caleb to Joshua: "I am as strong this day as I was in the day that Moses sent me, as my strength was then, even so is my strength now, for war, both to go out, and to come in."

Conference in Session.

Bishop Darlington will doubtless open conference with the hymn that begins:

And are we yet alive,
And see each other's face?
Glory and praise to Jesus give
For His redeeming grace!

This well known hymn of Charles Wesley has served in every part of the world for more than a hundred years to voice the emotions of Methodist itinerants as they assemble in their annual gatherings.

Thirty-one years ago when Bishop Keener in Central church, Concord, presided over the first session of the Western North Carolina Conference, it numbered 130 pastoral charges and 56,524 members; now there are 263 pastoral charges and 117,213 members. Only two conferences—the North Georgia and the Virginia—outnumber the Western North Carolina and none excel it in aggressiveness. These preachers and laymen of the hill country and the mountains of North Carolina are building new churches, forming new pastoral charges, putting a fresh emphasis upon education, preaching missions and personal righteousness and in sundry

pastors and churches are unduly anxious at this point, some of them are, but the majority are not.

The many intricacies and difficulties that beset the adjusting of so many pastors and churches to each other serve to bring the making of the appointments to the foremost place among all the business of the conference. The Methodist church has this advantage, however, over her sister churches, she strives to make such an adjustment and measurably succeeds, while other churches by their system of choosing pastors never attempts in any systematic way to effect such an adjustment.

The approaching session of the conference will elect sixteen delegates—eight ministers and an equal number of laymen—to the General Conference that holds its quadrennial session next May at Hot Springs, Ark. This election will be of especial interest to the members in attendance, because all Ameri-

can citizens not only love to cast the ballot, but enjoy having ballots cast for themselves.

The election of delegates to the one great law-making body of the church is a matter of supreme importance. No man or woman should be elected unless willing to render three weeks of hard, intelligent service in that conference. In the selection of representatives of a forward looking conference of 120,000 the greatest care should be exercised, and no doubt will be, in an effort to secure those capable of the very best service possible.

Seat of the Conference.

High Point is a hustling, attractive little city of the Piedmont section. Furniture factories in great numbers and beautiful homes that extend an old fashion Southern hospitality are features of the Methodist Mecca of next week.

Wesley Memorial church is one of the great churches not only of North Carolina, but of the entire South. Its board of stewards is composed of a body of business and professional men that puts the church in a class by itself in this respect.

For the first time since its organization will the conference meet in a church with chimes in its tower.

At stated times each day throughout the week the chimes will play to the delight of a music loving conference.

Four Preachers Have Died.

During the year four of the faithful ministers of the conference have died, Revs. R. M. Taylor, R. S. Abernethy, C. C. Williams and J. E. Gay. All of these except Brother Abernethy were in the active ministry and were effective men, and their places will not be easy to fill. At some time during the conference a special hour will be set apart to honor these fallen preachers, at which time memoirs will be read, and addresses made in appreciation of the life and ministry of these who have been called away.



WESLEY MEMORIAL CHURCH, HIGH POINT, N. C.

other ways striving to spread scriptural holiness over this fair section.

The foregoing observations indicate that the past thirty-one years of the conference's history have borne rich fruitage and that the future is full of promise. A wonderful body of men and women, therefore, will gather next week in High Point for the transaction of the King's business. Every hour of every session will be full of interest as these servants of the Master take council together for the promotion of the kingdom of God.

Items of Business.

The conference sessions which continue through the morning hour are crowded with business, as are the meetings of numerous boards and committees in the afternoon and often late into the night, but the one item of business that overshadows all others is the making of the appointments. Not that

RAMBLES AROUND WESTMINSTER ABBEY AND ELSE

Every one must visit Westminster Abbey to be shown and told about England's good and bad, and great and small. It is a fine place to muse, and to weigh and measure values. The tombs there, and the tablets to the memories of the notables buried elsewhere, have a marvellous story to tell. The one voice I heard above all others was:

"Kind hearts are more than coronets
And simple faith than Norman blood."

Kings and queens, and lords and ladies many have found a last resting place in the Abbey.

About many of them gather a record of lust and blood to shame the history of the English race. Others are of noble name and live in the heart of the world. But most of the crowned heads are merely a name. Save those who live in spite of position, their story is not worth telling.

In the Chapel of Henry VII, Oliver Cromwell was buried in 1658. In 1661 the body was exhumed, treated with every kind of ignominy and buried in the potter's field. His monument still stands in front of the Parliament House and the best of the Puritan movement—the movement that did so much to save England and to make America—touches the wide world.

The memorial to Sir Francis Drake reminds of the days when men were beginning to sail all seas, as their minds were running out to the ends of the earth. This memorial links itself up with that in Golden Gate Park, San Francisco, which bears this inscription: "A memorial of the services held on the shore of Drake's Bay, about St. John Baptist's Day, June 24, A. D. 1579, by Francis Fletcher, Priest of the Church of England, Chaplain of Sir Francis Drake, Chronicler of the Service."

This was one of the first Christian services in the English tongue held on the Pacific Coast.

Sir Francis Drake was a pioneer on many seas, rendering a fine service in a needy age.

I came out of the Abbey feeling that the race is not largely indebted to its crowned heads, but rather the debtor to those whom humanity delights to honor.

How appropriate that Alferd Tennyson and Robert Browning should lie side by side near the tomb of Dan Chaucer, the father of English poetry! Down there not far from the "Unknown Soldier," about whom the crowds gather and on whose resting place the flowers are piled, lies the body of David Livingston. As I stood by his monument in Edinburgh, his place in the Abbey came to mind. But the real significance of it all is that his heart is yonder in Africa, and the world is his mausoleum. How contemptible the scheming of kings compared with this noble soul, out of that humble Scotch home, on his knees in the heart of Africa praying God's blessings on every one "who would help to heal this open sore of the world."

The memorial to Wolfe brought vividly to mind a day I climbed up the hill, through the brush and over the rocks from the St. Lawrence to the Heights of Abraham, passing over the same ground the English went that memorable night—when well out in the open on the Heights, I came to the shaft with this simple inscription, "Here Died Wolfe Victorious."

This victory decreed that the American continent should be English instead of French. Protestant rather than Roman Catholic. Such men give lasting glory to Westminster Abbey.

Some Methodists think the tablet in the Abbey honors John and Charles Wesley. I would be more accurate to say that these lend lustre to this tomb of kings. For the truly significant names there are Chaucer, Browning and Tennyson; Nelson, Wolfe and Gladstone; Livingstone and Wesley; and a hundred other names among England's good and great who have rendered a real service to the world.

One in the British Museum has much the same feeling that comes over one in the Tower. The many and the much tends to dishearten. It is much like going out under the open heavens on a clear night with a million stars twinkling in the sky. They can be numbered no more than the sand upon the seashore. Such are these wonderful accumulations of treasures from every land. So we shall not linger here.

To walk around the Tower of London, and inspect the house of Samuel Johnson, and frequent the haunts of Charles Dickens, and stroll along Piccadilla brings a new sense of nearness to much

that is familiar in English history and literature.

A drive through the Lake Region past the homes and haunts of Wordsworth, Southey and DeQuincy charms the imagination and uplifts the soul; but this is not all. Of more genuine human interest is it to get a seat by the driver who has been driving his coaches through that country for thirty-eight years. He lives in a narrow way, with a kindly feeling for his horses that amounts almost to a tender personal relationship; but he is not a provincial. He has seen seven years' service in South Africa and in India. South Africa is spoken of by him in the same familiar way that he refers to Yorkshire. He speaks with pride of having been one of the first Englishmen to march clear across India. Furthermore, this faithful and devoted coachman had four sons with the colors in Flanders field and in France. Still, all these experiences are just as commonplace to him as driving his coach from Ambleside to Keswick. Twice on the trip he found occasion to stop at a public house and get a "wee nip" for the wind from across the hills called for something to take away the chill and blight.

Again and again about the English country-side have I been impressed with the many English ways and customs that still linger in Tide Water Virginia. A similar impression came in Edinborough as I recalled the "Godblessed Mc" country in North Carolina. The Scots have certainly left their impress on much of North Carolina. The names in Edinborough and the people on the streets would mix well with those in Fayetteville or in Charlotte. One could scarcely tell "tother from which."

In Glasgow this characteristic is not so striking. Glasgow has a much more mixed population. Many of its streets reminds of East Side, New York.

The Scots have done well in the noble monument erected to Sir Walter Scott, for he has given their land a larger place in the world. Hard by is that other monument bearing the one word, "Livingstone."

Most of the passengers aboard the Algeria from Glasgow to New York are from the land of the heather. The Scotch intonations can be heard on every hand. Many children are in the company. Some are families that have been on a visit to the old homeland; others are families going out to "the States" for the first time. In a few weeks they will be scattered all the way from New York to San Francisco. The majority of them, however, will make a home in the middle west. Could we have some of the substantial folks from old Scotland turn their faces to the Southland, as in other days, we would be fortunate indeed. They are a good, sensible, substantial folk.

One of the incidents of the voyage thus far is the birth of a little girl when we were five days out. She has been given the name of Jean Algeria and the passengers are going to give her a reminder of this her first voyage to the land of opportunity.

It was a privilege to join with Dr. Charles Spaulding of Worcester, Mass., in holding the service on Sunday. We had gone for six days without sun or star, with a heavy sea and the wind dead ahead, at times, blowing a gale. Few of the passengers could go to their meals or display a smile. So they were in a devotional mood and filled with thanksgiving to be greeted on this Sabbath morning with a glorious sun and comparatively calm sea. Only those who have watched a ship struggle through the deep and felt her tremble from stem to stern as she plunged into a heavy sea, with the fog-horn sounding every minute for full twenty-four hours, can fully appreciate the dawn of a glorious day.

This may be the best place possible to bring these hurriedly written letters to a close. I could say much about the World Conference of Methodism in London, but I leave that for the editor, Dr. Rowe, to cover. All hands are now thinking of a view of Nantucket Light. Some have a sympathetic feeling for the returning negro soldier who said of the Statue of Liberty, with torch uplifted and face to the open sea, when he declared, "If de old gal wants to see me any more, she sho' will hab to turn 'round.'"

Marion T. Plyler.

As stated in the press dispatches the bells of our churches were tolled Tuesday afternoon, October 11, at two o'clock, this as a tribute to the late Bishop Walter R. Lambuth, who was buried at that hour in Shanghai, China.

GLAD DAY AT SPENCER

The dream of years was realized by the Methodist people of Spencer on last Sunday when the beautiful new church was thrown open for services for the first time. The day was ideal and long before the appointed hour for services the auditorium was filled with a throng of people who were eager to participate in the exercises of the glad occasion. Fifteen minutes before eleven Rev. E. Williamson announced that he had several candidates for membership to receive into the church, the number received then brought the total up to 96 from the McLendon meeting recently held in that place, and at night the grand total reached 98.

All the services of Sunday were beautiful in their simplicity. The music was fitting and well rendered, the addresses and sermons were in keeping with the fitness of things and all present pronounced it a great day in the history of Methodism in the town of Spencer. The eleven o'clock sermon was preached by the third pastor who served that flock for two years (1902-3), and he enjoyed immensely to speak to a large number of people who bore with him when he was young in the ministry, and who stood by him in his weakness. The hour and the congregation were enough to inspire him to do his best.

In the afternoon service which was held at 3 o'clock greetings were extended to the Methodist congregation by the pastors of the Baptist and Presbyterian churches, and historical addresses were delivered by Messrs. W. H. Burton and Palm Stoudemire. Brother G. S. Lane, one of the strong men of the congregation who has been with the church almost from the beginning, gave a resume of the financial affairs of the new enterprise from the beginning. Brother Baxter Young, chairman of the building committee, and who has led in the work of the new building, told of the work as it progressed from the first until last Sunday. The building as it stands has cost about \$60,000. It is one of the best working church plants in the state. If there has been one mistake made it is in the main auditorium. We fear that it is not large enough. But the Sunday school auditorium can be used and all told something like one thousand people can be comfortably seated. The Sunday school equipment is complete. There are about 18 or 20 well arranged classrooms. A basement, with an auditorium as large as that above, is an ideal place for the gatherings of the church other than the Sunday school and church services, and the finest place at all for a large men's class, which they have in the Sunday school. We expect to hear real soon that all that auditorium is full every Sunday morning of men who gather to study the Sunday school lesson.

Rev. H. C. Sprinkle, one of the former pastors of the church, was the preacher at the evening hour, and he delivered a masterful sermon on the glory of the temple, and was eagerly listened to by the large audience that greeted him. Brother Sprinkle always runs true and preaches a gospel that saves with power, and he did not fall below his record Sunday night.

Methodism was on the ground in the railroad town by the time the Southern Railway system could get one of its engines there. A small planked up-and-down room was erected on the railroad property and this answered for a church for a year or two. Then a small brick church was erected and was adequate for several years, but the congregation outgrew that and under the pastorate of Rev. C. M. Pickens the new church building was enterprised and stands today as a monument to his faith and that of those who were associated with him at the time. Our church has a large footing in that town. It is the largest and most influential congregation there and numbers among its members some of the first citizens of Rowan county. It has been served during its history by Revs. D. P. Tate, R. C. Craven, T. A. Sikes, J. E. Gay, R. D. Sherrill, H. C. Sprinkle, C. M. Pickens and E. E. Williamson, the latter being now in his third year as pastor.

The church is not all paid for, but with that fine body of men and hard-working set of women all pulling together there is not a doubt but what they will pull through in fine shape, and we predict that in a short while the old pastors will be called back to Spencer to rejoice with that fine congregation in seeing the last vestige of evidence of debts against them go up in smoke.

PEOPLE AND THINGS

Dr. W. P. Few, president of Trinity College, was here last week attending the meeting of college presidents. We will hold it against the president till he fully explains why he did not call at the Advocate office.

The Bridgers meeting which had been in progress for several days at Tryon Street church, Charlotte, came to a close last week. The meetings were well attended and much good is reported to have been accomplished.

Editor Dawson, of the New Bern Sun, delighted us with a visit last week. Brother Dawson says that New Bern is preparing to put the "big pot in the little one" during the meeting of the North Carolina Conference in that city next month.

The Methodist congregation at Gibsonville has secured a very desirable lot adjoining the church lot and expects to begin immediately after the annual conference the erection of a home for their pastor. That is a plucky bunch of Methodists at Gibsonville.

At the conference next week at High Point the Advocate will introduce to the preachers its book-keeper, Miss Haywood Middleton, who will have charge of the business affairs of the paper. We serve notice now that if you are in debt to the Advocate that you had better pay her along about the first of conference. She is a fine collector.

Rev. J. T. Ratledge, of the Catawba charge, has recently passed through some very fine meetings. There were many professions of faith and the church strengthened by the preaching of Revs. W. F. Elliott and D. A. Oakley. These brethren did excellent work for the churches where they preached.

Rev. J. B. Craven, the big bodied, great hearted and scholarly president of Davenport College, looked in upon us for a few minutes last week. He was here attending a meeting of college presidents which was held at the O'Henry hotel Friday night. Davenport is full to the top and things are going good up that way.

The approaching session of the Western North Carolina Conference will have the monotony of the routine of business broken occasionally by the music of the beautiful chimes recently installed in Wesley Memorial church. This will be the first time the conference has ever been entertained in a church where there are chimes. There are only two Methodist churches in North Carolina that have them—Wesley Memorial and Memorial, Durham.

The class which joined the Western North Carolina Conference in the year of 1899 and composed of seventeen ministers will hold a reunion on Thursday evening of next week during the session of the conference. It is earnestly hoped that the members of the class who belong to the North Carolina Conference will be able to attend. This was one of the largest classes that ever joined the conference. All the members are still living, except one, Rev. J. J. Havener.

Rev. T. J. Rodgers is completing a successful quadrennium on the West Greensboro charge and his people would be delighted to have him return for the fifth year. But he will at conference be appointed to some other church and the congregation that secures him will get a good preacher and pastor and first class all round man who will in all probability stay with them as long as the law will allow, because Rodgers is a four-year man.

Rev. G. H. Christenbury, who was compelled a few years ago on account of ill health to take the superannuate relation, expects now that his health is restored, to join again the active ranks of his conference at the annual meeting next week in High Point. When in the active ministry Brother Christenbury was a popular and effective pastor and he will return to the work with renewed zeal. His home while on the retired list has been in Randleman, North Carolina.

The Advocate is pained to learn of the death of Mrs. Frances E. Clark, which occurred at her home in Union county on Friday, October 7th. Mrs. Clark was a daughter of the late Mr. J. McCollum Price, one of the most substantial citizens of Union county. She was a member of the Methodist church at Wedington, and her life was beautiful in its devotion to God and to the church she so much loved. Mrs. Clark was a sister of Rev. J. M. Price, of the Western North Carolina Conference.

Rev. J. W. Autrey, pastor of the Haw River charge, was in a meeting at Bynum last week, being assisted by Rev. J. W. Bradley, pastor of the West Durham church.

Rev. R. D. Sherrill, pastor at Reidsville, who a few weeks ago suffered a stroke of paralysis that involved his left side, continues to improve. He is now up in his room and expects to be able to get out before many days. This is good news to his former parishioners and a host of friends within and without the bounds of his conference.

The Board of Publication met in its annual session in its rooms at the Advocate office today. The report of the business manager was submitted and passed upon by the board. The affairs of the Advocate were found to be in a satisfactory condition. The board formulated some recommendations which will be submitted to the approaching sessions of the conferences for consideration.

A good meeting, resulting in thirty accessions to the church was recently held in Kernersville. Rev. E. O. Cole, the pastor, did the preaching, and the good people of that town seem to think that he did it just a little better than almost anyone that he could have secured. Kernersville is to be made a station next year, and will at once take its place along by the side of the best.

Our good friend, Tom Jimison, and the popular pastor of that fine Grace flock of Methodists over at Winston-Salem, notifies us that he is not yet able to preach and that he will not be till after conference, but that he is able to be about the house. He also states that he enjoys the Advocate and that wherever he is next year that he is going to make an effort to put it in every home, and he will.

Rev. J. C. Wooten, presiding elder of the Raleigh district, gave us a hurried visit last week while he was in Greensboro. The Raleigh district will not be so far behind its usual good record when it is called upon to make a final report at New Bern next month. But we see no reason why the elder when he comes to see us should be in such a big hurry. We did not have time to find out where the preachers are going next year.

The evangelistic meetings in High Point which are being conducted by Rev. Jim Green are in their fifth week and the interest grows daily. It is said that this is one of the most far-reaching meetings ever held in the furniture city. The tent is thronged with people at each service and up to Monday night there had been as many as 500 professions of faith. Mr. Green announced that he would possibly continue until the convening of the Western North Carolina Conference on the 19th.

Lumber is being put on the ground for the new church at Revolution, one of the suburbs of Greensboro. The new building will be pushed to completion. In the meantime the Sunday school and preaching services are being held in the school building. With an attendance of one hundred and twenty-five in the Sunday school and fine congregations attending the preaching of the Word, the outlook is quite encouraging. This new congregation has one candidate for the ministry who will be granted license by the next district conference.

At the time when the Advocate desired to "show off" it became necessary for us to use an inferior grade of paper for at least two issues. A car load of paper was ordered shipped out in plenty of time, as we thought, and which we had the assurance would reach us in ample time, but it has not yet arrived and we have no assurance that it has even been shipped. We hope our readers will bear with us, and we assure them that in a few weeks we will return to the better grade, and hereafter our stock will be ordered from a firm that can give us the proper consideration in shipment.

Please bear with us just a little. In the closing days of the conference year we beg you not to forget the Advocate. If the preachers of both conferences would make an appeal from the pulpit and ask for new subscribers and renewals the appeal would be headed and a fine report would be made to the conference organ. We do not make an appeal for loyalty to the paper because it is a church institution, but because we believe that it is worth what it costs, and that it will be of great service to the church if it can only be placed in the homes of our people. Take with you a fine report for the Advocate to High Point next week and to New Bern on November 16th.

Dr. J. P. Nicholson, one of Methodism's fine assets, and who has been living at Hamptonville, has moved to Greensboro and is now living at 746 Percy street, and his friends may address him there.

The enthusiasm for Rev. Mr. McLendon is manifested in the fact that next Sunday Spencer is to charter a special train of Pullman cars and take a whole train load of people to Atlanta to hear him in the metropolis of Georgia.

"To announce the arrival of Joseph on October 1, 1921, Mr. and Mrs. J. M. Rowland, Lynchburg, Va." This card greeted us when we opened our mails on Monday morning. We tip our hat, and hope that little Joseph will be better looking than big Joseph.

The Advocate is informed that Rev. T. R. Wolfe, who left North Carolina a few years ago, transferring to the Holston Conference, is turning himself in this direction again, and that he will probably come back home. A hearty welcome awaits this prodigal if he should decide to return.

Brother Barnes, of the Methodist Orphanage, had his concert class down at Mt. Olive last Sunday, and delighted the large audience that greeted them. This is one of the finest concerts that we have ever seen given by a class of children from any institution, and it reflects credit upon the orphanage.

Rev. C. K. Proctor, pastor of Central church, Raleigh, is this week with Rev. L. D. Hayman in a meeting at Weidon. These two brethren are among the strong young preachers of the North Carolina Conference and if hard work and good preaching will avail they should have a great meeting at Weidon.

The body of the late Bishop Walter R. Lambuth was laid to rest in the city of Shanghai, China, on Tuesday afternoon at 2 o'clock. It was the fitting thing for his body to rest in the Orient as that was the place of his birth, and his great heart had always been filled with the desire to see the land of his birth brought to a saving knowledge of the Christ he so much loved. A memorial service to his memory will be arranged later and all the churches in Southern Methodism will be asked to hold a service in his memory.

If reports from Weaverville are true the Methodist congregation in that town are in love with their pastor, Rev. O. P. Ader. Recently this good preacher was presented with copies of the Scofield Bible bound in Morocco, and Weymouth's "New Testament in Modern Speech," and many other kindnesses have been shown him and his family. Rev. L. B. Pattishall, of the North Carolina Conference, has recently been with Brother Ader in a meeting and the efforts of these brethren were successful in that a good meeting resulted.

Rev. W. R. Shelton, the good looking and energetic pastor of Brevard Street church, Charlotte, is closing his second year at that church with everything in fine shape. During the year several thousand dollars have been spent on permanent improvements. The Young Men's Bible Class is erecting a large community house on the church property, and other things that the church has needed for a long time are being added. They say that they are willing for Shelton to be returned for another year.

The scores of friends of Rev. J. E. Underwood, who has been in a sanatorium in Richmond for several weeks, will regret to learn that he does not improve as rapidly as his friends would desire. The Advocate learns that he has been removed to a hospital in Raleigh. Brother Underwood for a long time has been one of the tall oaks in the forest of North Carolina Methodism, and a united prayer of the church should go up to a throne of grace that this good man be spared for a long time to come, and that he be restored to his health that he may preach the gospel which he so much loved to do.

Rev. W. G. McFarland and Prof. T. E. Whitaker, of Oak Ridge, were visitors in our office last week, and reported both church work and the school in fine condition. A series of meetings were in progress at the church, and much interest had been manifested. Rev. E. O. Cole, pastor, was in charge of the meeting and did the most of the preaching. Brother McFarland is expected to be appointed to Oak Ridge as pastor of the community next year and will also do a little teaching in the institute. Brother Whitaker induced Brother McFarland to step aside long enough for him to tell us that he is in great favor with all the people on the Ridge.

LITTLE TALKS ON CHRISTIAN EDUCATION

By Hon. Josephus Daniels

III. The Near College or the Far.



There is the ever present discussion as to whether it is wisest for young men and young women to receive their educational training in their own environments or to go away from home to pursue their studies in a section where they come in contact with new faces and new associations and different points of view. It is a never-ending debate which reaches no conclusive verdict.

If I were to hazard counsel to those whose means permitted free choice it would be: Obtain your collegiate education in your own state or locality, enjoy the comradeship of classmates with whom you will probably be associated during your whole life, become imbued during your college days with the spirit and traditions and aspirations of your own people, and get your first degree from an institution that holds the principles with which you were reared in your own home.

This gives grip upon eternal things, deepens roots that prevent separation from early teaching, and gives robust stamina and faith and attachment to a civilization of which you by blood and training are a part.

Travel ever so far and the influences of early life abide. Moreover, is there not a peculiar debt due by an educated man to give of his best to his own people and his own country? And then after the college degree has been won, if the money is available, every student ought to specialize in some institution in another environment. Perhaps instruction abroad, as a Rhodes scholar or matriculate in some old and distinguished European institution, would give a world viewpoint and provide advantages in scientific research. But education abroad is not recommended to any under-graduate.

The nearer home he can find the required advantages and the learned teachers, the better for him in his college days. There is a flavor for students in such surroundings and a deepening of early convictions which no other institution affords.

We may accept it as true and wise that the best is none too good for our sons and daughters. When I say the best is none too good, I do not mean the biggest. There is power and inspiration in our big universities, but I sometimes think that the smaller colleges with great teachers are better for most students. President Garfield expressed a sound truth when he said that the best college was Mark Hopkins on one end of a log and the student on the other. No substitute has been found for a learned and inspiring teacher.

Some years ago there lived in North Carolina a truly great teacher, Braxton Craven, the founder of a strong Methodist institution, Trinity College, now one of the best furnished colleges in the whole South. It was then a struggling college, located in the country, where economy, simplicity, and hard study made a Trinity which turned out leaders in church and state. Both of North Carolina's senators today were educated in that college.

It was said facetiously of President Craven that he did two things in his intercourse with a matriculate: made him believe that Dr. Craven was the biggest man in the world, and made him believe that he, the particular student, was the next biggest, and might even distance Dr. Craven if he would follow the doctor's advice. However that may be, he had the divine faculty of drawing out all that was in a student, exciting his ambition and leading him into the paths of knowledge and leadership.

The day was, early in our history, when it was regarded necessary to send our sons to Europe to be educated. Later we thought for finishing touches they ought to go to Germany. We learned in 1914, those of us who had not learned it sooner, that education tainted with materialism was bought at too great a price. President Roosevelt uttered a profound truth when he declared that to educate the mind without educating the morals resulted in making the man so trained a menace—that truth cannot be too often emphasized.

Mr. Thomas Jefferson, whose long residence abroad gave him the authority to speak, even in the days when the United States had only a few

strong institutions of learning, advised against sending American youths to European universities. He further declared that the American men of most learning, of most eloquence, most beloved by their countrymen and most rusted and promoted by them, are those who have been educated among them, and whose manners, morals and habits are perfectly homogeneous with those of the country. Our church colleges are sending out a continuous stream of these men every day.

THE UNAPPRECIATED SAINTS IN THE SINGERS' SEATS

We mean the choir. Not the frivolous and fashionable quartette of St. Dives church or the be-vested choristers of the church of the Holy Indulgence, whose only concern is the church treasurer's monthly check, but that other choir—the three or four sopranos, and two altos, and one tenor, and four bases, who are, and who have been through unnumbered years, making ostensible music in the services in the little church at Toggie Hollow or Samaria Cross Roads, the country choir.

Now we don't always think of that little company of singers as saints; and it must be confessed that they don't always act like saints. The infelicities of the choir loft are proverbial. The essential humanness of human nature is apt to have striking illustration when musical folks get together, for some reason or other. And the country choir is not held in very general honor and esteem; rather the contrary. It is the butt of every would-be wit of a newspaper paragrapher. It is regarded as a fair mark for criticism by Messrs. Thomas, Richard and Henry, whether they know anything about music or not; indeed, it often happens that the less knowledge or capacity of appreciation there is the more severe is the criticism—a queer though not unusual trait of human nature! It is quite within the limits of truth to confess that the performances of the average volunteer choir often leave much to be desired from a strictly musical point of view, and that the executing of its "pieces" is frequently of the nature of an "execution," in reality.

Nevertheless, there are few among the workers of the average church who better deserve honor and regard from the church at large than that little band of unpaid singers who sit up in the choir loft, or down by the pulpit, and do their best to lead the worship of the congregation in the service of song.

And there are few whose consecration, zeal, sacrifice and value to the church is less appreciated.

All over the land there are little companies meeting every week during the year to "practice" the music for Sunday services. They have a standing engagement for that night that must not be broken. It means sacrifice to hold themselves to the keeping of that engagement—such sacrifice as some of their critics have never learned to make for their church. They work under disadvantages of which they are more conscious than anyone else can be. They know their limitations; they are aware that they will be criticised—that the fair rendition of the anthem will be received without comment, while a false note or a jar of discord will be discussed for a week; that more than one listener will be thinking how much better he (or she) could sing that solo, or fill that part; that by some in the church the choir is regarded as something to be endured, like a squeak in the machinery, rather than looked upon as a helpful part of the church force and agency. And yet, knowing this, realizing all this, these men and women go on their way cheerfully and uncomplainingly, doing their best to help in the praise of God in song. It is not their fault that their "best" is not better—they would gladly have it so if they could; but it is to their credit, and should be to their praise in the churches, that they are willing to give of what they have so faithfully and so continuously. If some of those in the pews who make merry when the soprano squeals or the bass grunts over the notes not quite within reach were doing their part in other branches of the work of the church as well as these underrated singers are doing theirs, doubtless that work would reach a much higher level of efficiency than it knows at present. Of course, to a flippant and frivolous mind such a consideration would have little or no weight; but it would seem that it ought to mean something to serious men and women, whose thoughts are intent upon the advance of the kingdom, and who are glad to rec-

ognize every honest effort put forth to that end.

All honor to these unpaid, unappreciated helpers in the common work! They deserve a place in the esteem of the church not always accorded them.

How would it do to listen next Sunday with a desire not to find something to criticise, but something to commend? And why might it not be a good thing to speak an appreciative word concerning that commendable feature? Do you think the choir would sing any the worse for it the following Sunday?

And how would it do to pray for the choir? We pray for the minister, the deacons, the Sunday school superintendent and teachers; why not for those who lead us in the important service of song? How often in the Sunday service have you ever heard the minister pray for the choir? Perhaps the average church needs for the betterment of its music a prayer meeting more than it needs a singing school. The experiment might be worth trying. It could do no harm, certainly.

We say again, and with the fervor of deep conviction, all honor to the unappreciated saints in the singers' seats! With all its limitations and its imperfections, the volunteer choir is something to be held in high esteem and regarded with profound gratitude.—Watchman Examiner.

WELLS IN THE VALLEY OF BACA

It is a mistake to think there are no springs of comfort in the Valley of Baca and no rain to moisten the roots of trees that bear the fruits of peace. Out of the most unfavorable surroundings rivers of blessings may flow. "Out of the strong there came forth meat, and out of the eater there came forth sweetness."

Too many people think of bodily sickness and adversity in terms of pessimism and despair. Like one of the old patriarchs, they say, "All these things are against me." Not until they see wagonloads of supplies coming, and hear the good news of "plenty ahead" do they see the silver lining under the cloud, and cry out in ecstasy, "It is enough." Their temptation is to see the worst and close their eyes to the truth that "the best is always yet to be."

There is an ancient legend to this effect, that God on one occasion sent His angel to take all temptations away from Satan. But Satan begged to be permitted to retain and use just one, namely, the temptation to be depressed—to see the dark side of things. When this request was granted, Satan said, "With this temptation I shall have my whole box full of tricks." With this temptation he almost persuaded Elijah to quit the field and yield to black despair under the juniper tree. With this he tempted David to lose sight of his past victories and want to fall into the hands of the Philistines. With this temptation he tempted Jonah to sit under the gourd vine and pine in the face of a great opportunity.

Passing through the Valley of Baca, we may become wells of comfort to others. Robert Louis Stephenson spoke of his long confinement in bed as the "pleasant land of the counterpane." His cheerful optimism was a well of blessing to others. I knew a good woman who was an invalid for many years. She was made perfect through suffering. Her face was a beam of joy. Her voice soft and musical. She was an inspiration to all who came to see her. She was a means of grace to many.

The teaching of Christianity is that it matters not how dark things may look, they will come out all right in the end. All things work together for good to them that love God, to them who are called according to His purpose. This teaching is basic and fundamental. It is the immovable rock on which we build our hopes.

The sympathy of friends is a well of consolation in the Valley of Baca. To have some dear one to look into our faces and say, "You have my sympathy, for I have been where you are," soothes us like a healing medicine. There is something helpful in a fellowship of suffering. The promise of God comes to us. "In all their afflictions He was afflicted, and the angel of His presence saved them and He bare them and carried them all the days of old." In our times of affliction our hearts turn instinctively to Jesus as flowers turn their faces to the sun. The presence of Christ is very real to us when, in our loneliness and sickness, we turn our hearts to Him in prayer.—H. A. Brown, in Biblical Recorder.

THE STORY OF MR. ISHIDO

Walter R. Lambuth.

Our party had not been in the city of Vladivostok, Siberia, an hour before we received a call from Mr. G. Ishido, a well to do Japanese merchant. Having never met him, I was uncertain as to his errand, but he at once enlightened us by saying that he was a Christian and hearing that we were missionaries coming to preach the Gospel of Jesus Christ, he at once repaired to our hotel to pay his respects and give us a cordial welcome.

Through a Korean gentleman who spoke Japanese, and who had a prominent place in the Bank of Chosen, we learned the following story, which was supplemented here and there by Mr. Ishido himself, in order to fill out the details. Some eight years ago a Christian woman by the name of Mrs. Wade, much disturbed because of the weakened faith of the few Japanese church members in the city, arranged for a meeting of three of the men, and told them what was on her heart. She rebuked them for their unfaithful lives, appealed to them for a renewal of their vows and loyalty to Jesus Christ and urged that the three or four at least should meet regularly in a little service for Bible study, prayer and the strengthening of their faith. The narration reminded one of Barbara Heck and Captain Wehhe in the early days of Methodism in New York City.

The earnestness of this good woman deeply impressed the three men and especially Mr. Ishido. The meeting was held and continued from week to week until Mr. Ishido's conscience was so deeply stirred that he refunded a large indebtedness which he had made in another city some time before. This was done to the astonishment of his creditors for they had given him up as a hopeless case. One man remarked upon receiving several hundred dollars that he had never expected to get it. It was as good as picked up and instead of using it himself, he donated it to a school.

At the expiration of about four years, Mr. Ishido was in his office one day in Vladivostok, with his brother and a clerk. An unknown assailant entered the office, shot his brother and the clerk dead, and then wheeling round aimed at him and shot him through the jaw. The murderer fled and left him weltering in his own blood, which was pouring out through the severed artery. Believing that his end had come, and there being no witnesses he rolled over on his face, dipped his index finger in the crimson tide that was pouring forth and wrote the word "God" in Chinese on the floor and after it the sentence, "I have been killed by a Russian." He then fainted and only came to consciousness in the hospital ward. For a month he hung between life and death. During the next few months he was in a hospital in Japan to which he had been transported, and recovery still continued uncertain until the end of that period. With restored health, he came back to Vladivostok, reopened his office, and announced to his friends, that having been snatched from the jaws of death, he would henceforth live for God and humanity.

He began by starting a little Sunday school. He searched for Japanese children and brought them in. He visited every Japanese Christian whom he could hear of, hoping thereby to strengthen their faith. He furnished an upper room above his office with a platform, pulpit, benches and New Testament and hymnals. There for four years he has been carrying on religious services with a little group of twenty members, made up of representatives of various denominations. During our visit he sent an urgent invitation to call at his office. We did so, partly out of respect and partly because when we failed to secure funds from the bank, he let us have \$300 and offered more if we needed it, and this without any guarantee of return.

The object of his invitation came out in a few minutes after our arrival. He was anxious that we should repair to the upper room and hold a little service. It was a business hour, but he had sent for several Christians who lived near by. After a cup of tea served by his wife, I had a few verses read from the 15th chapter of John and added a short talk concerning fruit bearing in the Master's name and friendship through the Master's presence. This was followed by an earnest prayer by Mr. Ishido himself, after a prayer in English and in Korean, so that in this little circle of the friends of Jesus, the great Father of us all was spoken to

in three different languages. How blessed it is that he understands us all.

With the prayer I thought the service ended. But Mr. Ishido arose and said, "I have a few words to add. It was a Christian woman of my own nation, Mrs. Wade, who first called us to repentance and to renewed faith in Jesus Christ. She under God was the spring or fountain of this church. I have faith, but I want more faith. I want faith that will remove mountains. My friend, Mr. Ishii, of Okayama, Japan, who supported his orphanage by prayer, taught me what faith was. My missionary teacher, Mr. Perry, gave me an example of faith in his life. He has gone to his reward. This good woman, Mrs. Wade, who reminded us of our lack of faith, helped us to realize our need. My friends, my one request for this church is, pray for us that we may have more faith in God."

(The above was the last article written by Bishop Lambuth, and was sent from Korea.—Ed.)

THE DANCING EVIL

Indiscriminate and intemperate denunciation of any evil gets nowhere. Vitriolic, bitter and sarcastic attacks only antagonize, alienate and often amuse. Such methods react upon those who employ them. The dance has come in for more than its share of such attacks. The wise course is to show reasons and to appeal to the highest motives.

The writer made a point of studying the modern dance this summer while spending five days at a beach resort. He visited the public dancing pavilion and observed carefully and impartially, trying to get the point of view of the dancers. With him one evening was a young man of intelligence and discrimination, who himself danced and who is familiar with the popular steps. He pointed them out and explained certain things about them.

Of the hundreds of couples who danced, not over a half dozen danced decently. Yet the dancers were average young people. Few, but very few, were even graceful. For the most part couples came into as close bodily contact as their clothing would permit. And some of the clothing permitted very close contact. Not only that, but the couples squeezed tightly. Then they careered around to jazzy, jergky music, with jerky motions and occasionally very suggestive motions. During the sets they perspired freely, for the weather was warm and the pavilion was crowded.

What went on in the minds of those couples could not be observed. It could be guessed sometimes from occasional looks. Yet all who know life and who have had any experience in it, know that when a normal young man, with the red blood of youth, holds in close bodily contact the throbbing form of a normal young woman, with the red blood of youth, on a warm evening, and both in motion, they are not thinking astronomy or metaphysics or literature or art. They are not thinking even intellectual thoughts, to say nothing of spiritual.

This is logic and common sense. It is the gist of the whole problem. Take away from the dance the sex attraction, and there is nothing left. Women dance with women and men with men, sometimes. We have seen them. But not for long, and not usually unless those of the opposite sex are scarce. To an impartial observer they do not seem to enjoy it as do the men and women who dance together. The sex attraction is not wrong. It is a holy thing. God made it, but for use and not for abuse. It is a thing of which we are not always actively conscious. Often it is passive. But it is there.

Dr. Amos R. Wells says: "Dancing, like all Gaul, is divided into three parts. One-third is esthetic, one-third is physical exercise, and one-third is sensual. Any honest investigator of the dance as now practiced in America will agree that the third part into which this heathen Gaul is divided is the stronghold of the province."

Why is there so little conscience on the part of Christian people in regard to the modern dance? We saw little girls not over nine years of age on the floor of that dance pavilion. Harold Begbie, the noted English author, in his book, "The Crisis of Morals," writes: "Think what it means that these filthy and lascivious dances are tolerated in private homes and that they are laughed at and caricatured in the newspapers as though they were merely an absurdity of fashion!"

Dr. John Roach Straton, pastor of Calvary Baptist Church, New York City, writes: "The danger signals for our age are now, and these corrupt dances are the most menacing, because the most

plausible and insidious, of the harmful forces of the times." Tertullian, one of the early church fathers, said: "If Christians were found in the assemblies of the dancers, it proved them to be no longer true Christians." Bishop Coxe, of the Episcopal church, New York, says: "The gross debasing waltz would not be tolerated for another year if Christian mothers would but set their faces against it, and remove their daughters from its contaminations, and their sons from the contempt of womanhood and womanly modesty which it hegets."

Dr. William E. Biederwolf, the noted evangelist, says: "The most difficult young man, and especially young woman, in the world to win for Christ, is the one who is devoted to the dance." With this statement practically all the great evangelists agree.

The names of some of the modern dances are sufficiently suggestive: Bunny Hug, Turkey Trot, Grizzly Bear, Texas Tommy, Argentine Tango (from Latin, "I touch"), Half Nelson, Body Hold, Shimmy Locy, Fox Trot, Charlie Chaplin Wiggle, Mucilage Glide. The University of Wisconsin said: "If any student is caught guilty of dancing these rotten animal contortions he will be expelled the same as if he got drunk."

When the New York Sun, under the caption, "The Revolt of Decency," and the Detroit Free Press and other secular journals inveigh against the modern dance, and when even the dancing masters themselves denounce it, surely it is time for Christians to take notice. The National Dancing Masters' Association a few months ago challenged the Methodist Church by their blasphemous insult to the name of Wesley when they proposed to christen a new dance, "The Wesleyan Glide," as a bait to Methodist young people.

An appeal to the facts of history shows that the tendency of the dance is downward and never upward; that its ultimate is deterioration and not virtue. Girls, don't engage in it. For your own sake and for the sake of others, shun it. It is a viper that destroys.—Richmond Christian Advocate.

MUST OFFER JESUS A CLEAR MIND

A leper woman in a Christian hospital in India was suffering extreme agonies in the progress of her disease toward the last and fatal stages. To the surprise of the attending physician, she stubbornly refused to allow him to administer the opiate which he told her would relieve her pitiable distress. He could not understand her objection and the next morning appealed to a lady missionary to find out why she preferred pain to the ease which he promised her. The pain was a little less by that time, and the sympathetic visitor succeeded before long in obtaining the patient's confidence and thus know her real reason. Said the sufferer: "I had been eating opium before I came here because I didn't know any other way to bear the pain. I had eaten so much of it that when I came in here I was so stupid I couldn't understand anything. My head was all thick. And I couldn't understand a hit why anybody had got ready such a nice place as this for a poor leper like me. But after a while my thoughts began to clear up, and I understood that this hospital was put up here because Jesus loved lepers and wanted to take them to heaven. Ever since that I have been just hungry to learn more and more about Jesus. And I vowed a vow that never again would I take anything else that would muddle up my brain, for I can't miss a day from learning more about Jesus. I'm going to see him pretty soon, and I want to know all I can find out about him before I go. So you see I just couldn't take anything that would make my thoughts dull and keep me from understanding."

If all Christians in Christian lands were as eager as that to keep their minds and hearts and lives open for "learning more about Jesus," there would never be any question about whether this or that or the other kind of personal privilege is permissible for Christians. The whole matter would be settled by asking simply whether this indulgence or that amusement or this other occupation dulls the thoughts from understanding Jesus. The answer might not always be the same for all men; people differ in their spiritual reactions as in other qualities. But with each individual Christian it would be a sure and conclusive criterion, and every man for himself would be fully persuaded "in his own mind."—The Continent.

W. N. C. CONFERENCE PROGRAM

Tuesday at 7:30—Historical Society, with address by W. L. Sherrill.

Wednesday at 4:00—Sermon by H. G. Hardin, of Charlotte.

Wednesday at 7:30—Sunday Schools, with addresses by O. V. Woosley, Miss Ida Womack, and E. B. Chappell, of Nashville.

Thursday at 2:30—Annual Meeting of the "Brotherhood."

Thursday at 4:00—Sermon by R. H. Daugherty, of Winston-Salem.

Thursday at 7:30—Christian Education, with principal address by W. I. Cranford, of Trinity College, Durham.

Friday at 4:00—Sermon by S. H. Hilliard, Highlands.

Friday at 7:30—Missions, with addresses by W. B. Beauchamp and L. R. Russell, both of Nashville.

Saturday afternoon—Recreation, including visit to the new Furniture Exposition Building.

Saturday at 5:30—Annual Trinity College Banquet at the "Sheraton" hotel, with George L. Hackney, of Lexington, as toastmaster, and with the principal address by Plato Tracy Durham, of Atlanta.

Saturday at 7:30—Christian Literature, with addresses by T. A. Sikes, of Greensboro, and Gill T. Rowe, of Nashville.

MEMBERS OF CONFERENCE TAKE NOTICE

Dear Brethren:

Next to the last page of last week's issue of the Advocate gives some account of the way Wesley Memorial church intends to treat you on your arrival here. If you failed to notice the article, please look it up and read it.

If you have not already done so, please fill out and return immediately the reply-postal recently sent you by Mr. Virgil A. J. Idol, of this city. The information you send him will very materially help him in arranging for the comfort of all.

If you should reach High Point on 36 Tuesday at 1:05 p. m., or on No. 45 at 1:14 p. m., go directly to "Headquarters" at the church, get your envelope of meal tickets, and thence to the nearby Sheraton hotel dining-room for your dinner. The ladies of the church are expecting a large number of you to arrive on these two trains. If you arrive on Tuesday at 5:55 p. m. on 46, or on 35 at 6:27 p. m., the ladies will have your supper awaiting you at the Sheraton.

It will give us pleasure to add to your comfort in every possible way. Two members of the congregation, A. Sherrod and M. J. Wrenn, for instance, are going to keep two shoe-shine boys at the church constantly for your benefit. No charge for the shine, and no tips allowed! W. A. Lambeth, Pastor Wesley Memorial Church.

High Point, Oct. 11, 1921.

McLENDON AT SPENCER

The one thing that is talked in Spencer more than anything else at this time is the great McLendon meeting which closed about ten days ago in that place. Rev. Baxter McLendon (we wish folks would quit calling him "Cylcone Mack"—it does not sound good), preached in a tent pitched in the center of town, for about three weeks, to throngs that literally swamped the evangelist. The people with one accord, regardless of denomination, are enthusiastically singing the praises of Brother McLendon. They declare that he is entirely orthodox and sane in all his utterances, and that he uncovers sin in no uncertain way, but that he does it in such a way that the sinner is compelled to agree with him. People attended the services from all the surrounding towns. There were as many as 2,500 conversions and reclamations during the three weeks. All the churches of that community have reaped large ingatherings and cards have been sent to churches of all denominations to a great many towns, some of them as far away as Lynchburg, Va. The religious people of Spencer declare that there is a different atmosphere about the place. If a profane word is used it is at once known that a stranger has arrived in town. The one thing that is talked is the McLendon meeting, and all agree that it has meant more to that place than anything that has ever been there. The Methodist church has received 98 members from the meeting and there is not a service held but that others are taken in. The final result will likely reach as many as 125.

BROTHER RANKIN AND THE HERETICS

W. W. Pinson.

In view of the fact that Mr. W. C. Rankin is actively circulating charges of heresy against sundry missionaries in China, a few facts should be restated in the interest of truth and fair play.

1. Mr. Rankin does not represent the church on the Board of Missions. He is acting, as he frankly asserts, solely on his own responsibility.

2. In this whole matter he has acted throughout in utter disregard for the expressed will of his co-workers in China, of the Board of Missions, the secretaries and the Bishop in charge. Without authorization and against positive and repeated protest, he left his work and came to America to embark upon this heresy propaganda.

3. In spite of these exhibitions of insubordination, he was given the privilege of occupying almost an entire session of the board in an attack on the theological beliefs of a number of his fellow-missionaries who, with a single exception, were not present to speak in their own behalf. The proceeding was challenged as against all law and precedent, since the board was not a court of jurisdiction, and there were established processes where such matters could be properly adjudicated and where accused and accuser could be brought face to face. Nevertheless, Mr. Rankin was voted a hearing.

4. The statement of Mr. Rankin failed to produce a favorable impression for lack of coherence and because the testimony, based largely on heresy, was inconclusive and much of it irrelevant. Let anyone read the names of those present and judge whether or not they would treat indifferently serious evidence of grave heterodoxy and express that indifference in a unanimous vote. I am persuaded that a reading of the pamphlet being circulated by Mr. Rankin will reveal to a fairminded reader the reason why such a body of men and women could not accept his conclusions.

5. It need not be said that the severing of Mr. Rankin's relation to the Board of Missions was not because of his theological position, but because, by his insubordination, he had made it impossible for the board longer to use him.

6. Mr. Rankin's indictment is not alone against missionaries who have proven their devotion to the kingdom and through years of toil and testing have witnessed to their fidelity to Christ with fine courage and admirable self-sacrifice, but his sweeping implications reach beyond the mission body. He, in effect, charges Bishop Lambuth with complicity in the crime of heterodoxy and official negligence in dealing with it. The good bishop is no longer here to speak for himself, but he left us this record: "I desire to affirm that I do not know of a missionary in our China Mission, rumors and hearsay to the contrary notwithstanding, who does not believe in the inspiration of the Scriptures, the divinity of Christ, His incarnation, death and resurrection and in the personality and witness of the Holy Spirit. There is not one who has not a vital faith, an experience of pardoned sin and of acceptance with God through Jesus Christ." Set the views of these two men side by side. The one of them an earnest, zealous, intense individual who speaks with no other responsibility than that imposed by his own opinions and convictions—the other with almost half a century of self-sacrificing service to his credit and under the solemn responsibility imposed by his ordination vows to "drive away all erroneous and strange doctrine." Let those who can believe that Mr. Rankin has a keener appreciation of divine truth and is more jealous for the kingdom than was Bishop Lambuth.

7. Theological opinions are not trivial matters, whether in China or America. But the more serious they are, the more need for patience, tolerance and a dignified and orderly procedure in dealing with them. Mob law is no more respectable nor effective in combatting heresy than in combating crime. It will be a sad hour for Methodism when men and women of unquestioned devotion and spotless character can be arraigned, tried and convicted, unheard in the court of one man's opinion, and the verdict be approved even by silence.

8. It is a noticeable coincidence that at the moment when Mr. Rankin was en route to America, some of the very men he was coming to accuse were engaged in leading one of the most remarkable revivals in the history of our work there, and that in the identical institution which he had singled out as a hot-bed of heresy. Likewise letters

have arrived from Bishop Lambuth since his going away, like messages from beyond, breathe a spirit of hope and of triumph at the signs that "the spirit of God is moving upon the people." It will require stronger proof than we have yet had that the men who have made this possible are dangerous heretics. When the long desired revival is beginning to stir the earth, it would be a tragedy to fall upon each other with theological bludgeons. Rather we should unite to pray and work for a deep, divine, world-wide revival of religion. Nothing will do so much to clarify our thinking, vitalize our faith and drive away all hurtful heresy. I for one have scant hope in anything else.

JUNALUSKA COMMISSIONERS MEET

A joint meeting of the commissioners of the Southern Assembly and the organization committee in charge of the movement to present Lake Junaluska to the next General Conference, was held in Chattanooga on October 4, for the purpose of perfecting the plans for turning the assembly over to the church. Bishop James Atkins is the chairman of the Southern Assembly Commission and Mr. W. A. Brock, of Chattanooga, is chairman of the organization committee.

Many representative laymen of the church were present at this meeting, including Bishops Atkins and Cannon, Mr. W. H. Stockham of Birmingham, B. J. Sloan of Waynesville, E. L. Brown of Nashville, J. D. Stentz of Lake Junaluska, W. A. Brock of Chattanooga, S. J. High of Tupelo, Mississippi, John R. Pepper of Memphis, and A. C. Marts of Nashville.

The commissioners re-elected Bishop Atkins as their chairman and named Mr. John R. Pepper as president of the Southern Assembly. As chairman of the commission Bishop Atkins continues to be the ranking officers in charge of all the work connected with the Assembly.

This joint meeting planned for a large representative committee which will have charge of raising the funds necessary to deliver Lake Junaluska to the church free from debt and with all improvements made. This committee will consist of about two representatives from each conference east of the Mississippi river.

It is significant that the idea of the Southern Assembly was born in a similar meeting of laymen held in Chattanooga several years ago. It seems very fitting therefore that the movement to bring these plans to final completion for delivering a great and self-supporting institution to the absolute control of the church, should also find its center in the same city.

"PAY-UP WEEK"

By Henry M. North.

The week of November 1-7 has been set apart as Pay-Up Week for the Christian Education Movement in the North Carolina Conference. Collectors are being appointed in the local churches who will have charge of collecting the first installment of the pledges.

One-fifth of the total amount of individual subscriptions will be due on the first of November in all regular cases. There were some who marked on their cards that they would begin their payments at a later date. These, of course, will not be expected to pay their first installment until the date which they themselves set.

Our people are asked to set aside an amount equal to the first payment in order to be ready for it at the date mentioned above.

All pastors are requested to announce to each congregation the date of pay-up week and to help their collectors to get ready for it.

Receipt books and instructions are being forwarded to the collectors as rapidly as their names come in.

"Mark the influence of the child upon the parents. We go to school to our pupils. While we think we are leading the child into the mysteries of earth, he holds the chair of divine knowledge, and brings to us new truths, new experiences of love, sacrifice and gentleness. The baby's task is to hold the golden gate ajar that we may not forget whence we came, and so be ready for that other birth into the life immortal."

Rev. B. F. Hargett was last week engaged in revival services at his Seversville church. Rev. W. R. Shelton, of Brevard Street, assisted him.

BLUE TO BLUE

CLASS OF THE THIRD YEAR

The class of the third year will please meet Brother L. Berge Abernethy at place designated on Tuesday, October 18th, at 7 p. m. All members of this class should be present.

J. B. Craven,
Chm. Third Year Com.

ADMISSION ON TRIAL

Every man who expects to apply for admission on trial into the W. N. C. Conference at this session is urged to meet the committee in the room designated in Wesley Memorial church, High Point, on Tuesday, October 18, at 2:30 o'clock. Come prepared for written examination.

Z. E. Barnhardt, Chmn.

CLASS OF FIRST YEAR

The class of the first year will please meet the committee of examination in the room designated in Wesley Memorial church, High Point, Tuesday, October 18, at 4 o'clock p. m. All have written sermons ready to hand in. Each one is expected to have certificate of work done, either with the correspondence school or the summer school. Promptness on the part of all will greatly aid the committee.

E. J. Poe, Chmn.

NOTICE

The historical society of the Western North Carolina Conference will meet Tuesday evening, October 18, at 7:30 o'clock. Wesley Memorial church is the place of meeting and Rev. W. L. Sherrill, of Mocksville, will be the speaker of the evening. "Methodism in Davie County" will be the subject of his address. Few sections of the state are richer in historical material pertaining to Methodism than the valley of the Yadkin and Brother Sherrill will present a paper of great historical value. The public is invited to this annual meeting of the society.

A. W. Plyler,
Chmn. Ex. Com.

WEAVERVILLE CIRCUIT

Dear Advocate:

We have just closed our seventh and last meeting for the year on the Weaverville circuit. The Lord has wonderfully blessed our labors. We have had one hundred and eighty-two conversions, forty-one joining our church on profession of faith and baptism, four by certificate and many others going to the Baptist and Presbyterian churches. In many respects we are winding up a good year. The failure of the apple and wheat crops has crippled our people financially, but they are making a noble effort to pay their obligations. Our great need is more and better preachers. "The fields are white unto harvest" in the "Land of the Sky."

Fraternally, M. W. Dargam.

REVIVAL AT ROSE CHAPEL

Our meeting at Ross Chapel, Cool Springs charge, began the third Sunday in September and continued for 15 days, resulting in more than 50 conversions. The church was greatly strengthened, for 58 members were received on profession of faith and by certificate, and a few joined other churches. Rev. Macon A. Huffman, the blind preacher, did all of the preaching and this was the second time he had helped me at this place. When he assisted me at that place two years ago, we received about 25 or more on profession of faith. Why don't more of our brethren use him?

We have had 218 professions on the charge, and 133 have united with our various churches. Our meeting at the Simon school house is starting off well, for we had six conversions there last night. We are expecting a great meeting. Glory to God for His great work on this charge.

R. A. Swaringen, Pastor.

A FEW "MORES" FROM ROCK SPRINGS

Dear Advocate:

On the Rock Spring "district" this year I have done more of the following than in any other year:

Baptized more babies, 65; got more Advocate subscribers, 122; preached more sermons, 225; visited more homes (for circuit work), 300, (over 500 visits in all.)

In meetings on the charge nearly 16 weeks. Had more good eating—chickens and other good things innumerable.

J. R. Walker.

EQUIP TWO ROOMS IN WEAVER HALL

Dear Advocate:

Dr. T. V. Goode, of Statesville, and W. T. Nicholson, also of Statesville, have each furnished a room in Weaver Hall. Dr. Goode made this valuable donation as a memorial to his father, who was a most enthusiastic friend of Rutherford College, and who manifested his friendship by valuable contributions. His last act of benevolence toward the school was the donation of a large portion of the present campus. Dr. Nicholson does not give his as a memorial, but out of his generosity and love for Rutherford College and the valuable work which it is doing. These are substantial gifts, and the friends and students of Rutherford College hold them in grateful memory.

M. T. Hinshaw.

REVIVALS ON DURHAM CIRCUIT

Dear Advocate:

Four good revivals were held on the Durham circuit this year. In three of these the pastor was assisted by a former pastor, Rev. H. C. Smith, of Carr church. From the beginning of each of these meetings the presence of the Spirit was felt. Great good to the church in each place resulted and several souls were converted and added to the church. Smith is a good preacher, a good man with a great message and he delivers it in a manner highly pleasing to the congregation. He is a safe man in a meeting and uses no methods objectionable to good judgment.

In our meeting at Bethany Brother D. L. Earnhardt assisted the pastor and did some fine preaching which delighted the congregation. Brother Earnhardt is a long way from worn out as a preacher, as anyone will testify who hears his splendid messages. As a result of the meeting a number were converted and seven were added to the church. These four meetings resulted in 27 additions on profession of faith and in greatly strengthening the church. No meeting has been held at Fletchers this year on account of the building of a new church edifice, which we had hoped to have completed in time to hold a meeting before conference. However, this is doubtful now. This building when complete will be one of the best country churches to be found in this section, having a good sized auditorium with four good class rooms, arranged so that all save one can be thrown open to accommodate larger congregations than the usual. It is built with a large porch in front, heating plant underneath and will take care of the congregation of this community for several years to come. Our church at Bethany has undergone some needed repairs, which added much to the beauty and comfort of the building, but needs very much some class rooms to meet the needs of a fine Sunday school.

J. C. Humble, P. C.

"What you are counts more in the sight of God than what you possess; for a man may work all his life in accumulating wealth, to find in the end that God does not see him because of the barrier he has erected."

"Thanks be unto Christ for his revelation of a forgiving God!"

THE NORTH CAROLINA CONFERENCE BROTHERHOOD

Dear Brethren:

By reason of the death of Brother R. C. Craven, Assessment No. 1 has been paid to the beneficiaries and I hereby make a call for Assessment No. 2 of \$3.00 to replace in the treasury the one just paid out. The same being due in sixty days from date or you will stand suspended.

Yours fraternally,

Wm. P. Constable,
Secretary and Treasurer,
Spring Hope, N. C.

October 5, 1921.

THOMASVILLE APPRECIATES BRO. SILER

The Rev. Frank Siler has been our presiding elder for the past four years. During that time we have listened with much pleasure and great profit to his fine sermons and have enjoyed our labors with him in making plans to make our church grow. He has always worked day and night for the progress of his district which in our opinion has made wonderful progress under his administration.

The Thomasville Quarterly Conference, therefore, wishes to go on record as being greatly appreciative of his splendid services, of his unceasing energy in every movement looking to the best interest of the church, for his upright and godly life among us, and for his wise counsel in all church matters.

We, furthermore, recommend him to any district or to any congregation that may be so fortunate as to receive his services in the future. Our only regret is that we cannot have him with us for four more years.

We, furthermore, wish a copy of this to be sent to the Christian Advocate at Greensboro and another copy spread upon the records of this Quarterly Conference.

F. S. Lambeth,
John R. Myers,
R. L. Pope.

IN CHATHAM AND LEE

Dear Advocate:

The first Sunday in September we were with Brother Salyer at Goldston for a week, and again with him at Jones Chapel for five days following the third Sunday in September. These were great meetings from every viewpoint. At Goldston 37 were converted with 26 joining our church. Large congregations attended each service and the Spirit was present. At Jones Chapel it would be hard to tell in words the things that were seen and felt and accomplished in those wonderful five days. Old differences were settled, hard feelings were put aside, young men and women flocked to the altar, men and women shouted God's praises until late hours found the people still lingering about the holy place talking of the things which had been done. Forty-five were converted and reclaimed and 27 added to the church. To God be all the praise. Jones Chapel will feel the effects of the meetings for many years and from it will come preachers and missionaries. Salyer is a new man among us. He is supplying on Goldston circuit and he is doing it well. Of all the men I have known he is the finest personal worker I have ever met. He leads his people in this and they follow. Salyer came from Kentucky, has a wife equal to him in her interest in his work and in her consecration to the cause and a well ordered household of seven fine, intelligent, godly children. We need more of his kind.

J. C. Humble.

"Now," said the nervous old lady to the druggist, "are you sure you have that medicine mixed right?"

"No, ma'am," said the conscientious apothecary, "I wouldn't go as far as to say that; but I've got it mixed the way the doctor ordered it."—Kansas City Star.

OPENING AT SALEM

The opening of the basement rooms of the new Salem Methodist church in Winston-Salem, Sunday, October 9, marks a great epoch in the history of this congregation. For years worship has been conducted in a one-room frame building on the corner of Poplar and Academy streets. The entry into the new building opens the way for wide expansion in the future, as the working arrangement of the new church affords every convenience for Sunday school and other religious services. All services and church meetings will be held in this part of the new building until the church is entirely finished.

The first service in the new church was the Sunday school yesterday morning at 10 o'clock. The members of the school assembled at the old church and moved in a body to the new quarters. The records showed 202 present in the various classes.

In opening the Sunday school Superintendent H. C. Jones spoke briefly of the splendid work that has been done in the old church under difficulties, such as the lack of class rooms and auditorium space. He referred to the pleasant memories that are now fixed in his mind because of the close co-operation of the church in making the Sunday school what it is today. He pleaded for a continuation of the loyal spirit so evident at this time and predicted rapid expansion of this part of the church organization in the new building.

Rev. H. C. Swafford, the pastor, under whose ministry the church was started, preached the first sermon at 11 o'clock. His discourse was based on Matthew 16:18, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Thruout the discourse emphasis was placed upon the scriptural statement concerning the establishment of the Christian church in the new dispensation under the divine authority.

"The firm hold of the church in the world today is due to the divine sanction given it in its establishment," declared Mr. Swafford. He referred to the progress of the Christian church in spite of the impediments and hindrances that have been thrown in its way, stating that the church is here to stay and that it will continue to be God's agency through which He saves lost men and women.

Declaring that he has seen many evidences of God's hand in the building of the new Salem church, Mr. Swafford pleaded with the congregation to ever look to Him, who is Supreme Ruler of the universe, for guidance in all things.

The successful church was described as one in which the church of God is established in the hearts of the people. "What is the church anyway but the touch of God to the human soul?" asked the speaker.

The head of the church in this world is Jesus Christ and no service should be held in which He is not the chief figure. The members of the church were urged to be reverent at all times and to give Jesus the glory for the success attained so far in securing the house of worship.

Often in the rush and turmoil of this world, stated Mr. Swafford, the church gets away from the fact that its only purpose is to save lost men and women. He urged that the members of Salem church always keep their eyes fixed upon Him who died on the cross for the sins of a lost world. He also urged that every member in the church dedicate him or herself to the work of the Lord, because the greatest honor that can come to any person is to be assigned a place in the church. Emphasis was laid upon the statement that nobody deserves a place in the church, but that through the mercy of Jesus it was made possible for all people to have this high honor.

A. W. Cline.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris, Asheville, N. C., Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett, Editor
Rockingham, N. C.

N. C. CONFERENCE BISHOP LAMBUTH

The passing of our missionary hero has so shocked us with its suddenness, so distressed us with a feeling of almost personal loss, that we stand dazed, wondering how we can do without him—who can take his place. We are thankful for his life, for the example of his soncerated loyalty as a Christian missionary in our great church, for the inspiration he has been to us during the years to come, and we pray that the Father whom he loved and served will, in tender compassion, comfort his loved ones, and give them strength and courage to take up their lives without him.

WEEK OF PRAYER COLLECTIONS

It is well to remember that these collections will go this year in the foreign department to the Lambuth Bible School in Osaka, Japan; in the home department to the new Administration Building at Holding Institute, Laredo, Texas. Let us plan to make our gifts as liberal as possible, praying that God will bless us in giving and these institutions in receiving.

ABOUT THE HOME FIELD

Miss Minnie Webb, council kindergarten under appointment to San Antonio, Texas, received her B. S. degree from Peabody College and is now taking a month's vacation at home in Prairie Grove, Ark., before going to her work.

Miss Ellen Cloud, nurse deaconess at Homer Roberman Mission, Los Angeles, Cal., is taking her furlough rest after a strenuous period of work.

Miss Mary DeBardeleben received her M. A. degree from Peabody and will be in her place as Bible teacher at the State University of Oklahoma in a few days.

Dr. Skinner writes that many rooms at Holding Institute are taken by students far down in Old Mexico, and the dormitories will be full at the opening of school.

Professor Mohn states that the prospects for a full enrollment are flattering at Sue Bennett.

Miss Martha Nutt, the Bible teacher for the college of Industrial Arts in Denton, Texas, has put in a summer of hard work on the Bible, and is now ready to meet her classes.

The work among the Orientals on the Pacific Coast is very satisfactory, but Japanese pastors are difficult to secure because of the needs in Japan for their services.

California state laws make it necessary to have American kindergartners in our schools for Orientals on the Pacific coast.

Two American kindergarten teachers are wanted for work among the Japanese.

The Daily Vacation Bible School at our institutional church in Kansas City is the hanner vacation school of the world. They have a faculty of fourteen and a large number of volunteer workers; besides the work of Bible study and mission stories, a variety of manual work is carried on for junior and primary boys and girls.

Splendid reports come of the Daily Vacation School held at the new Bethlehem House, Macon, Ga. The colored members of the board were given supervision and asked to secure teachers, one for each grade. The result was that ten colored public school teachers volunteered for service, some for five weeks, some for three, and some for two. At least six teachers were on duty each day. One of the white women of the board met with them and explained all she could about the plan and method of the

Daily Vacation School, and put into their hands the books and material. After that the work was carried forward by the colored women themselves. There were enrolled one hundred and three children from five to twelve years of age, with an average daily attendance of seventy.—Bulletin.

THE ROCKINGHAM DISTRICT MEETING

Miss Georgia Biggs, secretary of the Rockingham district, announces her district meeting to be held at Raeford November 8th and 9th, beginning the afternoon of the 8th. All auxiliaries, adult, young people and children, are urged to send delegates. She particularly urges those churches having no missionary organization to send representatives to this meeting. Delegates should send their names at once to Mrs. T. B. Upchurch, Raeford, N. C.

DR. COOK'S LESSONS ON THE BIBLE AND MISSIONS

Eighth Lesson.

Missions in the Pentateuch.

1. God's promise to the ancestors of the Hebrews. Fromise far-reaching. Gen. 12:1-3; 18:18. (Blessing of God upon Abraham to reach all nations.)

2. Providential purpose in life of Hebrew nation. Hebrews thrown into the tempestuous stream of the ancient world with a message for humanity. Opinions of early Christian leaders. Acts 3:25; Gal. 3:8.

3. Purpose made plain in the provision in the law for foreigners (strangers.)

a. Book of the Covenant. Ex. 20:22-23; 22:21; 23:12.

b. Book of Law. Deut. 1:16; 10:19; 14:29; 16:11; 29:11-12; 31:12.

c. Law of Holiness. Lev. 24:22; 18:26; 20:2; 24:16; 16:29-31. (Provision for "foreigners" in all.)

4. Supreme argument in the law. Lev. 19:18-34. (For missions.)

The law of love. "No man or nation lives to himself."

Ninth Lesson.

The missionary message of the Psalms.

1. The universal kingdom of righteousness.

a. The nations exhorted to praise God. Psalm 67.

b. The reign of the righteous king. Psalms 72:6; 9:10-11.

c. Character of the reign. Psalms 72:2; 7:12-13-14-17.

2. A call to worship Jehovah, the righteous judge. Psalms 86, 87, 96, 97, 100, 102, 146.

a. Comparison with other gods. Psalm 96:5. In works, Psalm 86:8-10; 96:3; 145:16; in position, Psalm 96:8-10; 97:9; in judgment, Psalm 96:13.

b. Who shall pay homage to Jehovah? Psalm 97:4; 100:1; 98:3.

c. Attitude of nations. Psalm 102:15-18-22.

d. The judge's mercy ("submerged tenth"). Psalm 102:17; 146:7-8-9.

Courtesy of Mrs. E. L. Hart.

(To be continued.)

W. N. C. CONFERENCE

THE LONESOME BEGGAR

By John Thomas Corley.

My friend, I've a favor to ask of thee,
Pray do not think me queer,
But give me the roses while I live—
Don't keep them for my bier.

Are naught to me, who's 'neath the sod,
And it's spirit turned back to its Maker, God;
A kindly word and cheerful smile
Will make the journey of life worth while.

The roses piled high on the mound
Are naught to me, who's 'neath the ground;

My sightless eyes could not discern
The beauty of the rose and fern

Don't wait till I'm beyond life's ken,
But give them now, my dear good friend;

Pile them high in my heart and hand,
They'll sweeten the journey to the better land.

Christianity seeks to make a man happy, not by making the world outside of him just as he would have it, but by making his soul as God would have it, so that he is adjusted to his surroundings.

THAT THIRD QUARTER REPORT

October first was the time for the third quarter report, and we are much gratified in the Young People's department at the number of reports that came in on time. But there are some societies that we did not hear from that we had expected to have reports from, and of course we are disappointed. What is the matter? Did you forget? Or is your society not now doing active work? If there is a society in the conference that is receiving the literature from the conference superintendent and is not actively engaged in the missionary work, will you please notify the superintendent at your very earliest convenience. When we fail to hear from a society we fail to keep in touch with what it is doing, much to our regret.

We trust that when we hear from our conference treasurer we are going to find that this has been a great quarter and that we are coming along splendidly with our collections for the year. Only three more months and the year's record will close. What shall be the result in the closing months of the year?

If your society has failed to meet its obligations thus far, will you not put forth a great effort to "fall into line" during these remaining three months? This must be our greatest year. We can make it so, but will we?

WEEK OF PRAYER, NOVEMBER 6TH-12TH

It is urged that the presidents of the adult and young people's auxiliaries and superintendents of children's work form a committee to plan for the observance of this special season, giving the matter much prayer and thought. A booklet containing five programs, three for adults, one for young people and one for children has been issued and will be mailed to each auxiliary. It is much desired that all three divisions shall meet together for these five days, and that wherever practicable the pastor shall be asked to preach a sermon either at the beginning or the close of the week. In case the adults only wish to observe the five days, ample material will be found for their use in the literature sent out. The leaflets for the young people are suitable for the adults also, and can be secured by writing to Mrs. B. W. Lipscombe, 310 Broadway, Nashville, Tenn.

Let this week of prayer be made one of real interest. Begin at once preparations for its observance. Remember the date, November 6-12.

A personal letter from Miss Kate B. Hackney, superintendent of Laura Haygood Normal School of Soochow, China, who left the States August 18th for China, tells of a pleasant voyage on the return trip after a year's furlough with loved ones in America.

A large number of missionaries—over one hundred—went over on the same boat with Miss Hackney. Thirty-eight of the passengers were Southern Methodists. Dr. Robert E. Speer was a prominent passenger and conducted one of the religious services during the trip.

The party landed at Shanghai September 2nd and have by this time

taken up the work with renewed interest.

WANTED—TWELVE DOZEN MISSIONARIES

Boards of missions do not usually advertise for missionaries by the gross, but at present, thanks to the Centenary, our board, not including the Department of Woman's Work, is looking for just that number. Capable, well-trained men and women are needed for all sorts of work, and in each of our great fields. China is calling for seven evangelistic missionaries, two teachers, four physicians, a nurse and an industrial man. Japan needs two evangelists and a teacher; Korea fifteen evangelists, three Sunday school specialists, six teachers, two doctors, a translator and a business agent. Cuba is asking for nine evangelists and six teachers; Mexico for thirteen evangelists, twenty teachers and a physician; Brazil for seventeen evangelists, thirteen teachers (including a professor of dentistry and one of Bible), ten deaconesses and a printer; and Africa an evangelist, two teachers, four doctors, a dentist and a steamboat captain.

In a list so large and varied there ought to be something to suit the taste and the training of every one desiring to invest a life in the mission fields. The following educational standards for missionary candidates have been set by the board and are adhered to as strictly as possible:

"A candidate for foreign missionary service shall have a degree from a university, a standard college, or a state normal school requiring four years' work on a basis of high school graduation, and may have such professional training as in the judgment of the candidates committee shall be necessary to fit him for the work to which he shall be assigned.

"A candidate for medical missionary work shall have the degree of M. D. from a recognized medical college and shall have had one year of work as an interne.

"Candidates with outstanding qualities may be accepted though not coming up to the foregoing standards."

The board will be glad to correspond with anyone meeting these standards who is seriously considering missionary service. Address Rev. C. G. Hounshell, Candidate Secretary, Box 510, Nashville, Tenn.

GREAT MISSIONARY MOTTOES

"The first work of the whole church is to give the gospel to the whole world."

"Christ alone can save the world, but Christ cannot save the world alone."

"We cannot serve God and mammon, but we can serve God with mammon."

THE LIFE BEYOND

It has become almost a habit, and a very cheap one, to disparage any reference to the life to come. Such references are regarded as weak, otherworldly, effeminate, unpractical. It is regarded as belonging to a certain type of men and women who spend their lives at spiritual conventions, but as altogether unfitting or unnecessary for men and women who are rubbing against the stirring life of this rough-and-tumble world. To me the effeminacy is all on the other side. To shut out tomorrow and to refuse to take it into one's thoughts and plans is about as wise as it would be if a man should build boats up the river and pay no thought to the great ocean beyond, where on the morrow his boats must founder or ride triumphant. The wise builder of sea-boats studies the larger waters for which the boats are intended. And the Lord Jesus Christ has given us a morrow full of inspiration, and bright with invigorating glory. . . And so I reckon the morning light in these healing ministries of our Lord.—J. H. Jowett, D. D.

Sunday School Work

W. N. C. CONFERENCE
O. V. WoosleyEditor
Lexington, N. C.

W. N. C. CONFERENCE

NEW WESLEY CLASSES

The following new Wesley classes were enrolled in the Western North Carolina Conference Federation during September. The right hand of fellowship is joyously given them.

Philathea Wesley, Goodsonville, Lincoln circuit.

True Blue Wesley, Goodsonville, Lincoln circuit.

Weaver Wesley, Central, Monroe.

Sunshine Wesley, Casar, Polkville circuit.

Winners Wesley, Calvary, Charlotte. Moore's Wesley, Moore's Chapel, Thrift-Moore's.

Dilworth Wesleyan, Dilworth, Charlotte.

Baraca Wesley, First Church, Lexington.

Wesley Class, Forest City.

THREE OUT OF ONE

After next December the Sunday school story paper called "The Visitor" will branch out into three papers, one for girls between the ages of 10 and 17, another for boys between the same ages, these papers not yet having been named, and another called "The Young People" for young men and young women between the ages of 18 and 24. Those schools that have been receiving the Visitor can for the same money get the other papers, dividing their order as they elect. For instance, if your school is receiving 50 Visitors you can elect to take 20 copies of The Young People, or any other division that you may deem wise. "Boys and Girls" will continue to be published for the boys and girls in ages up to ten years. These four supplementary Sunday school papers ought to visit each school in our bounds. It is well to ask our growing boys and girls to not read cheap novels; it is better to provide for them a better line of reading. These papers are not going to be published for adults, but for growing life. They will, however, be very profitable for those of us who have passed the adolescent age.

THREE LINES OF PROGRESS

We are liking Beginners and Primary Graded Lessons fine. We are going to start a teacher training class and will you kindly advise me what text book to start with? We are thinking of providing our adult classes with The Adult Student instead of the Senior Quarterly. What do you think of it?

M. McKnight,
Supt. Mooresville.

Brother McKnight will probably use "Life in the Making" as his first training text. The Adult Student is one of the best Sunday school magazines published. It comes monthly and contains much more help for the student than does the Senior Quarterly. Every adult class ought to use The Adult Student.

MUIRS CHAPEL

I am writing you for literature for the organizing of a Susanna Wesley Class at Muirs Chapel. I have a splendid class and we have chosen our name after the mother of Methodism. We are all interested and are trying to do the thing worth while. It would do you good to see "The Wesley Class," named for your father, under the care of Walter Baxter, and six other good strong classes. We have just paid for a splendid piano, we have electric lights, just put in by our young people, and now we are working towards putting in a furnace.

Mrs. Lee S. Smith.

Muirs Chapel, of historic fame, is some four miles west of Greensboro on the West Greensboro circuit, serv-

ed during the past four years very acceptably by Rev. T. J. Rogers. Recently at our district institute at Jamestown, Brother Rogers brought enough fine young people to fill a large church, who stuck right through the whole day with interest and apparently with profit. The crowd that goes to an institute is the crowd that is doing business back at home.

CENTENARY, GREENSBORO

Mr. N. R. Hodgkin, a hustling young business man with plenty of pep and enthusiasm, is our superintendent at Centenary, Greensboro, the charge headed by none other than the Rev. H. C. Sprinkle, of Mt. Airy district fame. Mr. Hodgkin combined his promotion day with rally day, Sunday, October 2, and it was my pleasure to be with him. The people who crowded the church were visibly impressed with the demonstration work of the elementary departments and with the fact that a Sunday school can promote students just as well as a graded school. The Centenary people have this year built a great big beautiful hut beside their church where they can have functions of interest and profit. Two departments and several organized classes regularly use this hut, equipped as it is for banquets and social gatherings. Centenary is near the depot. When in Greensboro look over this plant.

SALISBURY-SPENCER SCHOOL

Some of the best people who ever lived get their mail at and about Salisbury-Spencer. I used to think of Salisbury as a sort of a self-satisfied place, but that was because I had never worked with the people there. Last year we had one of the best standard training schools there ever held and this year another is promised. Sunday afternoon, October 2, at a gathering of the superintendents and pastors of the six charges of Salisbury-Spencer, it was unanimously and emphatically decided to put across another dandy training school to begin Sunday, November 13, and close Saturday night, November 19. Six courses will be offered as follows: Beginner Pupil, Primary Pupil, Junior Pupil, Principles and Methods of Teaching, Pupil Study and Sunday School Management. A strong faculty is being secured. Miss Nena DeBerry is president of the board of managers, Miss Virginia Jenkins, vice president, E. M. Kendrick, secretary, and W. C. Odell, treasurer. Our pastors are backing the enterprise with their accustomed wholeheartedness.

HAWTHORNE LANE, CHARLOTTE

We had a big day Sunday at Hawthorne Lane. All the Sunday schools in the city had rally days and we whooped it up. Our school had a contest between men and boys on one side and women and girls on the other. The women beat by 14. We had 94 in the men's class and got a great many new members. There were 547 present, our highest record to date. This number is more than we have on the church roll and more than the membership of the Sunday school. I am sure all of us did better by co-operating. The superintendents of the city gave out ten thousand little folders, sample enclosed, and had one thousand big posters and 350 cards for store windows. Come and visit us some time. J. B. Ivey, Supt.

A GOOD PROGRAM

The following rally day program was prepared by Mr. J. B. Ivey for his Hawthorne Lane Sunday school rally day:

- 9:45: Assembling of school.
1. Song 171.
2. Prayer.
3. Announcements. Roll call.
4. Song 157.
- 10:00: School goes to their classes.
- 10:30: All departments gather in auditorium of church.

1. Song—Rejoice.
2. Remarks by superintendent.
3. Cradle Roll—Mrs. E. A. Caton.
4. Welcome Song.
5. Beginners' Department — Mrs. Chas. Stone.
6. Recitation—I'm Glad You Came. Elizabeth Suther.
7. Song—Primary Department.
8. A Good Rule—Ann Klrby.
9. Song—I Salute Thee, O Glory.
10. Daisies—An exercise by eight Junior girls.
11. Victory Is Won.
12. Windows—An exercise by four children.
13. Old Point Rally—The Men's Class.
14. Advice to Fathers—Clifton Myers.
15. Duet and Chorus—What Have You Done for Jesus?
16. Win Them One by One.
- 11:30: Sermon after two minutes intermission for small children to leave.

THE CONSUMING FIRE OF LOVE

Love is not a dormant toleration. Love awakens conscience, fear, struggle, in the heart of the Christian; not the fear of a slave but the fear to offend a friend. Love struggles, but not to gain an unworthy end; love struggles to cast out whatever pains the object of its love. So conscience; it is the voice of our love of Christ, awakened within, that makes us grieve at any short comings and hate all sins.

Speak conscience, speak and flay and burn! Give us no rest when we are astray. Be whips and coals of fire in our heart until we are again where we belong.—Central Advocate.

"THE EVERLASTING ARMS"

Beneath are the everlasting arms. Underneath what? Who? Oh restless heart of mine? Why underneath everything, everyone. Underneath the planets, this round earth on which we live; underneath the mountains, continents; underneath the universe

He has made. Will He not then uphold thee, oh restless heart of mine? "The eternal God is thy refuge and underneath are the everlasting arms."

It was Moses who spoke the words, back yonder when the world was young. It was a part of his Swan song, after life was over and he looked back—and forward—to the gentle and mighty care of God. He sang to Israel this song before he went up Pisgah's Height, "The Eternal God is thy refuge." But that was not enough; it did not bring God near enough; to bring God very near he added these words, "underneath are the everlasting arms."

Can we ask for more? The psalmist broke into this song: "How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings."

That is good but the song of Moses brings God nearer than the shadow of wings. It is the nearness, the patience, the fathomless love that gathers the little child in the parents arms. There then, oh, restless heart of mine, thou canst find complete rest. The arms of God are underneath thee. Be still. Be rested every hour.—Central Advocate.

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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE SCARBORO LEAGUE

On Friday night, September 30, we had a combined literary and social meeting of the Epworth League in the home of our President, Mrs. W. W. Quinn.

The meeting was called to order by the president. Several matters of importance was brought before the League and discussed.

The following delegates were elected to the League Institute which meets in Wilson October 7:

Rev. B. B. Slaughter, Mrs. W. W. Quinn, Miss Eleanor Brown, Mr. Edgar Harris and Miss Jane Hancock.

After business was transacted we played several interesting games. Every one thoroughly enjoyed them. Then we were served ice cream and cake by the hostess.

Good luck to all the Leaguers.
Jane Hancock, Cor. Sec.

DISTRICT INSTITUTE

A District Epworth League Institute for the Washington district was held at the First Methodist church in Wilson October 6-7. The institute began on Thursday night, October 6, with an address by Rev. Walter Patton, of Greenville, on "The Place of the Epworth League in the Life of the Church." The program Friday consisted of a number of short talks on plans and problems of Epworth League work. All of these talks were of a practical nature and dealt with the particular needs of League work in the district. Posters were on display demonstrating the work of the four departments, the Junior and Intermediate Leagues, and Epworth League Administration. The Leaguers spent some little time looking over these between the sessions of the institute. The following goals were adopted for the district:

1. Thorough co-operation from every League in the district in the contest for the loving cup.
2. A League in every village or city church in the district.
3. Development of efficiency teams in the larger Leagues of the district to aid the district secretary in his work.
4. Every League in the district a Standard League.

The program of the institute is given below:

First Day, Thursday Evening, Oct. 6.
7:30—Address: The Place of the Epworth League in the Life of the Church, Rev. Walter Patton.
9:00—Social Hour.

Second Day, Friday Morning, Oct. 7.
9:30—Devotional Services.
10:00—Organization.

10:15—The Washington District as a Field for Epworth League Work, Rev. N. H. D. Wilson.

10:40—The Relation of the Pastor to the Epworth League, Rev. W. T. Philpps.

11:00—How to make the Epworth League Go, Rev. J. Herbert Miller.

11:20—How to Resurrect a Dead League, Rev. C. K. Proctor.

11:40—How to Maintain a Standard League, Rev. Philip Schwartz.

12:00—Problems of Epworth League Work, Rev. F. S. Love.

12:45—Lunch.

Second Day, Friday Afternoon, Oct. 7.
2:00—The Place and Work of the Junior and Intermediate Leagues, Mrs. F. S. Love.

2:30—How to Organize a New League, Rev. B. B. Slaughter.

2:50—Business Meeting.

3:20—Consecration Service, Rev. F. S. Love.

4:00—League Benediction.

BURLINGTON LEAGUE

Vacation time is over and Front

Street League, Burlington, has begun work in earnest, though we are glad to say that our attendance and interest kept up wonderfully during the summer months, and we believe a greater part of this was due to the interesting and inspiring programs which our faithful department superintendents have been giving us. We have recently elected new officers and our new superintendents and their allies will certainly have to work, for we must certainly continue with good programs, etc., and, if possible, better than the past year. Our new officers are all taking hold with great interest and enthusiasm and we are expecting this to be the greatest year of our history. We have always had a fine League, but have not been up to the standard in every respect, but we are putting forth more effort and working hard on our weaker points, and before long expect to gain 100 per cent at the conference.

The latter part of August we greatly enjoyed having as our guest on a picnic, Miss Kyung Shlen Sung, of Shanghai, China, who was visiting in Burlington. The following Sunday night, August 28th, our "Lillite Chinese Friend" talked to us in our regular devotional service on the "Young People's Work in Shanghai," also singing for us in her native tongue "America."

Miss Sung is studying at G. C. and will return after her graduation to China. She plans to teach her native people and do all she can to lead them to the light and love of Jesus Christ. It was a great inspiration to hear her and we hope to have her with us often during her stay in America.

Our League has adopted her as a member while in America, and soon after she entered college, we sent her a miscellaneous shower through the mail.

Also on August 31st the League and church choir members gave a miscellaneous shower to one of our number who was preparing to go to school in Virginia. The gifts she received were numerous and useful and in a small way expressed our love and appreciation. This was a complete surprise to her and everybody thoroughly enjoyed themselves.

Virginia Bradshaw, Cor. Sec.

W. N. C. CONFERENCE

The Concord Leaguers with seven local chapters, three of which are being conducted in the Forest Hill church, are all doing fine work. A winter program is being worked out. A city union will be organized in a few weeks.

On a recent Sunday night the Intermediates were the guests of the Seniors at Forest Hill. The lassies rendered a fine program.

A NEW LEAGUE AT OAKBORO

The editor motored yesterday afternoon to the enterprising, growing town of Oakboro in Stanley county, where last night he organized a local chapter of the Senior Chapter League. He labored under the weight of a great embarrassment in that he was trying to speak for his wife (the district secretary) and a thing well nigh impossible! They hopped off with an enrollment of twenty-two which will be increased to at least thirty-five.

Miss Grace Allen is president; vice president, Jack Hartsell; secretary, Crayon Efrid; treasurer, Miss Alta Kennedy; corresponding secretary, Horace Howard; Era agent, Miss Emma Hartsell. The department superintendents will be selected at the first regular meeting.

This is the third Senior chapter for Bethel-Lowe's charge, and a Junior chapter is being talked of for Bethel church. Did I hear somebody ask for the reason? Rev. R. F. Huneycutt, the pastor, is an enthusiastic Epworthian! Too easy; ask us something hard!

THE DEVOTIONAL PROGRAM By B-Max.

When a gushing oil well ceases to flow, the promoters lose interest; when the devotional committee consumes practically all of its originality, the programs are dry and the Leaguers lose interest. Keeping a good original line of programs the year around is a very difficult proposition on any particular group of workers; therefore some of the Leagues are looking around for new ideas, for new methods of program construction over the cut and dried method we have been using. So let's talk change for experiment's sake: One League in Charlotte appoints one person for each meeting to arrange the program as suits that person best, with permission to use as many of the other Leaguers to assist as is necessary to make a worth-while program. Some League cabinets object to this method on account of the unreliability of some members, who might fall down at the last moment. Now, suppose we try this method and have a reserve. Every army unit carries a reserve supply of rations; so let us carry a reserve program. For the reserve let two or three of the cabinet members prepare a good, interesting program for use only when some one member fails to come across for his or her assigned job of leading. Assign the members to meeting nights as far in advance as is thought wise, say four to five weeks, adding one or more every week or so after the plan is started. Either let them select their own subject for discussion or offer them their choice of several subjects which the committee can select. Then, if anyone of the assignees are unable to meet their responsibility on their particular evening the reserve can be called on and supply a well-rounded-out program. It will then select for itself another subject and prepare it for the next emergency. This will give all members a fair chance to show their talents and originality. What else is the League for but to develop leaders? Don't forget the value of sentence prayers.

WINSTON-SALEM CITY UNION HOLDS INTERESTING SESSION

An interesting feature of the meeting of the Winston-Salem Epworth League Union, at Salem Methodist church was an address by Miss Grace Bradley, of Asheville, field secretary of the Western North Carolina Conference. Miss Bradley stated that she came purposely to assist in instilling new life in the Winston-Salem chapters and to help them plan for their fall and winter work. She insisted that each chapter study the standard efficiency plans and conform to the

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regulations prepared by the home office at Nashville.

Miss Bradley urged upon the officers the importance of making regular reports to the district secretary, as well as the reporting of the department heads to the chapter secretary.

Plans were also outlined by Miss Bradley for an Epworth League institute to be held at one of the local churches early in next February. She announced that at least two speakers from the Nashville office will attend the institute as members of the faculty.


The annual election of officers was also a part of the business of last night's session. William A. Church, of the Salem chapter, was chosen as president of the union, succeeding Paul S. Nunn, who declined re-election. Frank Murphy, of the West End chapter, was elected secretary. Paul S. Nunn is treasurer and A. W. Cline, junior superintendent. These officers will be installed at the October meeting at West End church.

The retiring president, Mr. Nunn, made an earnest appeal or a renewing of efforts to make the Epworth League a big factor in the work of the local Methodist churches.

Preceding the business session the Salem chapter rendered a short musical program, including a beautiful piano selection by Mrs. H. R. Deal, formerly of Asheville.

At the close of the meeting the ladies of the Salem chapter served refreshments in the form of ice cream and cake.

(Continued on Page 15)



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N. C. CONFERENCE

Mrs. Clarence Johnson, Commissioner of Public Welfare, said recently that she loved to think of the Methodist Orphanage as having bright, happy children who love to sing. In her remarks when conducting our chapel services a few weeks ago, she declared you can judge an orphanage by the way children sing. If they are solemn and songless they haven't the right atmosphere thrown about them. When they sing because they are happy it is an indication that they are receiving the right kind of training.

* * * *

Professor Hobgood, president of Oxford College, and president of the board of trustees of the Thomasville Baptist Orphanage, attended the Orphan Association which met with us a few weeks ago. This was the professor's first visit to our orphanage. He expressed both surprise and delight over the size of our home and the beautiful grounds and substantial and imposing buildings. Many of the Methodist people are agreeably surprised and delighted also when they see the magnitude of our work, and especially is this true when they see our strong, healthy and well behaved children. Every Methodist within the bounds of the N. C. Conference ought to make at least one visit to our home and see for himself the character of our work.

* * * *

October is here and everything is in readiness for a great fall campaign for funds for the Baby Cottage. By unanimous vote, the Wesley Federation in session at St. Paul's, Goldsboro, last spring agreed to make up the difference between the amount on hand and the cost of erecting the building. It will require between eight and ten thousand dollars to make up the difference. Let every Wesley adult class organize for this most worthy cause—a home for little children under five years of age. We have no building at present to take care of these little helpless ones. Will there ever be a more worthy object to which we can devote some of our hard-earned money? Will there ever be an appeal that is so strong and touching as this one? The hour has struck for all who are waiting for something worth while to call forth their tender sympathy and to enlist their benevolence.

* * * *

If more of our people who have means would remember the orphanage in their wills we could accumulate a large endowment that would tide us over many trying situations. An orphanage, like a bank or a great corporation, should have a reserve to fall back on in the time of emergencies. During prosperous times it is an easy matter to finance a great institution like ours, but in times of financial depression it is an altogether different proposition. In remembering the Methodist Orphanage in wills the wisest disposition of money or property is made by such investment. Many families are wrecked and sons made worthless by having large estates left them. By giving the orphanage a part of one's wealth, the fatherless are given a chance and the members of one's immediate family are exempt from the danger and snare

of having too much money at their command. In view of these facts, I appeal to our Methodist laymen and laywomen to become philanthropists and at the same time render the greatest possible service to their own families.

* * * *

Our former boys and girls have banded themselves together to do something for their old Home. They have subscribed one thousand dollars for the Atwater Memorial Building which is badly needed to meet our present and future demands. During the past year, because of the many drives and financial depression over the country, the promoters of this undertaking have deemed it unwise to push the raising and collecting of funds. The Orphanage Alumni Association has decided to have a booth at the State Fair for the purpose of making money to meet this thousand dollar pledge. There will be fancy needle work on exhibit, and in addition to this meals and lunches will be served. I am going to ask and urge our Methodist friends to patronize and give encouragement to these former orphanage boys and girls in their endeavor to do something worth while for the home that sheltered and trained them during the years of their childhood. The booth may be found in the Floral Hall, number twenty-nine. Any consideration shown them will be sincerely appreciated by all concerned.

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

THE SECOND MILE

In the Sermon on the Mount is given the strange injunction about going a second mile with one who compels the Christian to go the first mile. This reference seems to be an old custom which permitted the king's courier to impress some one to guide him through the country where he was apt to lose his way, or to an army on the march, which could compel citizens along the road to carry their baggage for a specified distance. But the only case of reference in the Bible where one in authority exercised that privilege was on the morning of the crucifixion when "they found a man of Cyrene, Simon by name, whom they compelled to bear his cross."

When Jesus spoke those words about the second mile he may have been thinking of himself as one in authority whose mission was to impress men to go with him one mile, and whose hope was that they would go with him a second mile. That some people, even Christian people, do not obey his call and go with him the full length of the first mile, does not deny his right to command. His patience in not calling them promptly to strict account for their disobedience is not to mistake for weakness or indifference. That first mile is defined in his commands. The precepts of the Sermon on the Mount might be taken as an accurate description of this stretch of the road. It may seem as if he has commanded so much that no one can do all that he has commanded, much less go beyond his commands. Yet any honest examination will show that the first mile is not a very long hard mile. He commands that one day of the week be regarded as belonging to him, and out of six days that are left it ought to be possible to give him a little more time. He commands that out of the prosperity he gives a certain proportion should be returned to him. Supposing that the tithe is the first mile, out of the nine-tenths left a second mile can be started. Each of his requirements has left something for love and generosity to supplement.

Not until the first mile has been

covered can the second mile be begun. Most people must feel rebuked when they discover that they are in the first mile, with a considerable distance still to go. And it is the second mile which proves real devotion to him. The first mile is the test of obedience. The second mile is the best test of love. What a disappointment it must be to him to find how many of those who are called by his name are unwilling and hesitatingly creeping along the first stage of the journey. The first part of the best loved Psalm, the twenty-third, is the psalm of the first mile. There are green pastures and still waters in that portion of the road, and there are also dark valleys and enemies gathering to plot during periods of rest and refreshment. But the second part of the psalm is the psalm of the second mile, when there is a special consciousness of God's goodness and mercy and the joy of drawing near the eternal home of the Father.—The United Presbyterian.

"TOUCHY"

A gentleman in public life has told me a story which is worth repeating, even though it has a moral attached: A certain United States senator had held his office sturdily despite the attempts of his political foes to dislodge him. But it took strenuous watching of every point, and a tactful holding together of his henchmen. Then a ravaging internal disorder set in, bringing him great physical agony and finally his death. Knowing he was mortally stricken, he kept to himself the knowledge and the pain as best he might. His private secretary told how he would walk the floor with hands clenched and lips closed to hold back the groans, then getting himself under sufficient control, would go out to his reception room to greet with handshake and personal word those workers or constituents who had come to pay their respects to their "chief." Then afterwards, said the secretary, various men would come to him. "Jimmy," they would say, "I wonder how I have offended the Old Man. I did not think he was quite as cordial to me as he used to be." And the secretary would explain that he knew the "Old Man's" feelings were as kind as ever, but he had a good many things on his mind just at that moment, and perhaps something very pressing at that immediate time. And the personal workers left, the hurt or possible grudge being dissipated. "But you'd be surprised," said the secretary, "how many of 'em were touchy." When I heard the story I wondered how many, not in politics alone, but in the church, at home, on the street, or among one's business associates, are "touchy" over some act or deed that has no reference to themselves personally at all. Perhaps it was some sensitive saints whom Paul especially had in mind when he wrote, "Charity (i. e., love) is not easily provoked, thinketh no evil."—Presbyterian.

Living the life of a Christian is even more effective than talking about religion. Emerson spoke a profound truth when he said: "What you are speaks so loud that I cannot hear what you say." This truth was illustrated in the experience of a young girl who lived with two older ladies for some time and who became a Christian under the influence of their godly example. She said, in speaking of her conversion, that they did not bring her to the Christian faith by talking about it, but she adds: "It was seeing that they had something precious which I could not share. There was the quick exchange of glances at some beautiful thought or paragraph in which they sympathized, while it held a meaning I could not fully understand; some feeling that was beyond me. Sometimes the glory of a sunset or the sound of music

suggested a quotation that was a foreign tongue to me, and yet made me feel homesick. There was a kind of quiet rapture in beauty, a congeniality in the books they read, a calmness in times of danger or threatened trouble, a secret of hidden strength that often made me feel like an outsider, though I am sure they never intended to awaken such a feeling. They were kind and companionable always, but I began to long for the comfort and the fellowship that was theirs. It was not words that drew me—it was the life that illustrated."—Christian Observer.

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OUR YOUNG FOLKS

A FISH THAT CLIMBS

There is a strange fish called the "climbing perch." It lives in far-off Asia, and is as much at home on land as in the water. In a land where streams dry up in which this fish lives, it would die if it did not go in search of another body of water, over hot, dusty ground, and over hills and valleys.

Lieutenant Daldorf, of the Danish navy, in his memoirs of 1797, mentions that he captured such a fish in the act of climbing a tree. He found it with the spiny margin of the gill-covers hooked into the cracks of the bark, and watched while it curled its tail around, thrust its pectoral fins forward, and pushed ahead. The fins are remarkably mobile and may be moved outward almost at right angles to the body, and the mere closing, if in contact with an object, is sufficient to pull an average fish half an inch.

In his "Natural History of Ceylon," Sir J. Emerson Tennent states that on one occasion he saw hundreds of these fish crawling up the bank of a dried-up pool, diverging in every direction, on reaching the top, to a distance of fifty yards, and still traveling onwards. The supposition is that they travel by night or before sunrise. One peculiarity is the large size of the vertebral column, quite out of proportion to the rest of the body. In migrating they keep their gills expanded and moistened by a curious vessel above the gills that holds water. When the fish leaves the water it carries with it enough water to moisten its gills as often as necessary to sustain life.

The eggs float loosely at the surface of the water, and hatch in two or three days. The color of this fish is a light brassy olive, with eyes of orange. Its length is up to seven inches.—In Our Dumb Animals.

THE ORNERY PIG

"There now, aren't they fine?" said Elsbeth's kind friend, Mr. Jones, as he fed his pigs. "Look at them; upon my word there's only one ornery chap in the whole lot."

Elsbeth, with her toes stuck between the bottom rails and her hands clinging to the top rail, peered over at the little pigs. She wondered what "ornery" meant; from the farmer's tone she felt sure it was nothing pleasant. She gazed hard at the wriggling pigs. Which was the ornery one? Oh, yes, to be sure, there he was—a great, overgrown fellow, half as large again as any of his brothers or sisters. He was grunting loudly and shoving the others away from the trough.

"Not very polite, certainly," Elsbeth said to herself. "That big old ornery pig!" she cried, very proud of knowing the word.

"Oh, that one's all right," Mr. Jones said, laughing. "He's a prize winner, he is. The ornery one is that weazened little fellow over there that's always getting shoved aside. He'll never take care of himself; I suppose I'll have to kill him."

Elsbeth almost slipped off the fence. "Kill that little, little pig!" she cried in distress. Then she went and stood in front of Mr. Jones and gazed up into his face. "Will you sell me the ornery pig?" she asked.

"Sell him to you? Well, now, how much are you a mind to pay for him?"

Elsbeth pushed her hand into her pocket and pulled out a dime, three nickels and a quarter.

"Fifty cents, eh?" chuckled the farmer. "Would you pay as much as that for him?"

Elsbeth nodded eagerly and held out the money.

"Well, you can have him," Mr. Jones said, "but keep your money. The animal is no good to me, and any-

way you may need that fifty cents to buy feed for him."

Elsbeth was very tired and red in the face when she reached home with the squirming little pig clasped tight in her arms.

That night she gave the pig a good supper of warm milk and bran; early the next morning she got up and fed him again. As the weeks went by she took such excellent care of him that his little sides began to swell out like a balloon and his legs grew sturdy and strong.

Every day as she passed her kind friend Mr. Jones on her way to school he would call, "How's that ornery pig?"

And she would answer, "He's doing nicely!"

Then one day she stopped to tell him some news. "I'm going to take my pig to the fair."

"To the fair—that ornery little critter?" cried Mr. Jones.

Elsbeth nodded. "Yes, sir, to the fair. I think he'll take a prize."

Mr. Jones laughed long and hard; he looked as if he wanted to stop but couldn't. "Well," he said at last as he wiped his eyes, "I'm going to take a prize at that fair myself."

When the time came Elsbeth rubbed and scrubbed her pig, put a soft cord round his neck and led him away to the fair grounds. Every one who met the pair said, "What a large pig!" For by that time he was huge. He took the first prize.

"Well, I do declare!" said Mr. Jones, who won second prize with a brother of Elsbeth's pig. "Would you mind telling me how you got the orneryness off that pig of yours?"

"I think I loved it off," said Elsbeth with a smile.

"Well, well," said Mr. Jones, "I think you must have!"—Gatha Wells in Youth's Companion.

THE SILVER THIMBLE

Elizabeth sat in her little red rocking chair, sewing, singing softly to herself as her shining needle flew in and out of the white cloth. She was out on the front lawn, under the sweet apple tree, and her two dolls, Mary Belle and Susan, had been placed on the soft grass where they could lean against the tree trunk.

"Just as soon as I get your new apron done, my dear, you may put it on," announced Elizabeth, as she smiled down at Mary Belle, a large wax doll with golden hair and very blue eyes.

Mary Belle must have been very anxious for her new apron to be finished, but she was a well behaved child, and continued to sit very straight and still while her little mother sewed.

Susan, a plump little doll in a long red cape and hood, very much like Red Riding Hood's, tumbled over to one side, and stared sulkily at the ground. I guess she was jealous because she was not to have a new "rrior also."

It was such a pretty apron—white, with a tiny ruffle of lace, and the cutest little pockets, each with a tiny bow of pink ribbon upon it. It was an apron any doll might be proud to wear.

"There!" exclaimed Elizabeth, with a little sigh of satisfaction as she carefully snipped the thread with her small pair of scissors. "There, Mary Belle, your apron is done! Come here and I will put it on you."

Just as she finished tying the strings a little girl with flying hair came running across the lawn.

"Oh, Elizabeth!" she cried, "Uncle

Tom is going to town with the car and says we may go, too! Do hurry and get your hat!"

Elizabeth sat Mary Belle hurriedly down by the tree and jumped to her feet.

"How lovely!" she exclaimed, "I know mother will let me go. But first I'll have to pick up my things, so do help me, Frances, and then it won't take so long."

"All right," agreed Frances, and proceeded to tumble spools, scissors and bits of cloth into Elizabeth's work box, helter-skelter.

"Did you pick up my thimble?" asked Elizabeth, coming back from carrying her rocking chair and dolls to the porch.

"Yes—no—I don't know, but I guess so," answered Frances. "I'll look and see." But although she tumbled everything else out and even turned the little work box upside down and shook it she failed to find the thimble.

"Oh, dear!" she wailed, "where can it be? It must have fallen out of your lap when you jumped up so quick." So both children got down on the ground and looked, but although they searched all around the tree they could not find the silver thimble.

Elizabeth's face was very sober.

"I've got to find it, Frances," she said, "I just won't enjoy my ride one bit if I don't find that first. Let's look again." And once more they searched all around the tree, but still the thimble was not to be found.

"Do come, anyway, Elizabeth, begged Frances. "It won't be any fun without you, and when we come back I'll help you hunt some more."

"All right," agreed Elizabeth, but not very happily. "But first I must take the dolls up to my room; mother doesn't like me to leave them on the front porch."

"And I'll hunt some more while you are gone," said Frances, who was very sorry for her friend, for she knew how much Elizabeth thought of her thimble, which had been a birthday gift just a month ago. So she began to carefully search once more, and was just looking beneath a dandelion leaf when she heard Elizabeth call "Frances, Frances! come here quick!" in such a glad voice that Frances scrambled to her feet and started for the porch as fast as she could go.

"Look!" exclaimed Elizabeth, "here is my thimble in Mary Belle's apron pocket! It must have fallen in there when she was in my lap! You bad Mary Belle!" she added, giving the doll a little shake. "Aren't you ashamed to have carried it off in your pocket and not tell me? After I had worked so hard for you, too! But never mind," giving her a loving hug, "you could not talk, could you, poor thing!"

And then, after having carried the dollies upstairs, the children hurried away to the waiting car and Uncle Tom, still laughing at the joke Mary Belle had played upon them.—Norena J. Snell, in Banner.

THE DEPTHS OF OUR HAPPINESS

God made us to be happy. This spirit runs through the life of many of us who would not range ourselves with the hermit or the Puritan. We are always afraid of good things. If God places a cup in our hand, brimming with happiness, we put it to our lips with a trembling grasp, and dread lest we may be having too much happiness. We never expect to have a day of perfect pleasure; we think it would be too good to hope for; there will always be some freckle in the lily, some thorn in the rose, some cloud in the sky. When we take our joys, it is with foreboding. We tread the happy path we fear. Or, if we let ourselves go, and have one long, blessed day; if we let ourselves go into a friendship, and drink and drink again; if we allow ourselves to delight in some avocation, accom-

plishment, we always fear that there will be a rebate, and that after some days or weeks have passed, God, who cannot trust us with too much joy, will see to it that our life is plunged in gloom and sorrow to make an equivalent.

If there be a hurst of sunshine, we go about the world saying: "You may depend upon it, we shall have to pay for this." This spirit is perpetually casting a shadow over our happiest days. The mother takes the little child in a perfect ecstasy to her bosom, but as she looks upon its face, she says to herself: "I must not be too happy, for fear God will take him away." The young man who recognizes his twin soul says to himself: "I must not be too happy, for such happiness as this cannot last." This is the way so many of us go through life—afraid to drink the cups of joy which are ready in our hand.

There is another phase of this same experience—we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there is wafted to us some beautiful burst of music, which would lift us upon its wing we shut ourselves up in our sorrow and say: "No, we are too down and dull today to be able to entertain and accept joy." How often the good love of God, therefore, though all around our path, is sent away ahashed, disappointed, and thwarted. Thus all our life is needlessly shadowed by constant prohibition.—Rev. F. B. Meyer.

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THE ETERNAL VERITIES

In the midst of all the sordid, sickening details of that recent tragedy in San Francisco there stands out a little side play which sounds the very depths of pathos and at the same time paints a moral which thousands learn only too late. The young woman who went out from that almost bestial scene of carousal to die a few days afterwards in a hospital ward realized her situation. At least a friend did. A prominent evangelical minister of San Francisco was most earnestly requested to pray that the young woman's life might be spared. We have no doubt that he did so, and we trust that his prayers caught the ear of a merciful Father. The pathetic part is that after having laughed to scorn the eternal principles for which that minister stood, they appealed to him when the darkness of death was closing around the beautiful young victim. In a crucial hour the old truths seemed very real, but perhaps too late.

Such a tragedy is being enacted every day on the stage of our sin-stricken humanity. History repeats itself in an awful way. It does seem as if the lesson could be learned once for all and by all. "The wages of sin is death." In this connection we would give once more the words of a beautiful woman who committed suicide a few years ago in New York. The case was reported throughout the nation by the Associated Press. She was the young wife of a prominent business man in New York. The steady, upright life became stale. She sought diversion in treading the primrose path. She reaped the harvest. A few days before she put an end to her life she said to a companion: "My friend, you and I may laugh sometimes at old things, written law, moral codes, and religion when they say, 'Thou shalt not.' We may think that they were written for the weak-spirited and for old fogies, but, my friend, they are right. Law and moral codes and religion are right. What they say we can not do without suffering. I have learned that. I have learned my lesson. I know that the wages of sin is death, and in many cases these wages demand more than that—heil on earth."—Christian Advocate (Nashville.)

LOVE AND OBEDIENCE

"Obedience is better than sacrifice" is an Old Testament proverb, which is abundantly illustrated in the New Testament. Indeed, obedience is the very highest form of sacrifice—for it shows that we make a sacrifice of self and of selfish interests. Not sentimental sighing and crying is the true way to illustrate genuine love on the part of the disciples toward their Lord. Love can never be satisfied with mere sentiment. Love is never inoperative. Love marches out along the line of practical service. It rejoices in the slightest command of Christ. Love obeys. If the commandment be deemed small, the love that keeps it is thereby the greater love. It never asks, Is this command essential to salvation? Love knows that the keeping of all Christ's commands is essential to obedience. A Christian inspired by love never asks: "How little can I do and win heaven?" He simply asks, as did Paul when stricken down on the Damascus highway: "Lord, what wilt thou have me to do?" No Christian man ever occupies a more unenviable position than the man who stands beside a cross and asks: "Is the taking up of that cross necessary to my salvation?" He ought simply to listen to his Lord's voice which says: "Take up thy cross and follow me." Let him step out and take it up. Observe the minuteness of Christ's language. He says: "Take up thy cross." Too many of us drag it. It is heavy when we drag it, but when taken up, it will soon take us up. The cross that we hold will soon hold us. Does Christ

command me to believe in Him? Then I will do because Christ has said it. He is the highest authority—Robert Stuart MacArthur, in Watchman-Examiner.

PULPIT DON'TS

1. Don't make excuses. With some ministers this is a chronic malady, seldom does good, and often does harm. If a minister has been slothful or has allowed his study hours during the week days to be consumed by petty interests and enters his pulpit with no message of life for his people, he adds only to his shame by excuse-making. Let him not try to balm his conscience by this sorry resort, but rather thank his Master that conscience, the soul's monitor, is still on its throne. Then there is hope for him. If exacting parish duties have stolen his study hours or illness brought temporary incapacity, let him quietly accept his plight as the will of him who reigns, speaking what words of life he can command at the hour of worship.

2. Don't spoil Scripture lessons by comment. A minister may prelude certain lessons with a few words, thereby making them more intelligible to those who are to listen. In general, it is far better to allow the voice to interpret.

"Then read from the treasured Volume
The poem of thy choice,
And lend to the rime of the poet
The beauty of the voice."

When a minister, in the process of reading a lesson, removes and replaces his glasses a half dozen times or ever and anon peers over the rims, he makes his hearers divide their attention too often. Now they are listening to the author, now to the reader. Let the author speak when his time comes; let the minister show courtesy and await his turn to speak. How often is the wholeness and beauty of a passage marred, the people's minds constantly distracted by ministers yielding to the temptation to comment. Often without deliberate intention they give their audience a veritable verbal commentary and call it a Scripture lesson.

3. Don't close the Bible while preaching. In preaching his first sermon in the synagogue at Nazareth our Master read from the Bible, closed the book, and then spoke. But he established no precedent for us. He was the truth; we convey His truth to His lambs and sheep. What does a minister who closes the Bible as he preaches mean by that act? I think that he means to say to his people that he has transferred the truths from the written page to his mind and heart. A noble feeling! May he not be mistaken! Still nothing is gained. A superfluous work it is. Even the most unlettered will soon find out how much Bible truth we have so transferred, also how much used in ordering our steps seven days in the week. A minister who closes the Bible may excel in his calling, but his custom helps him not a whit. For the sake of looks we shall do well to break the bread of life while it is uncovered before us.—Rev. W. L. Hendrikson.

BROTHER STACK APPRECIATES ADVOCATE

Dear Advocate:
I have felt a deep desire to tell you how much I appreciate the splendid paper you are giving us. I have been pleased to find that the people who take the paper seem to be better pleased with the paper than they ever thought they could, for many of them hated to give up the "Old Raleigh."
I have been in the Elizabeth City district for seven years and have come to feel right much at home in this part of the state, especially since I find our church coming to her own down here. During the four years that I was on the Camden charge we

had a gain of about four hundred members, and nearly one hundred on Roanoke Island during the year that I was there, and more than a hundred during my two years here, and I think most of the other charges have made just as satisfactory gains. We have also erected some of the finest rural churches that have been erected in this section by any people. One at Man's Harbor, two on the Camden charge, one at Burgess, and a number of others not so well equipped. The First church in Elizabeth City, when completed, will be by far the finest church in the city, and so far as I know the most complete working church plant in the state. City Roads has outgrown her quarters and is planning to build a fine Sunday school building. In fact we Methodists are doing things over here.

E. L. Stack.



Sloan's Always Relieves Your Rheumatism

Sloan's has been the old standby for all sorts of external aches and pains resulting from weather exposure, rheumatism, neuralgia, sprains and strains, lameness and over-worked muscles. Penetrates without rubbing.

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GREENSBORO, N. C.

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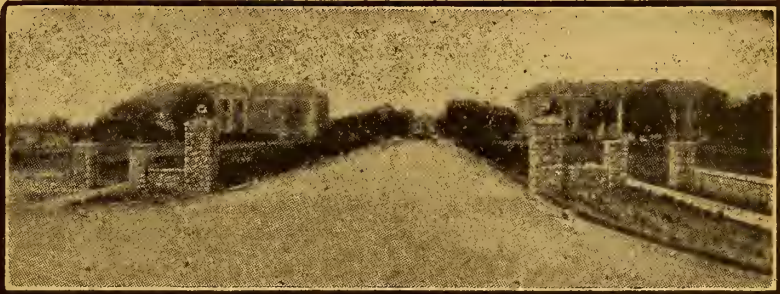
Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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CHARTERED IN 1859

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IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.

Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.

G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES...Asst. Editor and Bus. Mgr.

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One Year\$2.00
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To all preachers of the Gospel, year 1.00

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom on the 23rd of October, 1918, called home from the shell-torn trenches of France our most beloved Sunday school and church member, Freeman I. Henkle, we, the members of Hills Chapel Sunday School do hereby resolve:

First, That our Sunday school and church are fully conscious of the loss of one of its most loyal and faithful members, one whose love for his church, his Sunday school and his friends was akin to a passion.

Second, That since we are unable to fill his usual place in Sunday school, since we can never be the source of inspiration for good that Freeman was, we will henceforth seek to emulate his Christian character.

Third, That we extend to his bereaved family our heartfelt sympathy and will ever keep green the memory of those sacred principles for which he fought and died.

Fourth, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate and one to our Sunday school.

Affectionately submitted,

Benson C. Beatty,
E. C. McIntosh,
Birdie Dellinger.

RESOLUTIONS OF SYMPATHY

The following preamble and resolutions were unanimously adopted by a rising vote of the members of the Oxford Baptist church and congregation on Sunday morning, October 2, 1921:

We, the officers and members of the Oxford Baptist church and congregation in conference assembled, desire to express to the sorrowing family of our dear brother, Rev. R. C. Craven, and also to the officers and members of the Oxford Methodist church of which he was the beloved pastor our sincere and heartfelt sympathy in their great loss.

We believe that Brother Craven was a man of splendid character, excellent habits and broad sympathy. He was courteous, kind, genial and considerate, a true friend and a most loyal and enthusiastic worker in the cause of our Master.

He was a man of strong intelligence, wide acquaintance and great influence. He appreciated noble purposes in life and derived pleasure and inspiration from devoting his time and ability in their promotion.

He was a warm believer in education and always lent a helping hand in its advancement. He was a devoted friend of young people and spent much time among them. The town has lost a splendid citizen, whose services were of inestimable value and who stood ready at all times to aid in everything which worked toward the moral uplift of the community. He was esteemed and loved by our people regardless of denominational lines.

Feeling that in his death we have sustained a great loss; therefore, be it resolved:

First, That we extend to his wife and children who survive him our deepest sympathy, realizing that their grief, because of the loss of a devoted husband and father must be great, being commensurate with their love and consideration for him when living.

Second, That we extend to the officers and members of the church whom he so faithfully and lovingly served as pastor our sincere sympathy, assuring them we have appreciated and enjoyed the delightful Christian fellowship and co-operation which was always shown us by him.

Third, That a copy of these resolutions be spread upon the records of this church, that copies be sent respectively to the bereaved family and the officers of the Methodist church; and a copy be furnished the Christian Advocate and Public Ledger for publication.

R. W. Hancock,
D. G. Brummitt,
W. A. Devin,
Committee.

RESOLUTIONS OF RESPECT

Whereas, it has pleased the good and Almighty God in His infinite wisdom and love to remove from our midst a most faithful member and fellow worker, Mrs. M. M. Tillman, we, the members of the Woman's Missionary Society of the Waxhaw Methodist Church, do hereby resolve:

First, That our church and society are profoundly conscious of the loss of one who has ever been sincerely interested in the advancement and welfare of both; and though we shall surely miss her, we bow in humble submission to Him who doeth all things well.

Second, That we cherish the privilege which was ours to know her, we rejoice in the memory of so beautiful a Christian life and thank God that the ties of memory, love and friendship are not broken by the hand of death.

Third, That we extend to the family in

Win \$2,000

Answer This Puzzle



Bank Guarantee

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TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited \$10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA

J. H. Mowson
Cashier.



Special Offer on "More Eggs" During This Puzzle Contest:
2 One Dollar Packages for \$1.00.
5 One Dollar Packages for \$2.00.
Economy Size Package for \$5.00.
(The Economy Size package contains 20 times as much as the \$1.00 size package. No goods bought during this puzzle contest are subject to exchange, refund or approval.)

How many objects beginning with "L" can you find in this picture?

Open to Everybody

A GREAT big bona-fide chance to win \$2,000 and 14 other Cash Prizes. Think of what you could do with \$2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill NOW!

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden - no need to turn the picture upside down. If the judges decide that your list is nearest correct list - the first prize of \$40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than \$40.

Win \$2,000

Will you win \$40 or \$2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win \$40. If you purchased \$5.00 worth of "MORE EGGS" the same list wins \$2,000. Which prize do you want?

Get Busy NOW!

Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for Big Cash Prizes.

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(Additional pictures sent free on request)

THE PRIZES

Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is ordered	If \$1 Worth of "More Eggs" is Ordered	If \$2 Worth of "More Eggs" is Ordered	If \$5 Worth of "More Eggs" is Ordered
1st Prize.....	\$40.00	\$300.00	\$600.00	\$2,000.00
2nd Prize.....	20.00	150.00	300.00	1,000.00
3rd Prize.....	10.00	75.00	150.00	500.00
4th Prize.....	10.00	50.00	100.00	250.00
5th Prize.....	10.00	30.00	60.00	150.00
6th Prize.....	6.00	20.00	40.00	100.00
7th Prize.....	6.00	15.00	30.00	80.00
8th Prize.....	6.00	10.00	20.00	60.00
9th Prize.....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

Observe These Rules:

- Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employee or relative of an employee of E. J. Reefer may submit an answer. It costs nothing to try.
- All answers must be mailed by post office closing time, Dec. 10, 1921.
- All lists of names should be written on one side of the paper and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.
- Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.
- Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object article can be named only once.
- Do not use compound words, or any words formed by the combination of two or more complete English words, where each word in itself is an object.
- The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.
- Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.
- There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.
- All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.
- The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

this dark hour of sorrow our most heartfelt sympathy and pray that their broken hearts may be comforted in the thought that their loss is her eternal gain.

Fourth, That a copy of these resolutions be sent to the family, a copy to the North Carolina Christian Advocate, a copy to the Waxhaw Enterprise, and that the same be recorded in the minutes of the Woman's Missionary Society.

Mrs. F. A. Krauss,
Mrs. O. E. Cunningham,
Mrs. Edwin Niven,
Committee.

LYLTE—Milton P. Lytle died at his home near Old Fort, N. C., September 2nd, 1821, aged 76. He was a veteran of the Civil War; enlisted with the 17th boys in 1862, remaining until its close; going through many battles, but while comrades fell around him an unseen hand guided him safely home. He was converted in 1870 under the ministry of Rev. Ezekiel Hamton, and united with the M. E. Church, South, living a faithful member until death. He was twice married, first to Miss Maggie Bird. To this union were born six children. His second marriage was to Miss Maggie Eanis. Five children blessed this union, who with

their mother remain to mourn the loss of a devoted husband and father. The funeral was conducted by his pastor, Rev. R. L. Foster, and interment made in Bethel cemetery at his home church. The discourse of people and sweet flowers attested the love of his many friends. Of this good man we could say much. While a place in the home circle is vacant that cannot be filled his loss is deeply felt by the community. The church has lost one of its best members and the poor and needy a friend indeed. But our loss is his eternal gain.

Then let us not look upon the flower-bedecked mound where his form reposes, but lift our tear-dimmed eyes above where his ransomed soul is at rest.

May heaven's blessings abide with his lonely companion, children and friends, and when life's sorrows are ended may we join in the home of the blest, where tears can no more dim the eyes radiant with love divine.

His loving friend,
Emma J. Sherrill.

RESOLUTIONS OF RESPECT

On the evening of September 1 the sweet spirit of Mrs. R. H. Broom went to be with her daughter Isabel, who pre-

ceded her only a few weeks to the spirit world.

We can well say of Mrs. Broom, "Well done good and faithful servant, enter thou into the joys of thy Lord."

Therefore be it resolved:
First, That our Woman's Missionary Society at Hookerton has suffered a great loss in the death of one who was so efficient and always "busy about her Father's business," still we bow in humble submission to the will of God, for we know He, in His infinite wisdom, can make no mistake.

Second, That we as a society try to emulate her example in laying all on the altar of Christ, that we may thus further the spread of the gospel in heathen lands.

Third, That our tenderest sympathy be extended to her bereaved family, and that our prayers ascend to God that He may comfort and sustain them in this great loss.

Fourth, That a copy of these resolutions be placed upon the minutes of our society, a copy sent to the family and to the N. C. Christian Advocate.

Mrs. E. O. Allen,
Mrs. N. M. Ormond,
Mrs. Helen R. Palmer.

(Continued on Page 16.)

W. N. C. LEAGUE

(Continued from page 10)

BY MIRIAM BROWN

There is a story in the Bible of a widow who gave just a mite—a widow's mite—but it was the best that she had and she received recognition from Christ because she had given the best Mark 12:24-41.

Mary, to show her love for Christ bathed her feet in precious ointment thus giving to him her best even though some folks thought her wasteful and extravagant. John 12:3.

THE JUNIOR HERALD

Abraham was willing to give his son Isaac for a sacrifice to God. He made preparation. He took Isaac to the spot where the sacrifice was to be offered. But just as he was about to slay his son the angel of the Lord said unto him, "Lay not thy hand upon the lad." God wanted him to be willing to give his best. He was willing and he received the blessing. Genesis 22:9-18.

Queen Esther after thought and prayer was willing to risk even her life that she might serve her people. The words of Mordecai, her uncle, "Who knowest whether thou art not come into the kingdom for such a time as this?" urged her to give her best. Esther 4:14.

We are giving our best to God only when we give our best to those with whom we come in contact. When we rule our lives by the word "others." When we, at all times, live to be a help to other people. Then we are in truth "our brother's keeper."

Who are some of the folks we can help? Are they not mothers and fathers, brothers and sisters, and schoolmates and playmates, neighbors (and we must not forget what that word means), teachers and other grown folks?

Just as God was not willing to accept Cain's offering because it was not his best he is not willing to accept our offerings when we do not give to Him our best. Whether they be offerings direct to Him—our prayers, our thoughts, our time for His service, our lives—or offerings to Him through the folks we try to help. For some day if we give our best He will say, "Inasmuch as ye did it unto one of the least of these my brethren, even these least, ye did it unto me." Let us have the thought of others one of the rules of our lives.

O—Only fear the Lord and serve Him in truth with all your heart, for consider how great things He has done for you. 1 Sam. 12:24.

T—Things own friend and thy father's friend, for sake not. Prov. 27:10.

H—He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. Prov. 16:32.

E—Everyone therefore who shall confess me before men, him will I confess before my Father who is in heaven. Matt. 19:32.

R—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12:1.

S—So teach us to number our days that we may apply our hearts to wisdom. Psa. 90:12.

THOUGHTS FOR JUNIOR

LEAGUERS

"It was only a glad 'good morning' As she passed along the way, But it spread the morning's glory Over the live-long day."

—Carlotta Perry.

"If I can stop one heart from breaking

I shall not live in vain;

If I can ease one life from aching

Or cool one pain.

Or help one fainting robin unto his nest again,

I shall not live in vain."

Such sweet red lips! I stooped to kiss

My little neighbor, Mary.

"Not on my mouf," said four-year-old; "It isn't sanitary!"

—Julia Knight.

Two Tommies turned punsters went into restaurant over on the eastern front and said to the waiter, "We want Turkey with Greece." The waiter replied, "Sorry, sirs, but we can't Servia." "Well, then get the Bosphorus." The boss came in and heard their order and then said, "I don't want to Russia, but you can't Roumania." So the two Tommies went away Hungary.—Commerce and Finance.

MUST WE GROW OLD?

Vital Glands of Young Animals Said to Renew Vitality

Scientists of international prominence declare that the vital glands of young animals have remarkable powers for renewing vitality, toning up the system and building up the vital forces. Users claim they feel years younger, many reporting that improvement has taken place in two or three days time. These animal glands are now being supplied to men and women everywhere under a guaranteed of satisfaction or no charge by the Glandine Laboratories, Suite 1598, No. 538 S. Clark St., Chicago. Thousands of red-blooded men and women are now taking these gland extracts to increase their vitality. If you wish to try it, entirely at their risk, send them your name and address today. Adv.

District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FOURTH ROUND

October
Spring Creek, Roaring Fork 8-9
Leicester, Brick Ch. 15-16
Haywood Street 16

CHARLOTTE DISTRICT
H. K. Boyer, P. E., Charlotte, N. C.
FOURTH ROUND

October
Waxhaw, Mineral Spring, 11 a. m. 7
Weddington, Wesley Chapel, 11 a. m. 8-9
Morven, (—) 11 a. m. 15-16
Wadesboro, night 16

GREENSBORO DISTRICT
A. W. Pyle, P. E.
508 Summit Ave., Greensboro, N. C.
FOURTH ROUND

October
Reidsville, 11 a. m. 9
Bethel, night 9
Ruffin, Ruffin 16
Spring Garden, night 16

MARION DISTRICT
D. M. Litaker, P. E., Marion, N. C.
FOURTH ROUND

October
Mill Spring, Beth., Sat. 11 & 1 8
Rutherfordton, R. Sun. 11 & Mon. 9-10 9
Spindale & A., S. Sun. 8 p. m. 9
Pastors see that all collections are looked after, please

MOUNT AIRY DISTRICT
W. F. Womble, P. E., Mt. Airy, N. C.
FOURTH ROUND

October
Walnut Cove, Palmyra 8-9
Yadkinville, Center 16-16

FINAL MEETINGS
October
Stokesdale, Stokesdale, 11 a. m. 10
Rural Hall, Rural Hall, 11 a. m. 11
Pilot Mt., Pilot Mt., 11 a. m. 12
Ararat, Mt. Airy, 11 a. m. 13
Mt. Airy Ct., Parsonage, 2 p. m. 13
Dobson, Dobson, 10 a. m. 14
Jonesville, Jonesville, 2 p. m. 14

NORT HWILKESBORO DISTRICT
J. W. Williams, P. E.
FOURTH ROUND

October
Wilkes Ct., Beulan 8-9
Wilkesboro, Roaring River, night 9-10

SALISBURY DISTRICT
J. F. Kirk, P. E., Salisbury, N. C.
FOURTH ROUND

October
New London, Bethany, 10 a. m. 6
Gold Hill, Gold Hill, 4 p. m. 6
Kannapolis Ct., Oak Grove, 10 a. m. 7
Salisbury Ct., Granite Quarry, 4 p. m. 7
Bethel, Oakboro, 11 a. m. 8
Albemarle Ct., Bethesda, 11 a. m. 9
Norwood, Norwood, 7.30 p. m. 9
Mt. Pleasant, Friendship, 11 a. m. 15
Epworth, 11 a. m. 16
Westford, 7.30 p. m. 16

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FOURTH ROUND

October
Bessemer, Concord, 11 a. m. 9
Belmont, 8 p. m. 9
Main St., 8 p. m. 11

Mayworth, 11 a. m. 16
East Belmont, Ebenezer, 3 p. m. 16
I would most earnestly urge every member of the official boards to be present at their respective Quarterly Conferences, to assist in planning the work for the coming year.

STATESVILLE DISTRICT
W. A. Newell, P. E., Statesville, N. C.
FOURTH ROUND

October
Hiddenite, Liberty, 11 a. m. 8-9

WAYNESVILLE DISTRICT
J. H. West, P. E., Waynesville, N. C.
FOURTH ROUND

October
Robbinsville 8-9
Judson, Judson, Tues. 11
Fines Creek, Fines Creek, Sun. 16

WINSTON-SALEM DISTRICT
Frank Siler, P. E., Winston-Salem, N. C.
FOURTH ROUND

October
Denton Ct., Denton 8-9
New Hope Ct., New Hope, 3 p. m. & ng. 9
Thomasville, Main St. & S. Thom. ngt. 10
Century, night 13
Burkhead, night 14

DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.
FOURTH ROUND

October
Brookside, Allensville 8-9
Roxboro, 7.30 9
Hillsboro, Cedar Grove 15-16
West Durham, 7.30 16
Mt. Tizah—Rougemont, Rougemont 22-23
Branson, 7.30 23
Durham Ct., Fletchers 29-30
Pearl and Eno, Pearl, 5 p. m. 30
Calvary, 7.30 30
November
Carr, 7.30 2
South Alamance, Phillips Chapel 6
Graham-Haw River, Graham, 4 p. m. 6
East Burlington, 7.30 6
Burlington Ct., Bethel, 11 7
Burlington, 7.30 7
Yanceyville, Shady Grove 8
Milton, New Hope 9
Leashurg, Bethel 10
Person, Oak Grove 11
East Roxboro, Grace, 7.30 11
Chapel Hill, 11 13
Orange, Carboro, 2.30 13
Mebane, 7.30 13
Lakewood, 7 14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
FOURTH ROUND

October
Currituck, Ebenezer 8-9
Columbia 14-15
Tyrrell 15
Pantego & Belhaven, Belhaven 16
Gates, Philadelphia 22-23
North Gates, Savages 24
Dare, Mashoes 26
Kitty Hawk, Kitty Hawk 28
Roanoke Island, Wanchese 30
Kennekeet, Little Kennekeet 31
November
Hatteras, Frisco 1
Perquimans, New Hope 4
Plymouth, a. m. 6
Roper, Roper, night 6-7
Chowan, Center Hill 9
South Camden, Nash's 11
Pasquotank, Union 12-13

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.
FOURTH ROUND

October
Carthage, Carthage, 11 a. m. 8-10
Hemp, Tabernacle, night 9-10
Haw River, Mt. Pleasant 15-16
Pittsboro, Chatham, 11 a. m. 17
Stedman, Stokesbury 22-23
Jonesboro, Broadway 29-30
Sanford, Sanford, night 30-31
November
Dunn, Dunn 6-7
Duke, Duke, night 6
Parkton, Parkton, 11 a. m. 9
Hay St. 13-14
Person St. & Calvary, Calvary, ngt. 13

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N. C.
FOURTH ROUND

October
Atlantic & Sealevel, Atlantic 8-9
Ocracoke & Portsmouth, Ocracoke, nt. 11 11
Beaufort, night 12
Morehead City, night 13
Newport Ct., Newport, 11 a. m. & ngt. 14-16
Hartlowe Ct., Hartlowe, 11 a. m. 15-16
Jonas Ct., Trenton, 11 a. m. 22-23
Mt. Olive Ct., Smith's Chpl., 11 a. m. 29-30
Mt. Olive and Calypso, Mt. Olive, ngt. 30
November
Goldsboro, St. John, night 2
Goldsboro, St. Paul, night 3
Goldsboro, Elm St. and Pikeville, Pikeville, 11 a. m. and night 4
Goldsboro Ct., Thompson's Chpl., 11 a. m. 5-6
Vandemere Ct., Barnes Chpl., 11 a. m. & 3 p. m. 11-13
Oriental Ct., Oriental, 11 a. m. 12-13

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
FOURTH ROUND

October
Oxford Ct., Salem, 11 a. m. 8-9
Oxford, 8 p. m. 9
Garner, Ebenezer, 11 a. m., 3 p. m. 15-16
Kenley, 11 a. m. 22-23
Epworth, 8 p. m. 25
Jenkins Memorial, 8 p. m. 26
Cary, Macedonia, 11 a. m. 29-30
November
Millsboro, 11 a. m. 3
Youngsville, 11 a. m. 4
Louisburg, 8 p. m. 4
Tar River, Plank Chapel, 11 a. m. 5-6
Franklington, 8 p. m. 6
Central, 8 p. m. 7
Edenton St., 8 p. m. 7
Clayton, 11 a. m. 11
Smithfield, 8 p. m. 12
Four Oaks, 11 a. m. 12
Benson, 11 a. m. 13

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

October
Elizabeth, Wesley, S. 10 a. m. 7

St. Paul, Barker, S. 8-9
Raeford, Raeford 15-16
Maxton 22-23
Red Springs 23-24
Aberdeen, Aberdeen 29-30
November
Mt. Gilead Ct., Hebron 5-6
Mt. Gilead 8-9

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
FOURTH ROUND

October
Ahoskle, Powellsboro, noon 6
Bertie, White Oak 7
Murfreesboro & Winton, Winton 8-9
Battleboro & Whitakers, McTeyre 14
Enfield & Halifax, Haywood's 15-16
Conway, Zion 21
Northampton, Lasker 22-23
Rich Square, Pinners 23-24
Roanoke, Bethel 29-30
Littleton, night 30
November
Scotland Neck, Scotland Neck 4
Williamston & Hamilton, Williamston 5-6

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

October
Tabor, Zion, a. m. 7
Charlbourne, Fair Bluff, a. m. 8-9
Hallsboro, Hallsboro, a. m. 14
Carver's Creek, Council, a. m. 15-16
Whiteville, Whiteville, p. m., a. m. 16-17
Rose Hill, Providence, a. m. 21
Magnolia, Trinity, a. m. 22-23
Swansboro, Stella, a. m. 29-30
Maysville, Belgrade, p. m., a. m. 30-31
November
Shallotte, Shallotte village, a. m. 4
Town Creek, Zion, a. m. 5-6

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
FOURTH ROUND

October
McKendree, Pinetops 8-9
Farmville, preaching only, night 9
Swan Quarter, Swan Quarter 14
Mattamuskeet, Amity 15-15
Fairfield 16-17
Robinsonville, Robinsonville 22-23
Bethel, Bethel 23-24
Wilson, Calvary 28-30
Fremont, Fremont 29
Wilson, First Ch. 30-31
Bailey, Bailey 31
November
Stantonsburg, Stantonsburg 1
Ayden, night 1
Grimesland, Salem 2
Greenville, night 2
Farmville, Farmville 3
Tarboro, night 3
Spring Hope, Spring Hope 4
Nashville, night 4
Elm City 5
R. M. Ct. 5
Clark St. 6-7
South Rocky Mount 6-7
Rocky Mt., First Ch., night 7
Aurora, Bonnerston 12-13
Washington, night 14

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of tedious, chafed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it at night; and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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DWIGHT'S LAST WILL AND TESTAMENT

Dear Advocate:

What the next preacher on the Belwood charge will find:

A splendid eight-room parsonage at Fallston with two acres of ground and a good orchard. Fallston is a beautiful country village about twelve miles from Shelby on the Shelby-Morganton highway.

Six churches in splendid condition. No repairs needed. Not a cent of debt on any of them.

Every church on the charge insured. Church deeds are in order, kept by a man appointed by the quarterly conference.

Five Sunday schools, well organized and doing fine work all the year round. Seven Wesley classes, two Baraca classes, two Philathea classes. Three Sunday schools have cradle roll departments, four have home departments. Two Sunday schools took their part in the Centenary drive, and they pay every month. Three Sunday schools support afternoon Sunday schools in Japan. There is a loyal band of intelligent and loyal teachers. Two churches have class rooms, two have curtains. One Sunday school has a splendid library. All the Sunday schools have mottoes on the wall. One Sunday school has a register, two others have blackboards.

There is a splendid individual communion set in each church.

Each church has a Centenary treasurer. We have a circuit Centenary treasurer—Brother Courtney says one of the best in the conference. The church Centenary treasurers are wide awake, hard working people. They keep the cards signed by individuals. The circuit Centenary treasurer has a duplicate of those cards, and the pastor has a duplicate of them to turn over to the next preacher. The local church Centenary treasurer has a book with the names of all subscribers in it, the circuit Centenary treasurer has a duplicate of those names, the pastor has another duplicate to turn over to his successor.

In the educational campaign the methods for collecting the money were carried out as in the Centenary campaign.

There is a church conference record book for each church in good condition.

There is a church register for each church in good condition, also a general register for the circuit in good condition.

In each church is a bulletin board with the following committees, etc., already nicely typewritten for the next preacher: Communion committees, Centenary cabinet committees, Conference Brotherhood committees, stewards for 1922, junior stewards for 1922, trustees of church property, cemetery committees, church ground committees, church repair and upkeep committees, decoration committees

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for the interior of the church, sick and relief committees, missionary committees, evangelistic committees, social service committees, Sunday school missionary committees, educational campaign committees, superintendents of catechism classes, parsonage trustees, parsonage furnishing committees, district steward, charge lay leader, church lay leaders, recording steward, Christian literature committee.

The churches almost without exception work together for the good of all. One splendid mid-week prayer meeting.

One most excellent Epworth League.

One of the greatest men of the conference to work with. Rev. L. E. Stacy is pure gold, and the preacher's friend.

Good roads to every church in the charge.

Minutes will show that all salaries and collections have been paid for the past twenty years.

Four men have stayed four years each in succession on the charge.

That the people almost without exception speak well of their former pastors; that means you will have their fine co-operation.

Methodist hymn books in all the churches.

Catechism class in each church.

The present pastor has a complete list of all Advocate subscribers with postoffice, etc., to turn over to his successor. Belwood charge has been the first charge in the conference for four years to turn in the allotted number of new subscribers and the renewals. This year the pastor was Advocate director for the district and the Shelby district led the state in the contest with the Baptist people.

A nice pulpit Bible in each church.

Our meetings have all been good—the best in four years. To date I have received fifty-three on profession and others will join yet. All our finances will be paid in full, and the pastor is going to conference happy.

Very sincerely,
Dwight W. Brown.

TRINITY COLLEGE NEWS

There were 120 more students enrolled at Trinity College at the end of the first week of registration than there were at the same period last year, the number being 680. At the end of the first week last year 560 had registered. Final enrollment for this year will pass the 700 mark, it is expected.

The past five years have witnessed a steady increase in the number of students at Trinity. The following enrollment statistics tell the story: 1917-18, 456; 1918-19, 580; 1919-20, 618; 1920-21, 663; 1921-22, 680 at the end of the first week.

Prof. H. E. Spence, head of the Biblical department at Trinity, today announced the employment of Miss Georgia S. Keen, of Newbern, by the executive committee of the Methodist Sunday School Board of the State as superintendent of Elementary Work. Prof. Spence is chairman of the committee which employed Miss Keen. Miss Keen will have an office in Durham, from which she will travel over the state, visiting the Methodist Sunday schools to stimulate the work of the elementary departments. Miss Keen has been teaching in the graded schools of Newbern.

A Regular Patron.—The bandits rushed into the cigar store, felled the clerks with black-jacks and ransacked the place leisurely.

Then they leaned against the counter and waited for the clerks to regain consciousness. Presently the head clerk regained his senses.—he peered up at the bandits and demanded, "Well, what are you waiting for?"

The head bandit looked down at him in scorn.

"Coupons!" he replied with a sneer.—New York Globe.

RANDOLPH CIRCUIT

Dear Advocate:

It is known by many of the brethren that twenty-five years ago last fall we left the Randolph circuit after serving it three years. The people have been exceedingly kind to us all the year; four of our churches have pounded us during the year—one not long ago. Ebenezer and Fairview churches have been painted and we are worshipping in our new church here at Trinity. It is not done but we are using it. This is the first house God has ever had in this historic place. His people have always worshiped in the college building. We are delighted to have this nice new church so nearly completed that we can use it. We have held six meetings and are in the last one. Rev. M. B. Woosley helped me in our meetings at Pleasant Hill and Trinity. We had a great meeting here at Trinity. Thirty-eight have joined the church here during the year. We have had 72 accessions up to date and will have more. I think we shall have a full report at conference. We appreciate very highly the kindnesses of these people and pray God's blessings upon them. Yours fraternally,

J. E. Woosley.

BENEFACITOR'S DAY AT TRINITY

Benefactor's Day at Trinity College was celebrated on Monday with appropriate exercises. In the morning the board of trustees and alumni council met. The action of the trustees in offering to lend the council sums of money equal to that subscribed by Trinity toward starting work on the Memorial Gymnasium insures the beginning of this needed building in the immediate future. Officers of the alumni council chosen are F. S. Aldridge, of Durham, chairman; S. B. Underwood, of Raleigh, vice chairman; and B. W. Barnard, of Durham, secretary and treasurer. In the afternoon the members of the board of trustees, the alumni council and the faculty took luncheon in the dining hall of Southgate Memorial building and listened to short talks by Rev. J. H. Barnhardt, Dr. W. H. Wannamaker, Prof. H. E. Spence, and Prof. Holland Holton. Mr. C. F. Lambeth, of High Point, presided. At night public exercises were held in the assembly hall of the new building. Burke Hobgood, of the class of 1909, spoke for Durham in the occasion which saw the formal opening of the building for public inspection. Dr. Few announced a gift of \$10,000 to the college by Angier B. Duke, of New York, to meet current needs of the institution.

The Drawbacks.—It is now proposed to deport alien violators of the Volstead act. But why send so much money out of the country?—Peoria Transcript.

IN MEMORIAM

(Continued from page 14.)

CRUMPACKER.—Whereas, bereavement has come to one of the members of the Wesley Bible class of Memorial Sunday school—Brother Alonza Crumpacker—in the loss of his son, Odie.

Resolved, That we, the members of the Wesley Bible class, extend to Brother Crumpacker and his family an expression of our heartfelt and sincere sympathy in their time of deep sorrow, and bear them in our prayer to Him who alone can bind up broken hearts.

And be it further resolved, That a copy of these resolutions be sent to Brother Crumpacker, a copy be spread on the minutes and a copy be sent to the North Carolina Christian Advocate for publication.

G. P. Whitley,
A. V. Cole,
H. L. Smith,
Committee.

LEWIS.—On July 25, 1921, Isaac Lewis, (Roseboro charge), entered his mother's room early in the day (as his custom was) and found that Sister Elizabeth Lewis no longer awaited his or the death angel's arrival, but across her peaceful breast her hands were folded. She had slipped out and away from home and all worldly cares and sufferings.

She joined the church when she was eleven years of age, to which she was devoted as long as she lived. All her pastors will recall her shining face when she got happy, and remember the public praise she so often gave to her "precious Jesus." Space forbids much that ought to be said about Sister Lewis.

In Bladen county she was born June 21, 1857, joined the M. E. church at Old

Bethany in 1863, and when married to Brother D. J. Lewis she moved her membership to Hall's church by which she lived, and her home was the pastor's home.

She leaves one son, Isaac, and two daughters, Mrs. L. Frank Williams and Mrs. J. D. Hall, and goes on to greet her husband and await the arrival of those for whom she so often prayed.

H. E. Lance.

RESOLUTIONS OF RESPECT

Whereas, it has pleased our heavenly Father to take from our midst our beloved pastor, Rev. James Edgar Gay, who for three years labored faithfully for his church and community, maintaining under all circumstances a character untarnished, and a reputation above reproach; therefore we do hereby resolve,

First, That in the going of Brother Gay the Madison-Stoneville charge, and the communities which he served, have lost a most loyal and true pastor, and we wish to place on record our appreciation of his life, character and service.

Second, That his loyalty and faithfulness to his church and his love for Christianity will always stand as a monument to him.

Third, That we extend our sympathy to his bereaved family and bear them in our prayers to Him who alone can bind up our broken hearts.

Fourth, That a copy of these resolutions be sent to the family and copies mailed to the North Carolina Christian Advocate and Madison Messenger for publication, and a copy spread on the minutes of the quarterly conference.

This 18th day of September, 1921.

G. W. Martin,
Mrs. Nat M. Pickett,
J. W. Price.

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Successfully treated, Williams Private Sanitarium, Greensboro, N. C. Established in 1910.
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Last year a South Carolina farmer, in his spare time, made \$2,000. A Florida grower made \$2,000. An Arkansas nurseryman made \$1,750. Many others, with no experience, using only spare time, did equally well and so can YOU. Our work is dignified and very profitable to our representatives.

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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, OCTOBER 20, 1921

Number 42

WHERE BEAUTY REIGNS SUPREME

As the traveler lingers in Italy, he feels a spell creeping over him, like that which held the wandering Odysseus in the land of the lotus eaters, and he finds himself inclined to succumb to the weird fascination of unending charms that make him wish "to dream and dream and dream." The mild sunshine and gentle zephyrs have tempered the Italian blood into a corresponding gentleness, so that nothing worth while but to enjoy the delicious ease that nature has provided. The triumph of the aesthetic over every other impulse is noticed everywhere from the mellow air of Sicily to the winding roads that lead across the Alps into Switzerland.

A ride of something like two hundred and fifty miles toward the north from Rome brings the visitor to Florence, which is in the center of the top of the boot, the rear of which is Venice toward the east and the front Milan toward the west. Florence and Milan are more energetic than the southern cities, thanks to a more rigorous climate and a larger injection of northern blood, but Venice, lying on her islands in the sea, still lingers lazily in the lap of sensuous luxury, and one feels that he must soon take his departure or be forever ruined. The silent movement of the gondola along the canals, the murmuring slash of water against the walls of the houses, and the strains of music floating in from the boats on the grand canal hypnotizes the mind, while "the native hue of resolution is sicklied o'er with the pale cast of thought."

Long ago the inhabitants of the coast took refuge on the islands to escape the dangers of barbarian invasion and Turkish assault. So significant is the ocean in Venetian history that every year the city is married to the sea with a ceremony which includes the dropping of a wedding ring into its depths. Once firmly established on these islands which number one hundred and twenty, the inhabitants turned from pursued to pursuers and sent their ships to every part of the known world in order to bring back spoils, with which they enriched the city and beautified the world-famous church of Saint Mark. Next to this ancient building with its four bronze horses, which are said to have graced the triumphal arch of Nero and were certainly carried away to Paris by Napoleon, the thing that moved the writer to reminiscence most was the Rialto, the bridge upon which the Merchant of Venice had his shop, where he waited longingly for the ship that never came.

Florence has perhaps been the city of more famous men—scientists, painters, sculptors, reformers, patriots than any other city in the world. Dante, Michelangelo, Galileo and Savonarola were among them, and with many of her great men, including the first mentioned and the last, Florence dealt in a way that recalled the fact that "seven cities claimed a Homer dead, in which the living Homer begged his bread." Dante was banished never to return, and the elegant tomb built to his memory does not contain his remains, which his adopted city refuses to give up. Savonarola was idolized, then deserted, and at last his body was burnt on the public square, after which the ashes were thrown into the Arno. However, it is but fair to the Florentines to state that the condemnation of their prophet was less their work than that of the Medici and the pope, whom he offended by his scathing denunciation of their vice and luxury.

Milan is more like a northern city than any other in Italy, and with the exception of Naples, is the largest in the country. Situated in the midst of a rich agricultural section, it carries on a large trade in farm products, while its numerous factories make it an important manufacturing center. However, what makes Milan famous is the cathedral. If the writer had the power to transport bodily any one of the many famous buildings from its present

site in Europe to Washington or some other American city, he would unhesitatingly select the cathedral at Milan. Four thousand statues look down upon the approaching visitor, and when he enters the door, marble columns adorning an interior of pure gothic architecture give him the impression of a roomy and extensive forest, whose bare trees form a fitting temple for the solemn worship of Almighty God.

The bustling and impatient American is often inclined to ask, "What is the matter with Italy?" He is aggravated with many things and wishes to inject some of his own country's efficiency into the service. The Italian will take his time and positively refuses to be hurried, while the American rushes through any piece of work he may have on hand, or having decided to go to a given place, he moves with a grim determination that implies that his whole earthly well-being depends upon his getting there on time. "Why don't you people in Damascus adopt the methods of American enterprise?" asked an impatient traveler of a banker in that ancient city. "Where America is now Damascus was two thousand years ago," was the calm reply. The Italian likes his leisure, and he takes it. He does not turn out the production that the American does,



BISHOP U. V. W. DARLINGTON, D. D.

but he does seem to enjoy himself immensely and to get the full benefit of what he does turn off.

Because Italy loves the beautiful, it is an enchanted land. The Italian extracts beauty from every scene and every event, however unpromising, as the bee extracts honey from every flower. The itinerant vender acquaints the public in sounds of rippling music with what he has to sell, the hackman clears the way before him in melodious tones, and the soft voices of chance conversationalists fill the air with harmonious inflections. The first spontaneous thought about any event that an Italian has is, "How will it sound when coined into music or reproduced as a work of art?" Consequently, there is beauty everywhere. Their farms, their dwellings, their stores, their public buildings, their very bodies and souls are works of art. Taste with an Italian boy or girl is as spontaneous as the sunshine. A plain woman of the laboring class will take a few strips of common cloth, an inexpensive ornament or two, and so place them as to make her person attractive. The babes catch it from the

very cradle, and the Italian children are very pretty. Also they are very numerous. In fact, every Italian woman either possesses, has possessed, or intends to possess a "bambino." "Bambini" are as thick in Italy as anything but flies. There may be some connection between this love of the beautiful and the fondness of the people for offspring. The social, affectionate natures of these people can hardly be satisfied without children to shower their affections upon. This inclination toward sociability appears everywhere. Public eating places abound in every block, and in the evening the people gather to sip their mild wines to the dulcet strains of stringed instruments of music, indifferent to threats of revolution and the cares that infest the day.

But at the risk of appearing ungracious, the writer, who is indebted to the gentle people of that southern clime for innumerable courtesies, feels that he must add that the glory of Italy has also been its danger and that the ascendancy of the aesthetic over the moral has enwrapped the people in a coma, which dulls their senses to the sharp and urgent decisions for action, without which neither nation nor individual can keep pace with an active world. The dead hand of the past lies so heavily upon the Italian people in the form of ancient buildings and works of art that they are disposed to feel not only that every great and moving act has already been performed, but also that it has been represented in painting, statuary or architecture, so that there is nothing left for the people of the future but to admire the works of the fathers and exhibit them to such of the less civilized as may pass that way.

And the church has not only succumbed to the spell of the beautiful along with the people, but has also directed the full current of its power toward making the thralldom perpetual. The church is not a moral force in Italy. With its churches and chants, its images and pictures, its myths and miracles, its saints and martyrs, it has woven a spell about the people that it is almost impossible to break, but as a power that makes for enlightenment and right living it is nil. Roman Catholicism teaches the people to adore, submit and enjoy; it does not teach them to live. And while it still has a strong hold upon the women through the fiction of the mass, the church means to most of the educated men no more than a venerable and respectable institution that collects and preserves great works of art. Some of these days the increasing current of modern thought is going to burst these ancient walls of outgrown practices, sweep the mummified accumulations of centuries into the sea of discarded things and demand that Rome change or die.

If we have correctly appraised the membership of Main Street church, Reidsville, it is one of the finest congregations in the Western North Carolina Conference, and the man that is sent there next year should be glad of the opportunity to serve such a fine lot of Methodists. For two Sundays it has been our great pleasure to try to preach at Main Street and each Sunday we were greeted by a great congregation. The Sunday school and all the departments of church work are moving smoothly under the guiding hand of capable leaders.

The one thing that immensely impressed us about the Reidsville Methodists is the treatment accorded their sick pastor and his good family. Shower after shower has been given to the present occupants of the parsonage. We were given a peep at some of the things. In the lot were blankets, dishes, glassware, canned fruit, table linen and, in fact, almost everything needed along that line. The men's Bible class has presented Brother Sherrill with a check for \$100 and several smaller ones have been given him, and they told us Sunday that they were not yet through.

BASIS FOR CHURCH UNION

George Adam Smith says that Cromwell failed in the attempt to make Puritanism the only form of religion, because the religious life of England was too rich to be cast into any one world. Will it ever be otherwise? It is a scientific law that life tends to move from the simple and homogeneous to more and more complex and varied forms. Religious life is no exception. Instead of arriving at one great, world-wide organism with uniform creed, ritual and polity, the church is more likely to produce a still greater variety.

But there is something very wrong with the attitude of Christians toward one another, and it is a sign of a deepening of the conviction of sin that there is an almost universal desire to bring all followers of Jesus Christ closer together. The Episcopal church in America and the Established Church of England have perhaps felt the wrong of "our unhappy divisions" more keenly than any others in recent years, probably because the greatest sinners usually experience the most pungent conviction, when they turn. These churches are arousing from their pharisaic complacency and confessing that they have been at fault in their claims of ecclesiastical exclusiveness and superiority.

And well they might. For it is now generally felt that the Established Church of England does not represent, embody and express the religious life of the country and in America there is ground for serious reflection upon the fact that while the Episcopal church was one of the first to be established upon the shores of the newly discovered continent, it now has only one million members as compared with the seven million of the Methodists and six million of the Baptists. Of course, the lack of evangelical fervor in that church has impeded its progress, but this defect, as well as others, has arisen out of that spirit of aloofness which has kept the Episcopal church out of touch with the general religious life of America.

But there is much to be repented of even yet, for there is now this anomalous situation, that the church which is having most to say about church union and doing the most to try to bring it about is the one that has least to do with other denominations. With a few exceptions, Episcopalian clergymen absent themselves from city pastors' association and avoid participation in all co-operative effort with a carefulness second only to the priests of the Roman Catholics. The first step toward any sort of church union is the cordial recognition on the part of different denominations of the genuineness of the Christianity found among others.

There is being put forth an effort to find a basis for church union in a common creed, ecclesiastical polity and use of the sacraments. What shall the creed of the united, universal church be—Apostles', Nicene, or Athanasian? Neither. It is utterly impossible to unite Christendom on an elaborate creed of any kind. The great creeds are here, and they are here to stay as a part of the historic inheritance of the church. They may even be of use as something to be repeated as a part of the ritual, for the worshiper does not subject to intellectual analysis the creed repeated in concert any more than he does the hymn that is sung. But as intellectual tests the creeds have forever ceased to be of use.

Nor is it possible to arrive at a uniform polity. The Lambeth Conference went on record as recognizing the genuineness of the work of churches other than those having the episcopal form of government, but insisted that no church union would be possible without a practical recognition and adoption of the historic episcopate. If that condition is to be insisted upon, the effort might as well cease at once, because there are millions that prefer another form of church government so strongly that they will never consent to submit. In the great church that is to be there will be a variety of doctrine and polity, and the only universal bond of union will be the Spirit of Jesus Christ. "If any man have not the spirit of Christ, he is none of his."

The difficulty in arriving at a common interpretation of the sacraments is just as great. Who can deny to the Roman Catholic the benefit that he derives from believing that he actually eats the body and drinks the blood of the Savior in the form of bread and wine? But to almost all Presbyterians the Lord's Supper will always be no more than a pictorial presentation of the sacrificial love of God, while the Lutherans will continue to feel that some mysterious virtue enters into the communicant,

which could not be received in any other way.

The hope of arriving at uniformity upon things that are not capable of scientific verification is no more than a dream. The things men live by, however, are not recondite or difficult—one can read them running. They are the one and only basis for church union. One vast ecclesiasticism is neither possible nor desirable. But all unbrotherly exclusiveness is a wound that pains the heart of Him, who prayed that all of His disciples might be one.

TWO EUROPEAN REPUBLICS

The two republics in Europe dating back of the World War are France and Switzerland. While it is too early to predict the outcome of the efforts to establish democracies in such countries as Germany, Austria and Poland, the people have ruled long enough in France and Switzerland to be weaned away from kings and princes forever. In both of these countries the love of liberty is strong that the people are not likely to give up their privileges for the tawdry glitter of palaces.

As soon as the traveler passes through the twelve-mile tunnel on the southern border into the mountainous region of Switzerland, he feels a change in the atmosphere and observes a rosy freshness in the cheeks of the people. The children are full of life and sing and yodel with rich, mellow voices. The meadows are well tended, and the streets of the towns are clean. This little democracy, two hundred miles from east to west, and one hundred and twenty miles from north to south, contains four million happy, self-respecting people. There are no indications of degeneracy among them. The Catholic population numbers over a million and a half, while the Protestants reach over two million, and after many quarrels they have at last arrived at a *modus vivendi* which enables them to live together in peace.

In the face of the countless wars that have distracted and devastated Europe, one cannot but admire the wisdom of the Swiss people in drawing a ring around their borders and announcing to the whole world their determination to keep out of war. They have said in effect: "We do not desire a part in the world's intrigue and diplomacy; we do not covet the wealth and lands of any other people; we are content to remain at home and settle our differences among ourselves. Other people are welcome to enter our borders and enjoy our climate and scenery, and we desire to visit the lands of other people for commerce, intercourse and study. But international wars are not to our liking, and we will neither enter into them nor permit marching armies to cross our borders."

While the writer would have been pleased to pass through Geneva and view the scenes of the labors of John Calvin, as well as to look upon the monument erected in recent years to the memory of Servetus in tardy reparation for the injury which he suffered in being burnt at the stake for heresy, the plan of the itinerary led direct from the border to lake Lucerne, over the calm surface of which a boat carried the party for a ride of fifteen or twenty miles to Lucerne, a resort frequented by the pleasure-seekers of the whole continent of Europe. On the boat the writer experienced a delightful shock of surprise by coming face to face with the wife and children of Dr. John Spencer Bassett, from whom he was able back in the nineties to absorb a considerable amount of American history. They are spending a year in Europe and happened to be living at the time in Lucerne.

Everybody has heard of the famous "lion of Lucerne," and any inhabitant of the city can direct the inquirer to the natural rock above the city, in which is chiseled the form of a wounded and dying lion. The model for it was made by a famous Danish sculptor by the name of Thorvaldsen, whose abbiton was stung into action by a remark of a school teacher to the effect that nobody whose name ended in "sen" ever amounted to anything. The wounded lion, after many other works of art, was Thorvaldsen's final answer. It is a monument to the members of the Swiss guard, who gave up their lives in defense of the king and queen at Versailles during the French Revolution. Swiss guards have played a considerable part in history, and the guide at the Vatican will inform the visitor that the lives of the Popes have been saved at least three times by them. When the Swiss guard enters into contract to defend the life of pope or king, he neither knows nor cares about anything except his duty as indicated by that contract.

A long ride from the border of Switzerland to Paris through grassy fields dotted with sleek cattle leaves the impression that the greatness of that country, as of every other, depends upon the sturdy citizenry that lives upon the soil. Men and women labored side by side, raking and halling hay for the winter—not laboriously with backs bent, but artistically and cheerfully, as every Frenchman must do anything. France is not a decadent nation. In the country and in the city the people go blithely about their work. The war has not broken their spirit or left them without hope. The war, in fact, is seen most in a cheerful self-reliance among both men and women. They seem to be saying to one another, "The dreadful war did not crush us, and since the worst has already passed over us and left us alive," there is good reason for being cheerful." The people of France are now pausing to catch their breath after the terrible and exhausting years of war. A little later they will seize their problems with a firm hand, and great things will be done for the religious, social and economic life of the people.

But the French do love the idea of glory, and they cast a glamor over every event, finding the artistic side to everything. That is why Napoleon has such a hold upon the national imagination. The "little corporal" was a monumental egoist and the French know it, but any Frenchman that could rise from nothing to emperor and stick his own kinfolks on half the thrones of Europe compels their undying admiration. Therefore they have painted his battles of victory, deliberately omitting such conflicts as Waterloo, and reverently frequent their idol's tomb, the magnificence of which beggars description. And yet for all his glory, the French people would not recall Napoleon or any of his ilk.

And then there is "gay Paree," which is just like any other great city, with a thriving population, the multitudes of whom are pursuing their various occupations and attending to their own business. The "gaiety" of it is a deliberate manufacture to supply the demand of a globe-trotting patronage. If visitors will "see the sights," then sights as a matter of course must be provided, and the inventive genius of that volatile people is quite equal to the requirements. But the writer ventures the deliberate opinion that, if the desire of the visitors for such things should be taken away, the startling features of Parisian entertainment would soon perish from inaction. And Paris is not France by a long way. It is only the capital city of a great and lovable people.

The French are by nature an unwarlike people, and it is certain that they did not want war. The German will say that he did not want war, but he does not mean the same thing that the Frenchman does when he says it. What the German meant was that, if the world could be had for the asking, he would not be disposed to fight for it, but since much that he wanted was in the hands of other people, who would be disposed not only to fight for their own but also resist the benevolent assimilation of Germany's war lord, an awful necessity was upon him to fulfill his destiny by attacking the surrounding world. What the Frenchman means is that he would like to live in peace with all mankind and intended to do so unless he was attacked. If England and America will agree to protect France from German aggression in the future, the greatest obstacle in the way of world-wide disarmament will be removed.

A ride from Bruges to Ypres and back another way revealed the fact that most of the battle area had already been reclaimed, except for demolished cities and trees, which it will of course take years to replace, but as the traveler passes one acre of crosses after another and looks upon the devastation on every hand, the insane futility of war becomes so obvious that he wonders why human wisdom has never found a better way for settling differences among nations. In spite of glorious victories, there is always lurking in the back of the mind a haunting conviction that everybody loses and nobody gains.

In Brussels the writer stood on the spot where Edith Cavell was executed, after having been condemned by a German military court for aiding Belgian soldiers in their efforts to make their way back to the Belgian army. When the squad was ordered to fire upon this woman, two of the German soldiers refused, and the commanding officers turned his pistol first upon one and then the other and deliberately shot them both dead.

PEOPLE AND THINGS

Bishop Darlington called his cabinet together on Monday night in order to get a good start in the arduous task that is before them this week.

Rev. G. F. Smith, the sunshine pastor of the Louisville saints, delighted us with a visit Tuesday morning. He was here attending a meeting of the trustees of Greensboro College.

The Advocate regrets to learn that Mrs. J. A. Dailey, wife of our pastor of Clark Street church, Rocky Mount, continues quite ill in a hospital at Rocky Mount. Brother Dailey desires the prayers of his brethren that his good wife may be restored to him.

The cornerstone of the branch building of our publishing house will be laid in Richmond on the 28th of October. This new structure will be used by Smith and Lamar for their use when it is complete. Brother W. R. Odell, of Concord, is a member of the building committee.

The fall revival at Clark Street church, Rocky Mount, will begin on the 23rd of October and continue for two weeks. Brother Dailey, the pastor, will be assisted by Rev. E. C. Few, pastor of our church at Nashville. The music during the services will be in charge of the pastor.

Rev. M. D. Giles, one of the honor members of the North Carolina Conference, and who was for a long time a tower of strength in the itinerant ranks of North Carolina Methodism, has moved his family to Reidsville, and is there taking an active part in the church work of that town. Brother and Sister Giles are keeping boarders.

The people whom Rev. T. J. Rogers has served for the last four years made him very happy at the fourth quarterly conference, when the members of Muir's Chapel presented him with a brand new overcoat and the Pomona Terra Cotta Company gave him a tie, hat and a new suit of clothes. Rogers will only speak to a few at conference this year.

Rev. M. Bradshaw, D. D., pastor of Memorial church, Durham, has been engaged in protracted service for the past ten days. He is being assisted by Rev. H. A. Humble, pastor of the Methodist church in New Bern. This is the second time during the past few years that Brother Humble has been called to preach through a series of meetings at Memorial.

The many friends throughout the church of Rev. R. D. Sherrill, pastor at Reidsville, will be delighted to know that he is steadily improving from the recent stroke of paralysis which disabled him, and will necessitate his resting for at least a year. Brother Sherrill will move to his farm near Statesville. This will be the first conference roll call he has missed for 31 years.

Rev. L. B. Abernethy closed his first year's pastorate of Central, Mooresville, on Sunday night. The year has been one of progress, according to the Mooresville Enterprise. During the year the church raised \$6,397.11 and the Woman's Missionary Society paid \$312. Twenty-five were received into the church on profession of faith and twenty-four by certificate. The reports of that charge are in full on everything.

Mr. W. C. Tucker, who died recently at the home of Mr. J. A. Odell, in this city, and who was a loyal Methodist and interested in all of the institutions of that church, provided in his will that Greensboro College and the Children's Home should share in the division of his estate. Mrs. Tucker gets the entire estate during her natural life, but at her death it is to be equally divided between the two institutions mentioned. The estate is estimated to be worth something near \$50,000.

Rev. J. R. Moose, wife and son, Robert, spent several days in Greensboro last week visiting at the home of Mr. W. J. Moose, a brother of Brother Moose. These good people were on their way to San Francisco, from which part they will sail on October 26th for Korea, where Brother and Sister Moose served as missionaries for about 15 years, and are returning to their post for another term of seven years. They are happy over the thought of going back to Korea. Brother and Sister Moose will leave their two daughters, Nancy and Edith, at Davenport College, where they are prosecuting their studies. Miss Nancy is preparing herself for the foreign field. The prayers of the church will follow these missionaries of the cross as they go back to Korea.

The Waynesville Courier says that "Presiding Elder J. H. West and Pastor Geo. D. Herman will go to conference next week. Mr. West cannot return, as he has filled out his four years on the district, but we all hope and expect Mr. Herman back."

Rev. S. E. Mercer, of Calvary church, Durham, did some fine preaching in a meeting at Ayden, where he assisted Rev. T. G. Vickers, according to the Ayden Dispatch. Large and appreciative congregations waited upon the word as it was preached by the Durham pastor. The church was greatly revived and many professed conversion.

Rev. J. C. Umberger, of the Woodleaf charge, recently held a good meeting at Woodleaf. Rev. H. C. Allen, of Granite Falls, did the preaching and also led the singing, doing both to the delight of the large congregations that assembled from time to time. Nine were received into the membership of the church and a large number rededicated their lives to God.

It was good to see our friends, Messrs. Joseph G. Brown and Henry A. Page looking so robust last week when they were here attending the annual meeting of the Methodist Board of Publication, of which they are interested members. These brethren have not been in the best of health this summer, but they both look like they are now able to hold their own at anybody's table.

Rev. J. H. Shore, presiding elder of the Rockingham district, went over to Laurinburg on October 12th and united in marriage Rev. W. A. Cade, the popular pastor of the Methodist church in that city, and Miss Eva H. Covington, one of Scotland county's most popular young women. These young people number their friends by the hundreds and all will join in wishing for them a happy voyage together over the sea of life.

The revival meeting which had been in progress for two weeks in the First Methodist church, Hickory, came to a close on Sunday night. In spite of the fact that the Catawba county fair was on at the same time, large congregations attended almost every service and the results are very satisfactory to Brother Kirkpatrick, the pastor and his people. Mrs. C. L. Steidley, of Gastonia, assisted in the meeting.

Miss Haywood Middleton, bookkeeper and stenographer for the Advocate, will be on hand at High Point this week to look after the interest of the Advocate, and we hope that every one who has business with her will attend to it early in the session. If you are due her anything, the quicker you see her and settle it the better it will be. She is always on her job when it comes to collecting. If you have any kicks coming see her or the business manager. But be sure to say something.

The meeting which had been in progress in the Methodist church in Siler City for about ten days came to a close last Wednesday night. The Siler City Grit says that large congregations greatly enjoyed the warm, helpful, soul-stirring discourses of Rev. H. C. Smith, of Carr church, Durham, who did the preaching. The church was greatly revived and several new members were received as a result of the meeting. Brother Porter, the pastor, has recovered from his recent illness.

Trinity College has completed an arrangement with the New York public library whereby Trinity gets a duplicate set of the works on South America, numbering 1,000 volumes, in exchange for a duplicate set of works on North Carolina history. The deal was put through by Dr. W. K. Boyd and Dr. R. G. Adams of the history department of Trinity. The collection secured is one of the best for the study of history, economics and trade conditions of Central and South America which exists anywhere in the country.

Just about the time the Advocate was going to press we received from that fine board of stewards of North Wilkesboro some resolutions appreciative of the work of Rev. W. R. Ware, who has served that church for the past four years. The board parts with Brother Ware reluctantly, and commends him to whatever charge he may be sent to next year. We regret that the resolutions came too late to be published this week. The same board passed resolutions appreciating the work done by Rev. J. W. Williams, presiding elder of the North Wilkesboro district, and expressing the hope that he be returned to that work for another year.

Rev. G. T. Adams, pastor of St. Paul church, Goldsboro, was in Greensboro this week attending a meeting of the board of trustees of Greensboro College. An explanation is in order. He did not come to see us.

The official board of Centenary church, Winston-Salem, authorized their pastor, Rev. Z. E. Barnhardt, to invite the Western North Carolina Conference to hold its next annual session in that church.

Juanita Fuqua, is the name of the young lady who made her appearance at the home of Rev. and Mrs. J. Bascom Hurley in Moyock on September 30th. The Advocate extends a welcome to this young lady to the Methodist itinerancy.

Rev. R. H. Daugherty, pastor of the West End church, Winston-Salem, is to go to Knoxville, Tenn., soon after conference to assist in a series of meetings at Broad Street Methodist church. Rev. C. K. Wingo is the pastor.

Rev. Thurston B. Price, one of the general evangelists of our church, has been with Rev. J. H. McCracken in a meeting at the First Methodist church, Washington, N. C., for several days. The services attracted large crowds and much good was accomplished, we understand.

Rev. J. A. Cook, of Randleman, stopped in to see us Monday. He was on his way to Mount Airy on a business trip. Brother Cook has just completed a most successful year on the Randleman and Naomi charge, and will report everything in full at conference.

Rev. A. J. Burrus, pastor of our Cliffside work, delivered his lecture, "Biblical Archeological Translation of the English Bible," at his church on last Sunday night. The reports that come to us indicate that Brother Burrus is not only a good preacher but that he can make and deliver a lecture that is worth while.

Bishop U. V. W. Darlington dedicated our new church at Cramerton on last Sunday. This is one of the most beautiful church buildings in that section of the state and a distinct credit to our Methodist people in that town. Brother Rollins is the pastor. This church was built by Mr. Stewart W. Cramer, of Charlotte, as a memorial to his father and mother.

The Advocate acknowledges with appreciation the following announcement which was received last Saturday morning: "Rev. and Mrs. D. R. Proffitt announce the marriage of their daughter, Eileen, to Mr. William James Moore on Saturday, the fifteenth of October, nineteen hundred and twenty-one, Greensboro, N. C. Our heartiest good wishes follow these young people."

The new Broowsdale church, one mile from Roxboro, has been completed and was thrown open for services for the first time on last Sunday. This church cost about \$18,000 and is a model rural church in every particular. It has a membership of 100 and is wide awake, every interest of the church being in fine working condition. This week a revival meeting is in progress with Rev. H. C. Smith, of Carr church, Durham, doing the preaching. Rev. J. A. Russell is the wide-awake pastor.

For the fourth time in succession it is the privilege and pleasure of the Advocate to extend to Bishop U. V. W. Darlington, of Huntington, West Virginia, a most hearty welcome as the presiding officer over the two North Carolina conferences. During the three preceding years the bishop has given universal satisfaction as a presiding officer, preacher and as a collaborer in the great work of the church. During the years he has been in charge his appointments have given general satisfaction in both conferences, and he is popular with the preachers and laymen alike. In all of his official acts he is kind and brotherly, and a prince of gentlemen in the home and wherever one happens to find him. He has worked unceasingly for the enlargement of the kingdom of God, and his labors have been rewarded with large advancement along every line of church endeavor. The only regrets that we have at this time is that in all probability the college of bishops will direct Bishop Darlington to another field of labor for next year, but we are happy in the thought that to whatever conferences he is appointed to supervise they will have a leader that is worthy and that will lead to large achievements if they can only have physical strength to keep up with the good bishop. Again we extend to him a most cordial welcome, and pray that God may bless him in the work of the weeks ahead of him.

LITTLE TALKS ON CHRISTIAN EDUCATION

By Hon. Josephus Daniels, Former Secretary of the Navy of the United States.

IV. The Privilege of Women.



It is a popular pastime for those who have little wealth to prepare elaborate plans whereby rich men may invest their accumulations. "If I had a million," is a favorite play. In most cases those who think they know better what to do with money than the possessor of wealth, would be as unsuccessful in its use as they have been unsuccessful in amassing a fortune. The leaders of the church believe when its membership, and others, see the field ready for the harvest, men who have both wealth and vision will make the investment which is essential for going forward with their educational institutions.

The message to Southern Methodism today is: Foreign mission fields and home fields are undermanned for lack of trained men and women to carry the gospel to those who sit in darkness. History teaches us that most Christian workers are trained in Christian institutions, and today there is not a college in America, supported by the church, which is not overcrowded. Most of them are compelled to turn away aspiring youths because they lack dormitories, class rooms, and teachers. The call upon all men and women of means is to provide these facilities without delay.

And may I emphasize women? This is woman's age, and much of the wealth of the South is in the hands of women. What of their duty to their sisters who are growing up with slight educational advantages? Have not those endowed with wealth, small or large, been "called to the kingdom for such a time as this?"

The first woman to receive a full college degree in America was Miss Catherine Brewer, who graduated in 1840 from the Georgia Female College, now Wesleyan College, a Methodist institution, which early saw woman's rightful and large place in the life of the world. This first Southern woman graduate was the mother of Admiral Benson, who held the highest position as naval officer and did a great work in operating the ships of the American navy in the world war. He recognizes the training of this good mother. Are not his many distinctions and decorations due largely to her training in an institution that was a pioneer in the larger culture of Southern women? All honor to the Methodists of the South in the pre-war days who established that institution. It is very creditable to the Methodists who succeed them that for the lack of large contributions women's colleges have struggled and failed to render the service so sorely needed?

The longing for immortality is fixed in the human heart. Do we not agree that the only way by which men and women may live after death in the hearts of their fellows is by their deeds? Indeed, the big duty for a woman who has means is to follow her heart's prompting to make life broader and easier for her sisters. How can she do this so well as by opening new doors and larger doors to the girls who are looking eagerly and earnestly for the privilege of an education to fit them to carry the gospel abroad, to brighten the home, to be efficient in business?

I know a young woman in Washington City earning her living as a government clerk, preparing herself after office hours to become a missionary. She must wait years to go to her field because she lacked the funds for early preparation. Scholarships and fellowships in church training schools should invite such young women to embrace the opportunities and be able to go in the strength of youth to the great work in distant lands which beckons them. Without the endowment of our schools how can this be accomplished?

If I could send one message to the women of the South, and particularly to Methodist women blessed with money, which means opportunity, it would be: Make a systematic study of the facilities for the education of your young sisters in your community and state and section. That would be all. If they will, with woman's insight and woman's grasp, learn the true conditions and envisage the

great needs and their own privilege—if this is done the women with more money than they really need will alone contribute the money necessary to equip and endow the colleges for women which are looking for the facilities for extending their usefulness to the Christian Education Movement.

EXPERTS IN FAITH

Somebody has said that the way for a preacher to gain the respect of the people and induce them to become hearers of his message is to know as much about their business as they know themselves. Learn as much about farming as the farmer, as much about law as the lawyer, about an engine as the engineer, etc. But the preacher is not a prodigy; usually he is not even a genius, but an ordinary human being, called to a special line of work. He is not required to attempt the impossible, but to become expert in his own line.

It is the business of the preacher to dwell habitually in the realm of the invisible, so that he may carry the effects of that atmosphere with him, as he comes into sympathetic contact with the people. He is not a recluse, but he is expert in the things of faith. The Literary Digest reproduces an editorial from Wallace's Marmer (Des Moines), which expresses this truth as it pertains to the country pastor. He thinks that the preacher will accomplish most by sticking to his business, and gives his reasons as follows:

"The most successful country preachers we have known have been those who understand the work and life and manner of thinking country people and who are in thorough sympathy with them. Through this understanding and sympathy they have been able to connect up the lives of their people with Scriptural truth. But those ministers who simply try to post themselves on some particular agricultural subject and then preach a sermon on it usually disappoint themselves and their hearers as well.

"If it is desirable to get up some lectures on agricultural subjects, then it seems to us wiser to deliver these at special gatherings on week-day evenings. There is no reason why the country church should not be used during the week in ways that may be helpful to the social and mental life of the community.

"We suspect that when the average man goes to church on the Sabbath day, it is with the desire to get something that will contribute to his spiritual welfare and life rather than to the material; something which turns his thoughts away from the things of every-day life and toward matters in which he reasonably expects the preacher to be better informed than he himself. If the preacher through his knowledge of farm life enriches his sermons with agricultural illustrations, so much the better; but if he substitutes an agricultural lecture for a real Scriptural sermon, we doubt whether the effect will be what he hopes."

Heartfelt approval of this editorial comes from a farm-wife who says: "We believe that even worldly people crave spiritual food from the pulpit rather than agricultural lectures." And a country minister like wise finds the editorial exactly to his notion. Though brought up on a farm and closely in touch with farming, this minister says he has "yet to preach a concretely agricultural sermon." In his opinion:

"The farm specialist has a field. The gospel messenger has a field. When either undertakes to tell the other how to do his work, he is quite likely to display a lot of ignorance, and his own work is likely to suffer."

A writer in another paper declares that the country church needs a well-prepared man and tells how to get him. "He will cost at least \$2,000 a year, but is worth it, and it will be no mistake to get him. It will take some 'loosening' up to pay that, but a good many farmers have been putting money in wildcat stocks that should have gone to a minister. Such a man will pay 100 per cent on the investment yearly in your increased success and uncountable gain in comfort, in holding the youth and in practical religion. You will never be ashamed of him and he will not need to shake hands sheepishly and 'silently steal away.' This is a heroic prescription to men who have been paying a few dollars a year or none, but it is the only salvation of the country church."

Plain talk, that.

TROUBLESOME TRIFLES

It is surprising how small a thing can annoy a man. A mosquito buzzing around one's head in the dark will sometimes drive away sleep. If the cook puts just a little too much salt or pepper into the soup we can't drink it. If the baby's eyes are blue when we wanted them black, the mother or father may fret over it for years. The first grey hair is a bitter experience. None of these are real troubles; they hardly perhaps merit the name even of trifles; and yet of such troublesome trifles most of our life's troubles are composed. The great troubles of life are few, and usually recognizing them as great troubles we meet them with what faith and patience we can, but the little things that are not worth the name of troubles are usually the things that pester us, and worry us, and wear us out, until life becomes a burden. This is all very foolish, but it is very human and very common.

How should a wise man meet these troublesome trifles? Is it possible to devise any way of dealing with them which will be really effectual in preserving our peace of mind? And is it possible for every man and woman to adopt this method? There seems to be a very ready answer to these questions. The really wise man does not allow trifles to worry him, and the very recognition of them as trifles goes a long way towards robbing them of their power to harass us. And what is possible to one man in this respect should be possible to all.

The first thing is to recognize the trifling nature of the trouble. Little things are really things of small account, and when a thing becomes of much account it ceases to be a little thing. To drink typhoid-infected water is not a little thing, but to fail to get ice water is surely a trifle. To have to go without food altogether for any length of time is a serious thing, but to miss the ice cream, or to have the pie burned, or to have the meat overdone or underdone is surely of small account. And a good many of the worries of the housewife are really over trifles which will be forgotten in twenty-four hours. And a good many of the worries of business are just as insignificant and will not be remembered at all in a week. Why then should we let them trouble us? If little Jack cries because he has lost a marble when he has two hundred left, we think him foolish—and so he is—but his father and mother are sometimes more foolish still. Why should we be troubled over something that did not have the value of a marble? Why should a child of God worry himself half to death over something which is such a trifle that it didn't matter as much as the absence of sugar on one's porridge? There are trifles in this world—millions of them—and we have so magnified some of them that they are a great worry to us. Had we not better learn to value things more correctly?

But it is well at the same time to make provision against troublesome trifles. The mosquito is small but he is still a pest, and it would be foolish to allow him to bite us freely when by a little labor we can shut him out where he belongs. It is true we cannot shut out other trifles with screen wire, but we can very often wholly escape them by a little care and labor. And it is well worth the labor. When we come to think about it we shall find that a great many of our petty troubles are not inevitable, but rather the direct result of our carelessness or folly, and a little forethought will save us scores of troublesome trifles whose existence is due chiefly to our carelessness or indolence. Let us build our screens against these peace destroyers, and it will pay us well.

Above all else, however, we need to cultivate the spirit of serenity, the spirit that will not allow itself to be easily disturbed, the spirit that recognizes that life must include a certain amount of hardships and that refuses to be disturbed by its advent. Such a state of mind is greatly to be desired, and it is of great value even to the physical life of man. Men will live more happily and they will live longer if they learn to preserve a certain poise of mind and spirit. It will be recognized readily by all who study the human frame that longevity is greatly favored by a peaceful mind and a non-fretting disposition. And this grace will be greatly assisted by the cultivation of a profounder faith in God. If God be God and our Father, our worries are all needless, and it is surely lack of faith as well as lack of wisdom when we allow trifles to trouble us.—Christian Guardian.

THE CHURCH A FACTORY

The church is a factory whose output is character and life. It should run full crew on full time. "A capable city congregation" occurs often in our news notes. What is it? Covers the fact that all seats are occupied. Probably no church has ever yet tested to the full the capacity of its congregation. If this divinely ordained spiritual home center of love, prayer, and service took its task in the high and holy fashion of Jesus and his apostles, there are no limits that may be set to accomplishment and output. From the fountain of love flow all the springs of beautiful service. It has not entered the hearts of men the things possible to those who love up to capacity.—Northwestern Christian Advocate.

If I had the choice of preaching like Gabriel, swaying men at my will, without winning them to Christ, or taking them one by one in private and leading them to the truth, how gladly would I chose the latter! Men ought to prize the reputation of knowing how to win young men and clear away their troubles. It is the greatest honor you and I can enjoy.—D. L. Moody.

"I HAVE PROMISED GOD"

With these words as his ultimatum Abraham Lincoln forestalled criticism from his cabinet when he submitted to them his now historic emancipation proclamation. Like Moses interceding in the holy mount for a nascent nation, he had made an irrevocable covenant with the Most High touching the salvation of the Union and the emancipation of the slaves. He was, like Paul before King Agrippa, declaring he would not be disobedient to the heavenly vision—his Providential and personal call and debt as God's messenger to the whole Mediterranean world. The apostle had had his individual Pentecost in Damascus when the scales fell from his eyes, and finding the love of God shed abroad in his heart by the Holy Ghost, he saw that in like manner Christ would dwell in the hearts of Gentile believers the hope of glory. Henceforth his one business was to "admonish every man, and teach every man in all wisdom, that he might present every man perfect in Christ."

To tens of thousands of Methodists along with the world-wide convulsions and agonies of the great war, there

came not long since, in the Providential movement known as the Centenary, a similar Pauline and Pentecostal experience. Like that of the early Jerusalem church it did not evaporate in the luxury of religious emotion; but taking the from of evangelical passion, led each one to say "of the things which he possessed that none of them was his own," and issued in definite vows to God of five year offerings for the spread of the name and the life of Christ throughout the world. And the sacred history failed not to repeat itself. The laws of the Spirit of life in Christ Jesus, like those of time and tide, change not. In every case, as in that of the widow who cast her two mites, "even all her living," into the treasury of God, an act in which Jesus saw the reflection of his own dominant evangelical passion, an immediate sharpening of spiritual insight and a deepening of religious joy was followed by a closer walk with God.

If in individual instances a reaction has followed the season of Centenary spiritual exaltation, that, too, is in accordance with the earliest experience of the Church of Christ. It was so in the very beginning even with our divine Master Himself. The opening of the heavens and the voice of divine approbation were succeeded by an environment of wild beasts and the three-fold tests of personal temptation. The apostle Paul more than once came to the brink of the abyss of "a castaway," even after he had voluntarily "suffered the loss of all things for the excellency of the knowledge of Christ." No doubt to collaborators of his like Priscilla and Aquila "who laid down their necks for his sake," similar Satanic suggestions came. Another Christian couple borne by the Pentecostal wave high above the common level of worldly selfishness and ambition, had promised God the whole of the purchase price of certain property they had sold, only to be caught by the receding wave of calculating worldly prudence. Whether it was Sapphira's wifely instinct of domestic economy or the husband's racial penchant for shrewd bargaining with which the forlorn business began, the record does not say; but as in the case of their first parents and ours, the Satanic suggestion gained entrance, and after mutual conference, they agreed together to make a false statement to the church authorities as to the actual amount received, and to stick to it. Confronted with the sober fact, however, which hitherto had no more occurred to them than it did to Adam and Eve, that nothing can be hidden from God, each in turn, as the narrative runs, fell down dead. But that was not the denouement of the tragedy. They were already struck with a more ghastly death the moment they made their new vow to Satan to "keep back a part of the price."

Is there any more effectual leverage which Christ has for lifting poor human nature up to the measure of the stature of manhood in him, than that of making and inspiring men to fulfill promises to God? Here lay the secret of the great Emancipator's greatness—his unwavering sense, as Daniel Webster expressed it, of his personal responsibility to Almighty God. It is Immanuel Kant's categorical imperative of which Emerson sings:

"Though love repine and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe,
When for the truth he ought to die."

It is the antiphonal heard within by

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every human conscience, when deep calls unto deep in the words of the inspired singer of Israel:

"Lord, who shall abide in Thy tabernacle?
Who shall dwell in Thy holy hill?"

"He that sweareth to his own hurt,
And CHANGETH NOT!"

Marcus M. Buell.

Balancing the Books.—The disarmament conference will meet in Washington on Armistice Day, it is now proposed, and remain in session for months. This will enable the Washington hotels to get back the money that Europe borrowed.—Los Angeles Times.

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SATISFIED POLICY HOLDERS

Gastonia, N. C., May 16, 1921.

Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste. Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences, Methodist Episcopal Church, South. Established 1855.

Entered at the Post Office at Greensboro, N. C., as mail matter of the second class, acceptance for mailing at special rate of postage provided in section 1103, act of October 3, 1917, authorized September 9, 1918.

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G. T. ROWE.....Editor and Gen. Mgr.
T. A. SIKES.....Asst. Editor and Bus. Mgr.

SUBSCRIPTION RATES

One Year\$2.00
Six Months 1.00
To all preachers of the Gospel, year 1.00

RATLEDGE—Mrs. Eva Leckle Ratledge went home to heaven very suddenly on September 13, 1921. She was only 23 years of age and leaves a heart-broken husband and two small children to mourn her loss, besides a father, mother and several brothers and sisters. She had been a consistent member of Providence church on Cool Springs charge for several years. B. S. Swaringen, Pastor.

REID—Mrs. Martha W. Reid departed this life on October 2, 1921. She was 89 years old and had been a faithful and true Christian for more than 70 years. She was a member of Providence church on Cool Springs charge. A good woman is gone from our midst. R. S. Swaringen, Pastor.

AN APPRECIATION

It is no ordinary bereavement that our society has suffered in the passing of our much loved friend and co-worker, Mrs. Ella Perry Brinson, who departed this life August 30th, 1921.

She had been a member of the Missionary Society, Methodist Episcopal Church, South, Morhead City, N. C., since its organization, twenty-five years ago, save for the short time her husband, the late Mr. J. F. Brinson, was superintendent of the Odd Fellows Home at Goldsboro.

We shall miss her, but she has not missed the way, and is now safe from all enemies, for the last one to be met and vanquished is death itself. Our consolation is that in the land to which she has gone there is neither pain or weariness of body to weight the wings of her gentle, heaven born spirit; she now goes joyfully and untiringly upon the Master's errands, as she could not while with us. Shall we not rejoice together even while we weep? We are glad of the memories that linger in our hearts today—we are strengthened as we think of her brave, cheerful facing of constant pain and weakness.

"Out of the pain of night-watching removed,

Into the sleep God gives His beloved;
Into the dawn of a glad resurrection;
Into the home of unbroken affection;
Into the joy of her Lord."

Mrs. Chas. S. Wallace,
Mrs. L. G. Willis,
Mrs. Hattie Edwards.

BOETTCHER—September 9, 1921, after patient suffering during a long period of failing health, William P. Boettcher passed away in Christian peace at his home in Elizabeth City. Born in Hamburg, Germany, April 12, 1886, he came to the United States in March, 1881, and entered loyally into the life of his adopted country and built with his unusual talents a fine reputation as a teacher, in business, in fraternal orders, and in the church. For many years a member and official of City Road church and faithful in every call, he was last year honored in being made steward for life. The church and community join his wife and son, Otto, in sorrow in a common loss. H. E. Myers.

RESOLUTIONS OF RESPECT

Whereas, the Oxford Methodist Episcopal church has been deprived of its pastor, and has sustained a well-nigh irreparable loss by the death of Rev. R. C. Craven, a shepherd universally loved by his flock with a deep and abiding love;

Be it resolved, First, That although our grief is great and our sorrow exceedingly heavy, yet it is with inexpressible appreciation of him as our leader and of his life among us that we revere his memory.

Second, That although his mortal life is ended, the value of his life is continuous and incalculable, destined to bear much fruit in and through the lives of those for whom he labored and with whom he worked with a zeal which few men possess.

Third, He has indeed a friend of men, and so deeply and truly was he loved by his flock that neither death nor time can erase or obliterate the impress he made upon the hearts and lives of the members of his church, which he so diligently and faithfully served—even unto death.

Fourth, To his loved ones we extend our deepest sympathy, and for them we pray God's richest blessings.

Fifth, That a copy of these resolutions be spread upon the church records, a copy be sent to the family of our deceased brother, and that the same be published in the Oxford Public Ledger and the North Carolina Christian Advocate.

The Board of Stewards of Oxford Methodist Episcopal Church.

By E. T. White,
W. B. Ballou,
T. G. Stem,
Committee.

BRITT—The subject of this sketch, Mrs. Estella Britt, wife of Mr. John B. Britt, and daughter of Mr. R. A. Ingram



HISTORY'S MOST REMARKABLE ACHIEVEMENT

The most remarkable achievement in the field of Christian Education in all history is the success of the Christian Education Movement. If this sounds fulsome, it is nevertheless true.

Its spiritual benefits were unprecedented in significance; its financial accomplishments were greater than any former generation ever dared to dream.

In the worst financial situation of history, the Methodists of the South pledged \$20,000,000 to their Christian schools and colleges. Who hitherto had dared to hazard such a hope as this?

In one year we gave as much as we would have secured by the plan of conference collections in forty years. In twelve months we performed the feat of a generation.

During this brief period the Church subscribed three-fourths as much as it has invested in all its institutions of learning in the whole history of Methodism.

In 1919, with the spirit and business prospects at the highest point ever reached in American life, our people gave \$35,000,000 to causes for which they annually paid \$2,000,000. In 1921, with conditions exactly reversed, they gave \$20,000,000 to a cause for which they annually paid only \$500,000.

We hail, then, with delight, with infinite gratitude, with pride commendable, the remarkable achievement of the Church's most courageous enterprise. In the face of conditions of unparalleled difficulty, Methodism yet accomplished an unparalleled triumph. It is proof positive that no temporal obstacles can stay the onward marching of the King.

Yet withal we are in the midst of an uncompleted Movement. Many quotas have not been reached. Many persons and charges have not done their share.

Shall we not achieve victory on top of victory in the period yet remaining? Shall we be content to have the mighty Movement be the privilege of a few? Are you willing to be the one who fails in such an all-important cause as this?

Christian Education Movement

Methodist Episcopal Church South



and Mrs. Betale Ingram, of Newton Grove, N. C., died at her home near Newton Grove early Thursday morning, September 29th, aged forty-four and one-half years. Mrs. Britt had been suffering from nervous breakdown for several weeks, but in the last few days had grown rapidly worse. Every arrangement was being made to remove her to a hospital in Richmond, Va., for treatment when the end came.

Having been her pastor for nearly two years, it was my privilege to have been in her home a number of times. She bore the marks of a woman who loved God. She often spoke of how humanity about us was swept by the tide of a sinful world. She not only stood for all that went to make a clean community, but also for all that goes to the making of a bright and happy Christian life. She loved her Savior and had an abiding faith in the God of her salvation. I sat by her bedside a few hours before her death, and though she suffered so fearfully from nervous strain, yet while we knelt and prayed she became perfectly quiet, and at the close of the prayer said, "O Jesus will forgive, won't He?"

She leaves a loving husband and four sweet children, Sudie, Rachel, Kate and James, to mourn, and besides this a grief-stricken father and mother, one brother, Mr. Lonnie H. Ingram of Florida, Mrs. T. J. Herring of Clinton, N. C., Mrs. Hubert Rayford of Duke, N. C., and Misses Irene and Mary Lula Ingram of Newton Grove, and to these may be added a large circle of neighbors and friends who will be sad over her going.

May the God of all grace comfort these

saddened homes, be near to each loved one as they suffer, hear each one as they pray and speak sweetly to each wounded heart. G. H. Biggs.

IN MEMORIAM

Since it has pleased our heavenly Father to take from our midst on September 15th, 1921, our beloved Sunday school superintendent, Mr. James Calvin Flinn, we lament our loss, but we bow in submission to the will of "One who is too wise to make a mistake, too good to be unkind." Mr. Flinn had served this church as Sunday school superintendent and as steward for about thirty years, performing the duties of both of these offices with wonderful patience and untiring effort. He was well qualified for a leader, being strong and purposeful in character and cool and deliberate and impartial in judgment. He had the courage to go forward and at the same time patience to watch and wait.

We miss his visible presence, but his beacon light shines along our pathway, and we feel that his influence may still go on, even after the walls of this church that he loved so well have crumbled into dust. Last spring his loved wife and partner of many years, was taken from his side, but he followed so soon that it seems she left the "beautiful gates ajar" for his entering in.

One by one our friends are called away, but we look forward to that time when the veil will be lifted and we shall see them "face to face." So "when most we would grow sad, we just begin to think about the gladness; and the day, when they shall tell us all about the way, that

they have learned to go heaven's pathways, show."

Pine Hall Sunday School.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom, on the 23rd of September, 1921, called home our dear little scholar, Elsie Vernon, youngest daughter of Mr. and Mrs. W. L. Hembly, we, the members of the Weddington Sunday School, Weddington, N. C., do hereby resolve:

First, That while only a little over three years of age, we will ever hold in loving memory the sweet spirit of this dear little girl, of whom it can be truthfully said, "she liked to go to Sunday school."

Second, That we extend to the family our tenderest love and warmest sympathy in this time of their deep sorrow.

Third, That a copy of these resolutions be sent to the family, one to the North Carolina Christian Advocate, one to our county paper and one placed upon the minutes of our Sunday school.

Mrs. W. T. DeLaney,
Height Helms,
Carl Short,

Committee.

A critic urges ministers not to grow old and stale in their thinking, and advises them to dye their brains, not their hair and beard. He says the successful minister will be a hard taskmaster to himself.

IT WAS A "HARMONY" SOCIAL!
(Continued from Page 10)

ed our games, and served buttered popcorn and refreshments. Happiness was the feature of the evening.

On Sunday evening, following this social, the League devotional meeting was the most spiritual one we have had in months. Our subject was, "How to Be Happy." Each speaker was filled with the spirit of the theme, and there was a hearty response on the part of the audience.

Reporter.

ISELEY PROCEEDS TO BREAK THE "ICE"

Alfred H. Iseley, former editor of the Queen City Leaguer, Charlotte, recently moved to Lumberton to enter business. Finding no Epworth League chapter in town, and considering any place dull that couldn't boast such an institution, he proceeded at once to organize with an enrollment of more than forty members.

The Lumberton "forward-lookers" no doubt got off on the right foot when they elected Iseley president.

TRINITY EPWORTH LEAGUE TO HOLD SONG SERVICES

The Epworth League of Trinity Methodist church has planned to conduct a song service every Sunday evening just preceding the regular Sunday evening services, commencing at 6:25 o'clock which will be led by F. P. Allen, who is a very efficient singer and leader. The League is ar-

ranging to learn some new songs as well as singing the old ones and Trinity Leaguers are looking forward to these services with interest.

CONFERENCE BROTHERHOOD NOTICE

The last report published in the Advocate covered payments made to October 1. The following honorary members of the Western North Carolina Conference Brotherhood have since that date sent in their dues.

Special reference should be made of the splendid work done in Gastonia by Mr. J. K. Dixon, the collector of Brotherhood dues at that place, who has to date sent in \$150 to be credited on Assessment 37. G. T. King, of King's Mountain, J. A. Caldwell, of Charlotte, R. L. Hughes, of McAdenville, J. T. Weaver, of High Point, and Brother Smith, of Rainsburg, have likewise interested themselves to secure the pledges and thus helped the good cause substantially.

Brother Pickens, our treasurer, has returned from his European trip and will be at conference to receive payments from those who are yet behind. So the brethren will hereafter remit to Brother Pickens and not to me.

William L. Sherrill,

Pres. W. N. C. Conf. Brotherhood. Mocksville, N. C., Oct. 15, 1921.

G. W. Martin, B. C. Harmon, H. M. Armentrout, J. L. Wolfe, C. L. Eaker, E. J. Abernethy, Mrs. W. H. Jenkins, Harry E. Jenkins, A. R. Rankin, R. P. Rankin, W. L. Rankin 2, C. W. Seaford, W. C. Smith, R. A. Nunn, T. M. Hodges, C. C. Ausband, C. D. Dalton, Nading Bros. 3, Lillian I. Massey, R. M. Warlick, H. W. Jewell, M. N. Hennessee, Dr. and Mrs. W. C. Houston, J. A. Helsabeck, W. E. Kreeger, W. T. Shore, J. A. Caldwell, Mrs. J. N. McCausland, R. E. Evans, Mrs. Isabella Hardin, Mrs. C. C. Kennedy, J. A. Russell, Dr. H. F. Ray, M. D. Smith, A. H. Weaver, Mrs. W. B. Wentz, Bryan Wentz, L. W. Beatty, Mrs. Lottie Bixby, N. V. Stockton, Miss Eula Todd, Mrs. Rose Powell, Mr. and Mrs. P. A. Hayes, K. G. Rhinehart, Mr. and Mrs. H. A. Dunham, Mrs. M. E. Child, Dr. and Mrs. Dred Peacock, J. H. Adams, Mr. and Mrs. J. C. Watson, J. W. Weddington, Walter Brem, A. H. Alderman, Mrs. A. B. Troy, Mrs. H. N. Ware, L. J. Ingram, R. H. Latham, Mrs. A. H. Tompkins, R. R. Sisk, A. H. Nance, A. G. Foad, E. R. Bucher, A. S. Hanes, Mrs. W. L. Stainback, Dr. and Mrs. A. L. Petree, J. F. Hardin, W. C. Burt, J. W. Merritt, R. E. Carpenter, W. M. Marr 4, B. F. Harrison, W. M. Hendren, T. C. Anderson, J. D. Clark 2, T. B. King, Mrs. W. M. Pickett, P. G. Moore, Edwin L. Jones, G. W. A. Iley, S. C. Baker, A. Y. Bond, J. H. Boyles, J. P. Buchanan, Agnes Ellingwood, A. E. Fordham, H. B. Gunter, C. D. Hess, Mrs. S. H. Isler, Mrs. L. H. Martin, T. B. Page, J. A. Odell, Chester A. Smith, H. M. Ware, Mrs. E. C. Watlington, J. E. Wyche, Mrs. R. R. Alley, W. B. Atwater, C. C. Fordham, C. L. Hinkle, Miss Cora McNeill, F. T. Clark, J. L. Todd, J. T. Ingram, John C. Orr, G. D. Hodgkin, J. W. Hartsfield, H. S. Wimblish, X. H. Cox, A. S. Jones, C. H. Ireland, Mrs. W. S. Lyon, Fred J. Kerr, T. J. Payne, A. C. Lyman, W. C. Michael, W. F. Ellis, F. M. Williamson, W. P. Wood, Mr. and Mrs. E. T. Kearns, D. A. Fulton, A. L. Allran, A. K. Falls, J. P. Long (for son), T. L. Saunders 2, Mr. and Mrs. G. T. King, Mrs. W. W. Mast, Mr. and Mrs. F. P. Ingram, B. L. Cantrell, T. A. Glascock, L. L. Glascock, G. S. Boren, Mr. and Mrs. C. S. Welborn, C. H. Welborn, Ruth Welborn, J. W. Welborn, J. W. Burke, C. R. Howell, Mrs. R. J. Parker, R. M. Hanes, S. J. Durham, Mr. and Mrs. C. D. Gray 8, Mr. and Mrs. W. G. Hamner, Mr. and Mrs. E. O. Jennings, Mr. and Mrs. E. W. Scott, C. J. Huss, H. B. Pattilo 4, R. L. Spencer 2, Floyd Todd 3, C. E. Wesson, V. O. Dutton, W. A. Barrino, C. R. Merritt, Eva F. Brown 2, M. Vance Fulp, Miss Vene-

tia Smith, Earl B. Steed, and \$12.00 from Dr. J. S. Betts and Mrs. A. D. Betts.

NOT FORGOTTEN

Dear Advocate:

Please allow me a little space for a few words, after having been on the superannuated shelf for about two years. How I have suffered for those two years! Suffered from physical agony, and also from that sickening mental agony of feeling that my days of usefulness were over, while I could see that the world so sorely needed even the little good that I could have done had I only been well.

But I am writing now to inform my friends through the Advocate that I am beginning to hope that through the goodness of God and the kindness of friends soon to be able again to join in the struggle for the promotion of righteousness. At least if I continue to improve long enough I shall be.

About forty days ago Brother J. S. Hiatt and Brother J. C. Cornett visited me, each of whom had been treated at the Lawrence Hospital in Winston-Salem, and had been so much benefited that they insisted on my going there for treatment. I told them it was impossible as I could not meet the expense of such service. They said go and they would attend to the expense. I went. After a thorough examination it was found that an operation was necessary. The great big-hearted Dr. Lawrence and his fine staff of assistants donated their services, and in a few days Brother Hiatt came in and paid off my hospital bill, and today (October 10), just one month since the operation, I am at home with my family apparently on the road to a permanent recovery. A great shadow seems to be passing. Already the hearts of the whole family are lighter. Also the neighbors around Mt. Tabor church, where I now live, and where I once served as pastor, have been neighbors in the highest degree.

May Christians everywhere pray for my complete recovery, and as you pray, please help me thank God for both the human and the divine help which I have received.

J. H. Robertson.
Route 2, Winston-Salem, N. C.

The Advocate Printing House prints letter heads, statements, envelopes, circulars, catalogues—anything. Send us your next order.

District Appointments

DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.
FOURTH ROUND

October
Mt. Tizah—Rougemont, Rougemont 22-23
Branson, 7:30 23
Durham Ct., Fletchers 29-30
Pearl and Eno, Pearl, 5 p.m. 30
Calvary, 7:30 30

November
Carr, 7:30 2
South Alamance, Phillips Chapel 6
Graham-Haw River, Graham, 4 p.m. 6
East Burlington, 7:30 6
Burlington Ct., Bethel, 11 7
Burlington, 7:30 7
Yanceyville, Shady Grove 8
Milton, New Hope 9
Leasburg, Bethel 10
Person, Oak Grove 11
East Roxboro, Grace, 7:30 11
Chapel Hill, 11 13
Orange, Carrboro, 2:30 13
Mebane, 7:30 13
Lakewood, 7 14

ELIZABETH CITY DISTRICT
R. H. Willis, P. E.
FOURTH ROUND

October
Gates, Philadelphia 22-23
North Gates, Savages 24
Dare, Mashoes 26
Kitty Hawk, Kitty Hawk 28
Roanoke Island, Wanchese 30
Kennekeet, Little Kinnekeet 31

November
Hatteras, Frisco 1
Perquimans, New Hope 4
Plymouth, a. m. 6
Roper, Roper, night 6-7
Chowan, Center Hill 9
South Camden, Nash's 11
Pasquotank, Union 12-13

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E.
FOURTH ROUND

October
Stedman, Cokesbury 22-23
Jonesboro, Broadway 29-30
Sanford, Sanford, night 30-31

November
Dunn, Dunn 6-7

Duke, Duke, night 6
Parkton, Parkton, 11 a. m. 9
Hay St. 13-14
Person St. & Calvary, Calvary, ngt. 13

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern, N. C.
FOURTH ROUND

October
Jonas Ct., Trenton, 11 a.m. 22-23
Mt. Olive Ct., Smith's Chpl, 11 a.m. 29-30
Mt. Olive and Calypso, Mt. Olive, ngt. 30

RALEIGH DISTRICT
Rev. John C. Wooten, P. E.
FOURTH ROUND

October
Kenley, 11 a.m. 22-23
Epworth, 8 p.m. 25
Jenkins Memorial, 8 p.m. 26
Cary, Macedonia, 11 a.m. 29-30

November
Milibrook, 11 a.m. 3
Youngsville, 11 a.m. 4
Louisburg, 8 p.m. 4
Tar River, Plank Chapel, 11 a.m. 5-6
Franklington, 8 p.m. 6
Central, 8 p.m. 7
Edenton St., 8 p.m. 8
Clayton, 11 a.m. 11
Smithfield, 8 p.m. 11
Four Oaks, 11 a.m. 12
Benson, 11 a.m. 13

ROCKINGHAM DISTRICT
J. H. Shore, P. E., Rockingham, N. C.
FOURTH ROUND

October
Raeford, Raeford 15-16
Maxton 22-23
Red Springs 23-24
Aberdeen, Aberdeen 29-30

November
Mt. Gilead Ct., Hebron 5-6
Mt. Gilead 6-7

WARRENTON DISTRICT
E. M. Snipes, P. E., Weldon, N. C.
FOURTH ROUND

October
Conway, Zlon 21
Northampton, Lasker 22-23
Rich Square, Pinners 23-24
Roanoke, Bethel 29-30
Littleton, night 30

November
Scotland Neck, Scotland Neck 1
Williamston & Hamilton, Williamston 5-6

WILMINGTON DISTRICT
J. M. Daniels, P. E., Wilmington, N. C.
FOURTH ROUND

October
Rose Hill, Providence, a.m. 21
Magnolia, Trinity, a.m. 22-23
Swansboro, Stella, a.m. 29-30
Maysville, Belgrade, p.m., a.m. 30-31

November
Shallotte, Shallotte village, a.m. 4
Town Creek, Zlon, a.m. 5-6

WASHINGTON DISTRICT
N. H. D. Wilson, P. E., Washington, N. C.
FOURTH ROUND

October
Robinsonville, Robinsonville 22-23
Bethel, Bethel 23-24
Wilson, Calvary 28-30
Fremont, Fremont 29
Wilson, First Ch. 30-31
Bailey, Bailey 31

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The next time you buy calomel ask for

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Keep Your Skin-Pores Active and Healthy With Cuticura Soap

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SORES

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Aches and Pains Of Rheumatism

Sometimes They Are Unbearable.

There are weather conditions that make rheumatism worse. They are not the same in the cases of all persons. Some rheumatics suffer more in dry, warm weather than in moist, cold weather, but all suffer more or less all the time.

The cause of rheumatism is an excess of uric acid in the blood, affecting the muscles and joints, causing aches and pains. Hence the blood must have attention for permanent results in the treatment of this disease.

Hood's Sarsaparilla has given entire satisfaction in thousands of cases. Do not fail to try it. For a laxative take Hood's Pills.

"FAITH AND SERVICE"

The ideal Christian life is not only a life of faith and hope, but of love and service. It is a life of activity. Love and service promote faith and hope.

Satan finds ready work for idle hands. He seeks souls as some hunters shoot at sitting game; but a busy Christian, like a bird on the wing, is protected by his activity. It is not for the cause at large only, but for the Christian's own good, that the Scripture's urge to good works. Still water stagnates; running water purifies itself. Spiritual fruit-bearing is healthful; spiritual barrenness is a curse.

The members of the ideal church pictured by Paul abound in "mercy and good fruits." They help the poor, visit the sick, comfort the mourner, advise the straying, teach the ignorant, and preach Christ to all who will be taught. So doing, they both bless and are blessed. They have a reward in the life to come and an abundant earnest of it here in the purity and peace which God has associated with effort.

Some by age or sickness or household cares are kept from some kinds of work, but there are many ways of working and fruit-bearing. One can work in the prayer meeting, while another does most by a steady, consistent life and by advice, quietly given. One has time for all manner of public service another's duty is to his own house. One woman may

sew as Dorcas did for the poor or the heathen; another puts in stitches and prayers for her own children. While one puts his shoulder to the wheel and moves forward the ark of God, another must patiently wait. The sick and the aged have their service. They also serve who only stand and wait. Some one says that the prayers of the poor are dear to God; so are the prayers of the sick and of those who, under the burden of years, have given up the vigorous work of the church. There are sick beds from which as fountains streams go out to water the city of God. The words in season and the prayers of God's stricken ones are a blessing to his church; so are the prayers of children and their efforts in missionary or other work.

All who pray, "Thy kingdom come," should think of their own part in the kingdom and seek grace to meet their responsibility to their own churches and to the cause at large. — Herald and Presbyterian.

A colored man was all dressed up. He walked up and down Commercial street with an air of importance. A big bouquet of flowers was attached to him. "What is the occasion?" he was asked by a white man. "Dis am my golden weddin', sah," he replied. "But your wife doesn't seem interested—she is working as usual," said the white man. "My present wife ain't got nothing to do wid dis anniversary—I've been married five times," replied the colored gentleman.—Atchison Globe.

Pathos Up-to-Date.—There is nothing more pathetic in life than the spectacle of a sturdy Boy Scout begging his mother not to smoke—The Periscope.

TO THE PUBLIC

Doubtless there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them.

If you will only write a confidential letter to Keeley Institute, an old and reliable institution, a way will be shown you. All correspondence in the strictest confidence, and in plain envelope. Do not delay. It may mean a life saved for much usefulness. Address,

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Northbound				SCHEDULES BEGINNING AUGUST 14, 1921		Southbound			
No. 36	No. 138	No. 38	No. 30	ATLANTA, GA.	No. 29	No. 37	No. 137	No. 35	
12.00Night	11.30AM	12.30noon	4.00PM	lv Terminal Station (Cent. Time) ar	10.55AM	5.50PM	4.50PM	5.25AM	
12.10AM	11.40AM	12.40PM	4.00PM	lv Peachtree Station (Cent. Time) ar	10.55AM	5.30PM	4.30PM	5.05AM	
6.15AM	4.50PM	5.50PM	9.35PM	ar GREENVILLE, S. C. (East. Time) lv	7.00AM	2.10PM	1.00PM	1.05AM	
7.35AM	5.55PM	6.55PM	10.40PM	ar SPARTANBURG, S. C. lv	5.50AM	1.00PM	11.52AM	11.45PM	
10.05AM	8.05PM	9.05PM	12.55AM	ar CHARLOTTE, N. C. lv	3.25AM	10.40AM	9.30AM	9.05PM	
11.45AM	9.20PM	10.20PM	2.20AM	ar SALISBURY, N. C. lv	2.05AM	9.20AM	8.10AM	7.45PM	
1.05PM	10.29PM	11.20PM	3.23AM	ar High Point, N. C. lv	12.45AM	8.02AM	7.02AM	6.27PM	
1.30PM	10.50PM	11.41PM	3.44AM	ar GREENSBORO, N. C. lv	12.15AM	7.35AM	6.35AM	5.58PM	
2.40PM	9.00AM	9.00AM	9.00AM	ar Winston-Salem, N. C. lv	8.50PM	5.30AM	5.30AM	3.05PM	
5.35PM	4.00AM	4.00AM	10.45AM	ar Raleigh, N. C. lv	7.00PM	12.40AM	12.40AM	8.52AM	
2.58PM	12.06AM	1.00AM	5.04AM	ar DANVILLE, VA. lv	10.52PM	6.10AM	5.05AM	4.15PM	
.....	9.00AM	.....	4.30PM	ar Norfolk, Va. lv	7.35AM	6.30PM	6.30PM	.....
9.35PM	7.10AM	7.10AM	1.40PM	ar Richmond, Va. lv	3.45PM	11.00PM	11.00PM	7.45AM	
5.17PM	2.16AM	3.10AM	7.05AM	ar LYNCHBURG, VA. lv	9.00PM	4.15AM	3.05AM	2.25PM	
11.00PM	7.40AM	8.40AM	12.35PM	ar WASHINGTON, D. C. lv	3.30PM	10.55PM	9.50PM	9.00AM	
1.50AM	9.05AM	10.05AM	2.00PM	ar BALTIMORE, MD., Penna. Sys. lv	1.53PM	9.30PM	8.12PM	6.05AM	
4.15AM	11.13AM	12.20PM	4.05PM	ar West PHILADELPHIA lv	11.38AM	7.14PM	5.47PM	3.20AM	
4.35AM	11.24AM	12.35PM	4.17PM	ar North PHILADELPHIA lv	11.24AM	7.02PM	5.35PM	3.04AM	
6.45AM	1.30PM	2.40PM	6.10PM	ar NEW YORK, Penna. System lv	9.15AM	5.05PM	3.35PM	12.30Night	

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METHODISM AND CHANGE

"The only constant thing about life is change." In this terse sentence Hewie Bergson sums up his philosophy of creative evolution. In a vital universe the one thing that can and must always be expected is that the world at any given moment will not be exactly the same as it was the moment before. Even if there were no other difference there would be at least this one, that the world at the end of the second moment would be one moment more experienced at the end of the second than it was at the end of the first. Therefore it is impossible and undesirable for any person or institution to remain continuously the same.

Methodism is no exception. That changes have taken place and are now taking place in it is so obvious that nobody would deny it. Some look on with complacency, others with hope and still others with alarm, according to their temperament and estimate of the trend. In the lifetime of the founder there were many changes, some of which he approved and others he feared. But John Wesley was a "son of fact" and when he saw that the results justified a departure from precedent, he threw his prejudice to the winds and followed the leadings of Providence. "Thomas Maxfield has turned preacher, I hear," was his sarcastic comment, when he learned that one of the laymen had been exhorting the people. "Take care what you do with that young man, John," his sensible mother replied, "for Thomas Maxfield is as certainly called of God to preach as you are." And when Wesley heard for himself, he agreed, and the vast army of lay preachers that were to revolutionize the religious life of England began to be formed.

Coke was ordained and sent to America in response to the same unanswerable logic of actual conditions. A liberated continent was growing up without any adequate provision for the preaching of the gospel, and something had to be done. Methodism in America needed bishops, and it made them. Apostolical succession of a tactual kind never entered into the question at all, and the works that followed have forever removed any doubt as to whether that part of the organization was of God. And it is a rather remarkable fact that not a single Methodist bishop has ever disgraced the office to which he had been called. While some have been overcome by infirmities of the flesh and displayed qualities in common with their brethren generally, no one has ever been guilty of immorality or made shipwreck of his Christian character.

In adapting the church to changed conditions, the general superintendents have been concentrating their attention more and more on the several districts, to which they have been assigned, and results are showing that far more can be accomplished through such concentration than through an effort on the part of each bishop to answer every demand that might be made upon him from any section of the entire church. The wide knowledge that Bishop Darlington has gained of the work in his district has been of inestimable value to the church, and the intimate contact with the preachers that has grown out of his constant labors in his appointed field has been the means of an inspiring fellowship that has spread the apostolic spirit of ministry throughout its bounds. And if he could have been two men instead of one during the last four years, who can doubt that the benefits would have been twice as large? While the greatest care and prayer should be exercised in selecting men for this office, it would be well for the number of bishops to be increased, until each district would be small enough for the bishop to keep in touch with all sections of it without wrecking his body with overwork. This, of course, does

not mean that the idea of the episcopal diocese should enter into the Methodist church, for there are as many reasons for keeping the bishops movable and moving as there are for keeping an itinerant ministry.

The same change has been going on in the ministry, and it is now just as necessary for a preacher to be willing to stay as it is for him to be willing to go. As pioneer conditions are being succeeded by a more settled state of society, it is often best for the preacher to sit down with difficulties and wrestle through them rather than to follow the line of least resistance by fleeing to fields and pastures new. And yet the itinerant system, which is the best method of pulpit supply that the world has ever known, makes it so that the preacher can always go where he really ought to go.

Does the spirit of John Wesley and of the early Methodist preachers still live in the hearts of the men of the ministry today? Yes, emphatically, yes. Points of view, and places of emphasis have changed, but in consciousness of salvation and devotion to Jesus Christ the young men now filling the ranks of the ministry are not one whit behind, and there is more intelligent co-operation on the part of the laity in the work of the church than the world has ever known before. In fact, the church is just now arriving at a practical realization of Luther's doctrine of the "universal priesthood of believers," and the last tattered garments of the doctrine of priestly monopoly of divine grace, inherited from the Roman Catholic church, are being shed.

It would be a mistake to judge the preacher of today by his departure from the fathers in superficial matters. Early Methodism unconsciously retained some of the ideas of slavish conventions that had been thrown around the ministry in the Roman Catholic and Episcopalian churches, and there were written and unwritten laws of such things as dress and diet in the early time that the ministry is disposed to disregard today. Twenty years ago the presiding bishop at an annual conference expressed his grief at the disposition of the preachers to clothe themselves in color. "Custom," he said, "has clothed us in black; let us wear it until we lay it off to don the white robes in the skies." But the preacher asks, Why? And if he chooses a suit of another color, he feels that no one has the right to object. De gustibus non disputandum. His taste may not be of the best, but he desires the privilege of following it, anyway. Moreover, nearly all of the early Methodist preachers were raw recruits, unused to the ways of polite society, and the church felt duty bound to instruct them in all things pertaining to manners as well as morals.

"Is it not a shame for a preacher to be found in bed at six o'clock in the morning? Answer: It is." These words are recorded in the minutes of an early conference in England, and but for changed conditions, most of the preachers of the present day would have to blush with shame. Most of the preachers then came direct from farm or factory, and their habits of retiring and rising were retained. "Early to bed, early to rise, makes a man healthy, wealthy and wise." Perhaps. But now the young men go to college and get into the habit of doing one day's work in the daytime and another at night, so that they cannot get to sleep before eleven or twelve o'clock, and the average man needs about eight hours for sleep. Since most of the young men carry these habits formed in college days on out into life, many of them will often be found in bed "at six o'clock in the morning." Wesley, systematic man that he was and always careful to redeem the time, found through the use of an alarm clock that his system required seven

hours of sleep, and it was the habit of his long life to retire at nine and rise at four. Napoleon took only five hours out of twenty-four for sleep. But not all systems are like Wesley's, and there is no wonder at the fact that the colossal ambition of the French emperor for selfish ends would not allow his feverish soul to rest for a longer period than five hours at a time. It is a poor economy of time for any man to try to cheat his mind and body out of the sleep they really need.

But has not the ministry lost its evangelistic fervor? Have not the revival fires died down? No. The early Methodist preacher had one thing, and only one thing, to do. It was his sole business to evangelize, gathering the converts into a simple form of organization and then going on his way, but the preacher of the present day has a dozen necessary things to attend to, where his great and noble grandfather had one. Necessary things—for the clock cannot be turned back for a century, and the preacher now loves his people just as much and tries as earnestly to help them as preachers ever did. The adaptability and versatility now required of the ministry would amaze the early circuit rider, and the marvel is that the preachers are doing the work so well. New needs make new wits, and as grace is needed, grace is given.

CONFERENCE ENTERTAINMENT

The unanimous verdict of the members of the Western North Carolina Conference which closed its thirty-second annual session at High Point on Monday afternoon, was that the entertainment accorded that body by the good people of the furniture city was the best it has ever had in its history. From the time the preachers and delegates arrived it seemed that every citizen of that good town was anxious to help make their stay comfortable and pleasant.

Rev. W. A. Lambuth, the thoughtful and hard-working pastor-host of the conference and his fine committees had worked out the entertainment to the minutest detail. An envelope containing meal tickets for the entire session of conference was given to the guests as they arrived and there was an automobile waiting in front of the church to whisk them to their homes. The basement of the church was converted into one huge dining room and tables sufficient to feed about 250 at one time was spread twice each day, and the food, all of which was prepared by the good women of the church, was the best that money could buy, and prepared in a style that was appetizing.

Another feature of more than ordinary interest was the Trinity Alumni banquet, which was held on Saturday afternoon in the basement of Wesley Memorial, when more than 250 old students and friends of that institution gathered to feast on turkey and all that goes with it. The speeches of Revs. Plato Durham, C. A. Wood, E. K. McLarty and Dr. Few were well received and brought back memories of other days of those who sat at the feet of Braxton Craven, John F. Crowell, John C. Kilgo and W. P. Few.

The beautiful chimes of Wesley Memorial lent a great deal of pleasure to the visitors. As they pealed forth, "Jesus Lover of My Soul," "Throw Out the Life Line," and many of the old church hymns morning after morning they put the preachers and delegates in a fine frame of mind for the conference sessions. Just as Bishop Darlington finished reading the appointments Monday afternoon the chimes began "God Be With You Till We Meet Again," and if there were any of the preachers disappointed in their appointment the disappointment was drowned in the sentiment of that old hymn, and all went away singing the praises of High Point.

CONFERENCE APPOINTMENTS

Many Changes Were Made by Bishop Darlington—
Four New Presiding Elders Are Made—Rev.
W. O. Goode Is the New Educational
Secretary.

Bishop Darlington read the appointments of the preachers of the Western North Carolina Conference Monday afternoon about 4 o'clock. The appointments are as follows:

ASHEVILLE DISTRICT

W. H. Willis, Presiding Elder.

Asheville—Bethel P. L. Shore
Biltmore W. F. Sanford
Central E. K. McLarty
Chestnut Street E. R. Welch
Haywood Street J. H. Bradley
Mt. Pleasant J. M. Folger
West Asheville L. W. Colson
Asheville Circuit H. M. Wellman
C. R. Newton, Supply, Jr. Preacher
Black Mountain G. R. Jordan
Brevard L. A. Falls
East Biltmore D. Atkins
Elk Mountain O. J. Chandler, Supply
Fairview G. A. B. Holderby
Flat Rock and Fletcher M. W. Dargan
Hendersonville Frank Siler
Henderson Circuit C. L. F. Tate
Hominy H. L. Powell
Hot Springs G. H. Christenbury
Leicester J. O. Cox
Marshall C. M. Carpenter
Mars Hill R. L. Beasley, Supply
Mills River J. G. W. Holloway
Rosman W. A. Thomas, Supply
Saluda-Tryon R. P. Fikes
Sandy Mush J. L. Reynolds
Spring Creek L. C. Delp
Swannanoa J. O. Banks
Weaverville Station B. C. Reavis
Weaverville Circuit A. J. Burrus
Missionary to Cuba R. J. Parker
General Evangelist Raymond Browning
Student at Trinity College W. R. Harris

CHARLOTTE DISTRICT

J. B. Craven, Presiding Elder.

Ansonville D. S. Richardson
Bethel B. F. Honeycutt
Charlotte—Belmont Park W. B. Davis
Brevard Street A. S. Raper
Calvary J. A. Sharpe
Chadwick C. M. Short
Dilworth W. B. West
Duncan Memorial J. A. Smith, Supply
Hawthorne Lane L. D. Thompson
W. L. Nicholson, Supernumerary
Seversville B. F. Hargett
Spencer Memorial J. H. Armbrust
Trinity J. E. Abernethy
Tryon Street H. G. Hardin
Hickory Grove Ebenezer Myers
Lilesville W. S. Cherry
Marshville J. J. Edwards
Matthews J. W. Strider
Monroe—Central C. C. Weaver
North Monroe-Idemorie J. R. Warren
Morven S. Taylor
Pineville T. J. Houck
Polkton L. H. Griffith
Prospect R. L. Forbis
Thrift-Moores C. L. Cain
Unionville T. J. Huggins
Wadesboro W. R. Shelton
Waxhaw D. C. Ballard
Weddington E. J. Poe
Missionary to Japan S. A. Stewart
Missionary to Japan N. S. Ogburn
Professor Candler School Theology—P. T. Durham
Pres. So. Industrial Inst. J. A. Baldwin

GREENSBORO DISTRICT

W. F. Womble, Presiding Elder.

Asheboro A. C. Gibbs
Bethel H. M. Blair
Coleridge J. H. Brendall
Deep River J. A. Howell
Gibsonville G. W. Clay
Greensboro—Carraway Meml. J. W. Kennedy
Centenary H. C. Sprinkle
Glenwood and Grace W. A. Barber
Park Place L. B. Hayes
J. P. Lanning Supernumerary
Spring Garden Street G. T. Bond
J. A. Lesh, Jr. Preacher

Walnut Street A. Burgess
West Market Street J. H. Barnhardt
E. P. Billups, Jr. Preacher
East Greensboro D. R. Proffitt
West Greensboro C. F. Sherrill
High Point—East End A. L. Lucas
Main Street T. J. Rodgers
Wesley Memorial W. A. Lambeth
Jamestown and Oakdale W. C. Jones
Pleasant Garden A. G. Loftin
Ramseur and Franklinville A. M. Smith
E. J. Harbison, Jr. Preacher
Randleman J. A. Bowles
Randolph J. E. Woosley
Reidsville—Main Street M. F. Moores
Ruffin H. F. Starr, Supply
Uwharrie W. B. Thompson
Wentworth C. P. Goode
President Greensboro College S. B. Turrentine
Treasurer Greensboro College W. M. Curtis
Editor N. C. Christian Advocate A. W. Plyler
Book Editor and Editor Methodist Quarterly

Review G. T. Rowe
Student Trinity College D. M. Sharpe
Student Yale University J. H. Lanning
Sec.-Treas. Board of Education W. O. Goode

MARION DISTRICT

Z. Paris, Presiding Elder.

Bald Creek J. M. Price
Broad River Elmer Simson
Burnsville L. C. Postell
Bostic Circuit L. L. Smith
Cliffside and Allendale J. C. Keever
Connelly Springs W. F. Elliott
Gilkey J. P. Hornbuckle
Forest City and Pleasant Grove Parker Holmes
Glen Alpine B. C. Goforth
Henrietta-Caroleen J. B. Tabor
Marion J. P. Hipps
Marion Circuit P. L. Terrell
Marion Mills D. A. Lewis
McDowell Circuit P. H. Brittain
Micaville H. E. Stimson
Mill Springs W. J. Hackney
Morganton C. M. Pickens
Morganton Circuit J. A. Fry
W. L. Dawson, Jr. Preacher

Old Fort R. L. Foster
Rutherford Station E. N. Crowder
Spruce Pine and Bakersville A. A. Angel
Spindale and Alexander M. W. Heckard
Table Rock J. C. Gentry
Professor in Rutherford College J. W. Bennett
Professor in Rutherford College W. E. Hauss
Student Yale Divinity School T. F. Higgins
Divinity School, Boston University O. L. Simpson
Divinity School, Boston University A. P. Simpson

MOUNT AIRY DISTRICT

J. H. West, Presiding Elder

Ararat J. M. Green
Danbury J. J. Eads
Dobson C. C. Totherow, Supply
Draper J. W. Campbell
Elkin A. P. Ratledge
Jonesville R. A. Truitt
Leaksville G. A. Stamper
Madison-Stoneville J. P. Morris
Mayodan W. M. Wall, Supply
Mt. Airy—Central H. K. Boyer
Mt. Airy Circuit J. A. Cook
Pilot Mountain J. H. Capps
Rockford Street G. W. Williams
Rural Hall L. P. Bogle
Sandy Ridge M. E. Leftwich, Supply
Spray W. L. Dawson
Stokesdale T. V. Crouse
Summerfield A. G. Canada
Walnut Cove J. T. Ratledge
Yadkinville F. W. Cook

NORTH WILKESBORO DISTRICT

J. W. Williams, Presiding Elder

Avery Circuit T. S. Roten, Supply
Boone G. C. Brinkman
Creston A. A. Godfrey
Elkland J. E. Hipp
Elk Park J. S. Gibbs
Helton W. E. Moretz, Supply
Jefferson T. E. Wagg
Laurel Springs O. D. Stacy, Supply
North Wilkesboro M. T. Smathers
North Wilkes Circuit E. D. Ballard
Sparta W. J. Miller
Watauga J. E. Womack

Warrenville J. W. Candill, Supply
Wilkesboro R. E. Hunt
Wilkes Circuit E. E. Yates
Chaplain Appalachian Train. School J. M. Downum
Prin. Jefferson High School W. L. Scott
Missionary to Japan W. A. Wilson

SALISBURY DISTRICT

T. F. Marr, Presiding Elder.

Albemarle—Central W. R. Ware
C. M. Gentry, Supernumerary
First Street N. R. Richardson
Albemarle Circuit T. A. Plyler
Badin G. W. Vick
China Grove S. E. Richardson
Concord—Central W. A. Jenkins
Epworth M. A. Osborne
Forest Hill F. F. Armstrong
Harmony F. O. Dryman
Kerr Street W. S. Hales
Westford D. P. Grant
Concord Circuit W. A. Rollins
Gold Hill E. M. Avett
Kannapolis R. A. Swaringen
Kannapolis Circuit J. C. Brown, Supply
Mount Pleasant W. T. Albright
New London J. S. Folger
Norwood D. H. Rhinehart
Norwood Circuit G. G. Adams
Salem R. O. Eller
Salisbury—First Church J. F. Kirk
North Main A. C. Tippet
Park Avenue H. H. Robbins
South Main M. B. Woosley
Salisbury Circuit C. R. Allison
Spencer—Central T. P. Jimison
East Spencer R. C. Kirk
Woodleaf J. C. Umberger
Yadkin-Rowan Mills V. O. Dutton Supply
Agent Superannuate Fund J. P. Rodgers

SHELBY DISTRICT

H. H. Jordan, Presiding Elder.

Belmont J. E. Thompson
East Belmont G. L. Wilkinson
Belwood A. R. Surratt
Bessemer J. A. Peeler
Cherryville J. F. Moser
Cramerton C. M. McKinney
Crouse J. E. B. Houser
Dallas J. O. Ervin
Gastonia—East End E. L. Kirk
Franklin Avenue W. M. Robbins
Main Street A. L. Stanford
Trinity R. A. Taylor
West End D. W. Brown
Ranlo D. F. Carver
King's Mountain R. M. Hoyle
Lincolnton J. T. Mangum
Lincoln Circuit J. W. Combs
Lowell R. H. Kennington
Lowesville R. K. Brady
McAdenville C. M. Campbell
Mt. Holly O. P. Ader
C. E. Rozzell, Jr. Preacher
Polkville L. T. Cordell
Rock Springs H. C. Byrum
Shelby—Central W. E. Poovey
Lafayette Street E. P. Stabler
Shelby Circuit B. Wilson
South Fork W. M. Boring
Stanly A. Sherrill

STATESVILLE DISTRICT

D. M. Litaker, Presiding Elder.

Alexander A. R. Bell
Ball Creek J. H. Green
Catawba A. C. Kennedy
Cool Springs J. E. McSwain
Davidson J. W. Long
Dudley Shoals J. H. Barber
Elmwood T. L. Kluttz
Granite Falls N. C. Williams
Hickory—First Church C. S. Kirkpatrick
West View J. R. Walker
Hiddenite D. A. Oakley, Supply
Hudson T. W. Hager
Iredell D. C. Thompson, Supply
Lenoir—First Church P. W. Tucker
South Lenoir M. H. Tuttle
Lenoir Circuit Fred H. Price
Maiden Ira Erwin
Mooresville—First Church L. B. Abernethy
Broad Street G. W. Fink
Mooresville Circuit D. P. Waters
Mount Zion T. G. Jordan
Newton W. B. Shinn

Olin	R. L. Melton
Rhodhiss	B. F. Fincher
Statesville—Broad Street	J. W. Moore
Race Street	E. W. Fox
Statesville Circuit	J. I. Spinks
Stony Point	J. W. Ingle
Troutman	O. C. Fortenbury
Statesville—Broad Street	J. W. Moore
Race Street	E. W. Fox
Statesville Circuit	J. I. Spinks
Stony Point	J. W. Ingle
Troutman	O. C. Fortenbury
Conference Evangelist	Jas. H. Green
Student Trinity College	M. G. Erwin

WAYNESVILLE DISTRICT

R. S. Howie, Presiding Elder.

Andrews	T. A. Groce
Bethel	C. A. Johnson
Bryson-Whittier	R. F. Mock
Canton	A. L. Aycock
Clyde	Carlock Hawk
Franklin	H. G. Allen
Franklin Circuit	R. R. Ward
Fines Creek	T. G. Williams, Supply
Glenville	J. D. Pyatt
Highlands	To be Supplied
Hiawassee	T. L. Noble
Haywood	J. J. Gray
Hayesville	C. E. Stedman
Jonathan	A. L. Latham
Judson	T. G. Smith, Supply
Macon	W. I. Hughes
Murphy	M. B. Clegg
Murphy Circuit	J. W. Puckett, Supply
Robbinsville	G. F. Wright
Sylva	O. J. Jones
Shoal Creek and Echota.....	J. R. Church, Supply
Waynesville	G. D. Herman
Waynesville Circuit	D. V. Howell
Webster-Cullowhee	Elsie Myers

WINSTON-SALEM DISTRICT

W. A. Newell, Presiding Elder.

Advance	J. M. Varner
Cooleemee	C. W. Bowling
Davidson	C. O. Kennerly
Davie	J. B. Fitzgerald
Denton	J. N. Randall
Farmington	S. M. Needham
Forsyth	John Cline
Hanes-Clemmons	J. C. Cornett
Kernersville	E. O. Cole
Lewisville	J. W. Vestal
Lexington—First Church	W. L. Hutchins
Linwood	W. R. Jenkins
D. G. Wilson, Jr. Preacher	
Mocksville	W. L. Sherrill
New Hope	O. P. Routh
Oak Ridge	W. G. McFarland
Thomasville—Main Street	R. G. Tuttle
South and East Thomasville.....	J. C. Richardson
Thomasville Circuit	T. B. Johnson
South Side Circuit	P. L. Kinneman, Supply
Walkertown	M. W. Mann
Welcome	T. E. Pierce, Supply
West Davie	W. J. S. Walker
Winston-Salem—Burkhead	J. S. Hiatt
Centenary	Z. E. Barnhardt
Grace	E. E. Williamson
Green Street	A. C. Swafford
Southside	J. A. J. Farrington
West End	R. H. Daugherty
E. K. Creel, Jr. Preacher	
Conference Missionary Secretary..	R. M. Courtney
Missionary to Cuba	J. W. Fitzgerald
Missionary Evangelist	P. E. Parker
Superintendent Children's Home	C. A. Wood

Transferred to Other Conferences:

- W. F. Cann to the South Carolina Conference.
- E. L. Hillman to the North Carolina Conference.
- T. S. Coble to the North Carolina Conference.
- H. R. Deal to the Baltimore Conference.
- C. H. Rose to the Florida Conference.

CHANGES SINCE CONFERENCE

Since the adjournment of conference on Monday afternoon Bishop Darlington has authorized the following changes in appointments as were read out by him:

Rev. A. R. Surratt, who was read out to the Belwood charge in the Shelby district, goes to Chadwick in the Charlotte district. Rev. C. M. Short is changed from Chadwick to Norwood station in the Salisbury district, and Rev. D. H. Rhinehardt, who was to have gone to Norwood, goes to Belwood instead.

BOUNDARY CHANGES

The following changes in district and charge lines were made by Bishop Darlington at the recent session of the Western North Carolina Conference:

District Lines.

Take Bethel circuit from the Salisbury district and attach it to the Charlotte district.

Take Cleveland and Ebenezer churches from the Woodleaf circuit, Salisbury district, and put them on the Elmwood charge, Statesville district.

Changes in Charges—Asheville District.

Take Elk Mountain from Asheville circuit, thereby creating a new charge called Elk Mountain.

Take West Chapel, Oakley and Woodfin from the Asheville circuit and create a new charge called East Biltmore.

Take Walnut and Stackhouse from Walnut and Antioch and Valley Union from Mars Hill circuit and attach to Marshall, thus creating a new charge known as Marshall.

Take Hot Springs from Marshall and Hot Springs and Antioch, Ottingers, Paint Rock from the Walnut-Antioch charge and create a new charge known as the Hot Springs charge, thereby abolishing the Walnut-Antioch charge.

Take Bonnie Hill from the Walnut-Antioch charge and attach to Spring Creek circuit.

Charlotte District.

Take Mount Vernon from Ansonville charge and attach to Polkton circuit.

Greensboro District.

Attach Grace church to Glenwood charge and create the new charge of Glenwood and Grace.

Take Pleasant Hill and Mount Gilead churches from the Randolph circuit and attach to the Uwharrie circuit.

Marion District.

Take Concord and North Catawba churches from North McDowell charge and add them to Marion Mills charge, abolishing North McDowell charge.

Take Glenwood church from McDowell charge and Greenlee church from Old Fort charge and add them to Marion circuit.

Take Trinity church from Thermal City charge and add it to McDowell charge.

Take Gilkey church, Mt. Hebron church from Rutherfordton charge and Thermal City church, Centennial church and Pisgah church from Thermal City charge and make a new circuit, called Gilkey circuit, abolishing Thermal City charge.

Take Rutherfordton church and Gilboa church of the Rutherfordton circuit and make a station, called Rutherfordton station.

Take Gray's chapel and Union church from Broad River charge and add them to Mill Spring charge.

Take Warlick's chapel from Enola and add to Connelly Springs charge.

Take Enola, Gilboa and Denton churches from Enola charge and add to Morganton circuit, abolishing Enola charge.

Take Yadkin from Park Avenue charge and Rowan Mills—a new charge to be called Yadkin-Rowan Mills.

Mount Airy District.

Take Laurel Bluff from Mt. Airy circuit and with Rockford Street create a new charge to be called Rockford Street.

Take Beulah, Epworth, New Hebron and Zion from Surry circuit and attach to Mount Airy circuit, thus abolishing Surry circuit.

Take Delta, Sandy Ridge, Snow Hill and Smith's Chapel and thereby create a new charge called Sandy Ridge.

North Wilkesboro District.

Take Chestnut Hill and Nathan Creek from Laurel Springs circuit and attach to the Helton circuit.

Salisbury District.

Take Rehobeth, Cedar Grove, Cottonville and Zion from the Albemarle circuit, and Randalls from the Norwood charge and create a new charge to be called the Norwood circuit.

Take Bethany from the New London circuit and attach to Albemarle circuit.

Shelby District.

Take West End from Franklin Avenue and thus create a new charge called West End.

Change the name of Mayworth charge to that of Cramerton.

Change the name of South Gaston and Trinity to that of Trinity.

Statesville District.

Take Chapel Hill church from the Elmwood circuit and attach to the Statesville circuit.

Take the Huntersville church and attach to Broad

Street, Mooresville, and thereby abolish Huntersville as a charge.

Waynesville District.

Take Shady Grove and Hemphill from the Jonathan circuit and create a charge known as Jonathan station.

Take Belwood and Maggie from Jonathan circuit and attach to Waynesville circuit.

Take Palmers Chapel from Jonathan circuit and attach to Fines Creek circuit.

Take Balsam from the Waynesville circuit and attach to Sylva station.

Take Tipton from Robbinsville charge and attach to Judson charge.

Take Marble from Andrews station and attach to Murphy circuit.

Take Ranger and Harris chapel from Murphy circuit and attach to Hiawassee charge.

Take Cashiers, Travelers Rest, Pleasant Grove, Sapphire and Whiteside Cove from Glenville circuit and create a new charge known as Cashiers.

Take Cullowhee, Speedwell, East Port and John's Creek from the Webster-Cullowhee charge and create a new charge known as Cullowhee.

Winston District.

Take Bethel church from Forsyth circuit and attach to Haynes-Clemmons charge.

Take Oak Ridge from Kernersville-Oak Ridge charge and thereby create a new charge known as Oak Ridge.

Change the name of South Thomasville to South and East Thomasville.

Change the name of Salem charge to Green Street.

College Trustees.

The following were elected trustees to the various colleges under the control of the Western North Carolina Conference, upon nomination of the Board of Education:

Trinity College: G. T. Rowe, W. R. Odell, F. M. Weaver, B. S. Womble.

Greensboro College: Dr. Dred Peacock, Miss Nannie Lee Smith, E. H. Kochtitzky, W. A. Lambeth, W. E. Springer.

Davenport College: C. M. Campbell, F. C. Sherrill, J. A. Bell, A. M. West.

Weaver College: W. R. Odell, Dr. J. M. Crawford, Dr. H. B. Weaver, J. P. Lotspeich.

Rutherford College: C. C. Weaver, J. E. Coulter, T. L. Sigmon, W. R. Ware, C. D. Gray, G. F. Ivey, J. M. Holland, R. M. Hoyle, G. B. Goodman.

Jefferson School: C. C. Weaver, Z. E. Barnhardt, T. E. Wagg.

At the request of the trustees of Trinity College Z. E. Barnhardt and W. R. Odell are appointed as a committee to act with a like committee from the North Carolina Conference in co-operation with the trustees in forming plans to enlarge the Biblical Department. This committee will be expected to make a report to the annual conference.

Rev. J. F. Kirk, the new pastor of the First Church, Salisbury, visited friends and relatives in Greensboro this week.

Revs. J. C. Wooten, J. H. Shore, C. A. Jones, J. F. Starnes, A. S. Parker, C. B. Culbreth, W. R. Royal, W. B. North and F. B. Noblett, of the North Carolina Conference, were visitors at the Western conference last week.

The Tennessee, Southwest Missouri and St. Louis conferences have adopted memorials to the General Conference requesting that hereafter bishops be elected for a term of years with privilege of re-election.

Rev. L. A. Falls, who has served Dilworth, Charlotte, so very acceptably for the past year, and who goes to Brevard, in the Asheville district next year, was in our office for a short while Tuesday. The good people of Brevard are to be congratulated on their new pastor.

"Mr. and Mrs. William McLean Webb announce the marriage of their daughter, Elodie, to Mr. Cecil Brinkley Arthur on Tuesday, September the twenty-seventh, nineteen hundred and twenty-one, Shanghai, China. At home Astor House Hotel, Shanghai, China." The announcement of the marriage in far away China will be of interest to the large circle of friends of these popular young people formerly of Morehead City, N. C. The Advocate extends congratulations and best wishes.

WESTERN NORTH CAROLINA CONFERENCE

Opening Session at High Point October 19th in Wesley Memorial Church, Bishop U. V. W. Darlington Presiding.

The thirty-second session of the Western North Carolina Conference was called to order on Wednesday morning, October 19th, at 9 o'clock, for the fourth time by Bishop U. V. W. Darlington, of Huntington, West Virginia. After singing the usual opening hymn, beginning "And are we yet alive," Bishop Darlington led in a fervent prayer which carried to the throne of grace all of the persons and interests connected with this body. The use of handkerchiefs and the frequent amens of the brethren indicated that the conference was beginning with spiritual earnestness. In making his opening address the bishop referred to an incident occurring in his European visit last summer and took as one of his texts a passage that the preacher had quoted expounding the three words, "He loved me," with unusual impressiveness.

W. L. Sherrill was elected secretary for the 28th time in succession. Mr. Sherrill nominated the following as his assistants: C. M. Pickens, W. F. Sandford, G. C. Brinkman, E. O. Cole and J. J. Gray. A large number of the preachers and lay delegates answered to roll call. The conference being practically full at the first session.

Rev. A. W. Plyler, secretary of the bishop's cabinet, announced the following nominations of members for committees and to fill vacancies in boards:

Standing Committees.

Spiritual state of the church: P. L. Shore, Mrs. H. A. Dunham, H. G. Hardin, Fred N. Hall, H. C. Sprinkle, Fred C. Odell, J. C. Postell, Mrs. M. G. Goodwin, J. W. Combs, Mrs. J. L. Woltz, T. E. Wagg, J. E. Stanbury, Ira Irvin, A. H. Sides, A. L. Stanford, Harry Falls, J. W. Ingle, J. L. Nelson, R. F. Mock, J. W. Walker, A. C. Stafford and J. F. Haynes.

Sabbath observance: J. A. Bowles, J. A. Bell, R. K. Brady, G. T. Bond, J. A. B. Holderby, J. E. Rector, J. A. Fray, G. E. Gardner, L. P. Bogle, W. R. Ware, Miss Della Perkins, A. R. Surratt, T. A. Haithcock, W. T. Albright, Mrs. G. A. Hoyle, J. T. Ratledge, Mrs. D. C. Henley, A. L. Latham, John A. Taylor, J. M. Varner and T. E. Whitaker.

Church property: W. M. Smith, M. B. Hunt, J. O. Cox, L. B. Rogers, J. B. Tabor, S. M. Asbury, S. M. Needham, W. S. Robinson, J. W. Campbell, G. W. Martin, W. M. Robbins, C. S. Lee, B. Wilson, C. H. Barrier, J. P. Morris, J. D. Thomas, J. H. Green, Zeb Deaton, Carlock Hawk, R. J. Roane, J. W. Vestal and T. H. Redman.

District conference records: M. W. Dargan, J. E. Womack, A. S. Gibbs, R. L. Caviness, R. L. Snow, Mrs. C. D. Peebles, E. L. Kirk, R. L. Foster, T. F. Hudson, J. S. Bell, Mrs. A. R. Brinkley and C. L. McClain.

Memorials to general conference: Ira Irvin, W. R. Odell, W. R. Ware, J. M. Turner, C. S. Kirkpatrick, Dorman Thompson, T. V. Crouse, A. D. Ivie, R. G. Tuttle, H. G. Chatham, G. D. Herman, John A. Taylor, J. E. Woosley, I. F. Craven, C. M. Short, R. B. Babbington, D. Atkins, H. C. Jonston, J. B. Ivey, C. C. Weaver, C. M. Pickens and J. R. Clodfelter.

Memoirs: L. B. Abernethy, Frank Siler, D. Atkins, M. B. Clegg, Mrs. Frank Siler and W. F. Elliott.

Public worship: A. W. Plyler, W. A. Lambuth, S. T. Barber, A. L. Lucas and Fred N. Tate.

Fill Vacancies on Boards.

Mr. Plyler for the presiding elders nominated the following to fill vacancies on the various boards:

Board of Church Extension: J. H. Barnhardt, in place of A. W. Plyler; P. N. Peacock in place of Walter Thompson, deceased.

Board of Education: C. M. Pickens in place of D. M. Litaker; J. R. Clodfelter in place of J. A. Lackey; W. L. Hutchins in place of R. M. Taylor; C. M. Campbell in the place of H. H. Jordan.

Board of Finance: H. G. Allen in place of J. W. Williams.

Committee of examination for the second year: T. C. Jordan in place of D. M. Litaker.

Minute Question No. 17 was taken up and the characters of the following superannuates were passed: H. L. Atkins, W. M. Bagby, J. J. Brooks, J. B. Carpenter, G. H. Christenberry, S. M. Davis, T. F. Glenn, S. S. Higgins, A. W. Jacobs, D. V. Vance Price, J. P. Reynolds, J. H. Robertson, L. E. Stacey, H. G. Stamey, M. T. Steele, J. T. Stover,

F. L. Townsend, James Wilson, B. A. York. The names of R. D. Sherrill, M. H. Vestal, T. J. Ogburn and N. M. Modlin on motion of their presiding elders were referred to the committee on conference relations for the superannuate relation.

Rev. W. L. Sherrill, the secretary, read a letter from the mayor of St. Petersburg, Fla., where Rev. M. T. Steele, a member of this conference, is now living, stating that some land shark had defrauded the preacher out of several hundred dollars and that he was about to lose his home. Brother Sherrill suggested that the conference make an offering to assist Brother Steele in holding his home. In a few minutes \$470 was given for this purpose.

Bishop Darlington introduced to the conference the following visitors: Rev. J. S. Hunter and C. H. McNish, representing the publishing house at Richmond and Nashville, respectively; Rev. Luther E. Todd, secretary of the general board of finance, of St. Louis, Mo.; Rev. J. S. Chadwick, D. D., of the Centenary Commission; Dr. H. N. Snyder, president of Wofford College, Spartanburg, S. C., and vice director general of the Christian Education Movement; Rev. T. A. Sikes, of the Advocate. The following members of the North Carolina Conference were introduced: Dr. W. B. North, Revs. G. F. Smith, F. B. Noblitt, C. A. Jones, C. H. Caviness and J. F. Starnes.

Dr. Luther Todd, who became secretary of the general board of finance four years ago, addressed the conference in the interest of the superannuate endowment fund, which was authorized by the general conference of 1902 and grew slowly but steadily until in 1918 it amounted to \$436. Since Dr. Todd has been serving the board of finance this fund has been increased to \$750. As Dr. Todd made his earnest plea in behalf of the "forgotten man" the sympathy of the conference was aroused and the expressed hope of the speaker that the next general conference would provide for raising an adequate amount for this purpose met the hearty approval of the entire body.

Dr. H. N. Snyder took a few minutes to emphasize the main points in the speech of Dr. Todd, and then entered into a forceful discussion of the Christian Education Movement, declaring as great as the work already done has been the task of educating the church on education has just begun. He declared that if the church fails to follow up its work in this direction it will lose something in the way of money that would not be collected and far more in the educational effect that would necessarily follow if the work so well begun should be carried steadily on.

Thursday—Second Day.

Thirty minutes before the hour appointed for the convening of conference this morning Rev. Raymond Browning conducted prayer services by appointment of Bishop Darlington, this taking the place of the regular devotional services.

The roll of those who were absent yesterday was called and most of those who had not arrived answered to their names, making this one of the most largely attended conferences in the history of the Western North Carolina Conference.

On motion of Dr. D. Atkins, Mr. J. B. Ivey, of Charlotte, was elected a member of the conference trustees to take the place of Rev. J. E. Gay, deceased.

Minute Question No. 17 was resumed and the names of those who have been on the supernumerary list was called, their characters passed and their names referred to the committee on conference relations for the same relation for another year. The following were those referred: C. M. Gentry, J. P. Lanning, W. L. Nicholson and J. L. Teague. Rev. A. H. Whisner, who has sustained this relation for several years, asked that he be left on the effective list. Rev. J. C. Mock's name was transferred to the superannuate list.

Continuing the call of question 17, Bishop Darlington called the names of the eleven presiding elders and they all reported. In all probability they made the finest reports that were ever made to the conference. A large number of churches built, finances far in advance of expectations, parsonages erected, and the largest number of members that has been received in one year for a long time were some of the items brought out in the reports of the elders. When the name of Rev. A. W. Plyler was called he stated that he had driven nine thousand miles in his car this year in order to serve the Greensboro district. He caused a hearty laugh when he stated that the other elders

had their gas, but he had to buy his in order to go round and round on his district. When Rev. J. W. Williams made his report he stated that Brother Plyler had gone round and round, but that he had gone up and down. He serves the North Wilkesboro district. Bishop Darlington, in commenting upon the reports of the presiding elders stated that the eldership now is a hard task for any man who tries to do the work. "I believe," said the bishop, "as long as you maintain the Methodist Itinerancy that the bishop ought to have the right to select his cabinet."

The class of the first year was called, "Who are advanced to the class of the second year?" and the names of C. W. Bowling, A. G. Canada, R. O. Eller, J. P. Grant, T. W. Hager, A. C. Kennedy, D. A. Lewis, J. B. Mangum, W. A. Rollins, D. M. Sharpe, A. C. Tippet, R. A. Truitt, R. A. Ward, J. H. Capps, J. O. Cox, E. R. Ballard and Raymond Browning were called, their characters passed and all were advanced to the class of the second year. E. S. Bradley, J. H. Howell, C. H. Rose, J. B. Snow and J. A. Wright were continued in the class of the first year.

The question, "Who remain on trial?" was called and the names of J. O. Banks, F. O. Dryman, J. S. Gentry, J. S. Gibbs, W. E. Hauss and C. M. McKinney were advanced to the class of the third year. T. F. Higgins, J. H. Lanning, T. P. Jimison and O. L. Simpson remain in the class of the second year.

"Who are deacons of one year," and J. S. Folger, R. L. Foster, R. C. Goforth, J. M. Green, W. J. Hackney, W. R. Harris, W. R. Jenkins, A. L. Lucas, C. E. Rozzell, W. B. Thompson, J. M. Varner, O. C. Fortenberry, F. H. Price and J. W. Fitzgerald were advanced to the class of the fourth year. G. W. Clay, T. A. Plyler and A. H. Whisner remain in the class of the third year.

On motion of Rev. A. W. Plyler, presiding elder of the Greensboro district, ten o'clock tomorrow was fixed as a special order of the day for the election of delegates to the General Conference.

The question, "Who are elected elders?" was called, and E. P. Bilups, J. W. Cline, M. T. Irvin, J. B. Fitzgerald, M. W. Heckard, C. O. Kennerly, R. H. Kennington, B. C. Reavis, W. R. Shelton, M. B. Woosley, T. E. Pearce, F. H. Price and H. R. Deal were elected.

Hon. Dorman Thompson, of Statesville, presented the matter of group insurance for the preachers of the conference. This is a plan to insure all the preachers in the sum of \$3,000, the premiums to be paid through the regular conference budget. It was referred to the board of lay activities to investigate and refer it back to the conference.

At night the anniversary of the board of education was held and Dr. W. I. Cranford, head of the department of philosophy in Trinity College, delivered one of the finest addresses ever heard on the subject of Christian education by the Western North Carolina Conference.

Friday—Third Day.

Bishop Darlington conducted the prayer services for thirty minutes before time for the convening of conference. He used for a text, "Fear hath torment," and from this he delivered a strong devotional address.

The bishop announced that Rev. E. L. Hillman, a young man in the class of the first year, had been transferred to this conference from the South Georgia Conference.

Minute question No. 13 was called, and H. R. Jordan and C. W. Boling were elected to local deacon's orders. The credentials of D. P. Lamb, of the Asheville district, were restored to him, and the orders of Revs. T. G. Smith and Jas. S. Gwaltney, who comes to our church from the Baptist church, were recognized.

The following class of young men who have been on trial in the traveling connection for two years were admitted into full connection: E. E. Ballard, J. O. Banks, F. O. Dryman, J. S. Gentry, J. S. Gibbs, W. E. Hauss and C. M. McKinney.

Immediately after the reception of the class of young men into full connection a ballot was taken for the election of delegates to the General Conference and on the first ballot Rev. G. T. Rowe and A. W. Plyler were elected as clerical delegates and Mrs. H. A. Dunham, C. H. Ireland, W. R. Odell, Dorman Thompson, J. F. Shinn and F. N. Tate were elected. On the second ballot for lay delegates G.

L. Hackney and J. B. Ivey were elected, thus completing the lay delegation.

Hon. J. A. Bell, of Charlotte, read a resolution memorializing the general conference to make provision for raising a fund for the superannuate preachers of the church, and that the amount raised by each conference be used within its bounds.

The pastors of the local churches were introduced to the conference.

Rev. A. W. Plyler announced that the cabinet had elected Rev. J. H. Barnhardt to succeed himself on the Duke commission.

Rev. T. F. Marr, chairman of the board of trustees of the Children's Home, read the report of that institution to the conference. The reports indicate that the institution is in a flourishing condition. It referred to the excellent work done by the late superintendent, Mr. Walter Thompson, who died a few weeks ago. A number of improvements are under way at the Home. Dr. Marr also announced to the conference that the board had elected Rev. C. A. Wood superintendent. Mr. Wood made a few remarks to the conference asking for co-operation on the part of the ministers and laymen.

Mr. D. B. Coltrane read the report of the Methodist Board of Publication, which publishes the North Carolina Christian Advocate. This report shows that the board has enjoyed a very successful year and makes the request that the conference assist in enlarging the paper and extending its circulation.

Question 1 was called, "Who are admitted on trial?" and the following young men were admitted: J. F. Reynolds, of the Asheville district; J. R. Warren, of the Charlotte; J. E. Hipp, W. A. Bivens, and W. A. Barber, Greensboro; A. A. Angel, A. A. Godfrey and Fred Tate, Marion; W. L. Dawson, Jr., Mount Airy; G. R. Jordan, Shelby; G. L. Wilkinson and G. G. Adams, Statesville, and W. J. Miller, of the Winston-Salem.

Just before adjournment a second ballot was taken for clerical delegates to the general conference. The ballots were sealed and will not be opened till Saturday morning.

Report No. 1 of Committee on Temperance and Social Service.

The first year of nation-wide prohibition recorded great progress in law enforcement. Billions of dollars formerly wasted in liquor have been turned into banks and invested in life's necessities and luxuries; workmen's efficiency has been increased 15 per cent; crime reduced 50 per cent; drinking reduced 65 per cent; 50,000 persons have been saved from alcoholism and death, and 60 million bushels of foodstuffs diverted from strong drink to other channels. Religious services in some jails have ceased, there being no prisoners. The central police station at Baltimore has introduced moving pictures to entertain idle policemen. Mr. Kramer, the head of the prohibition enforcement division at Washington, believes the greatest benefit has been a generation of boys and girls growing up with no appetite for strong drink, and he says: "Leave the Volstead Act on the books two years more and drinking will be a lost art."

These and numerous other great blessings resulting from prohibition partially and imperfectly enforced, should urge all true patriots to their utmost endeavor to bring about complete enforcement. The enemies of prohibition are working hard to make true their anarchistic threat that "prohibition won't prohibit." And the fact that over three thousand illicit distilleries were taken in North Carolina last year, and that in 39 counties 286 distilleries were seized and 341 blockaders were convicted in eight months, and that the grand jury in one county at one term found true bills against more than one hundred liquor offenders, should convince all minds that the liquor fight is not over, and that temperance people must, for awhile at least, work as hard for the law's enforcement as they did for its enactment.

The practical annulment or any serious weakening of the Volstead Act now adroitly sought by the liquor forces would prove an unspeakable calamity, with our present strikes, unemployment, and all our industrial unrest; with our lustful dance halls, our night joy riders, and so many of our youth acraze with a moral abandon of which their parents never dreamed.

Therefore, we would recommend that all our people use every practicable means available to secure the enforcement of the prohibition law:

(1) By electing congressmen who favor adequate enforcement of the Eighteenth Amendment under the unmodified Volstead Act;

(2) By displacing unfaithful local and state officers with such as would merit and command the co-operation of all loyal citizens;

(3) By reporting to the proper officers all suspected violators and by aiding as far as possible in the just prosecution of the guilty;

(4) By co-operating with the Anti-Saloon League in its commendable efforts to achieve the foregoing ends;

Other nations are showing encouraging interest in American prohibition. Every reference to it by the American delegates to the recent Ecumenical Conference in London was applauded. The nations are watching America and prohibition America must lead the world.

On September 23, 1921, agents of the liquor interests in twelve countries met in Geneva, Switzerland, to plan a world-wide anti-prohibition campaign; but one month earlier 600 delegates from about thirty nations met in Lausanne, Switzerland, to plan a world-wide prohibition campaign. The issue is joined. The fight is on, and every believer in God expects prohibition to win.

We commend the faithful and efficient labors of the North Carolina Anti-Saloon League, and trust our pastors have kindly accepted the invitations of Mr. Kohloss, our State prohibition director, to co-operate with him and his officers in the enforcement of the prohibition law.

We recommend the appointment by this conference of Rev. Daniel Atkins, D. D., and Dr. L. C. Smith as its trustees of the N. C. Anti-Saloon League.

We recommend that this conference urge upon the U. S. Senate the prompt passage of the Willis-Campbell bill now held up by filibuster in Congress.

We would recommend the observance in all our churches of the 30th day of this month as "The World's Temperance Sunday," and if our publishing house has no program for said day, we advise the use of an especially prepared copy of the American Issue, by the American Issue Company, of Westerville, Ohio. This paper will have articles by some of the greatest prohibition authorities in the world.

Since the injurious effects of cigarette-smoking by boys is an accepted fact, we believe the law against the sale or gift of cigarettes to boys should be strictly enforced and that we cannot consistently urge the enforcement of the prohibition law if we are indifferent to another law's violation involving the serious consequences of the cigarette habit.

Since the use of tobacco is becoming more and more opposed: by scientists, as poisonous to the human body; by medical authorities, as injurious to health; by educators, as weakening the mental powers; by Christian parents, as threatening the finest development of their sons; by the business world, as impairing industrial efficiency, and by religious bodies, as often inimical to the spiritual life,

We, therefore, believe Christian people should discourage the use of tobacco.

W. M. Boring, Chairman,
T. J. Ogburn, Secretary.

Saturday—Fourth.

The conference was opened at the usual hour with devotional exercises conducted by C. C. Weaver, and after the reading of the minutes the result of the second ballot for delegates to the General Conference was announced. E. K. McLarty, H. K. Boyer and Plato T. Durham, having a majority of votes cast, were declared elected. A third ballot was taken, but resulted in no election. On the fourth ballot J. H. Barnhardt was declared elected. The fifth ballot was taken and C. C. Weaver and H. H. Jordan were elected, thus completing the delegation. R. Atkins, J. F. Kirk, H. C. Sprinkle and W. L. Sherrill were elected as alternates. T. L. Klutz was admitted on trial.

The conference sent its love to Bishop John C. Kilgo, who has been sick for more than a year at his home in Charlotte.

The bishop called question 17 for the last time, "Are all the preachers blameless in their lives and official administration?" and the names of the preachers that had not been called before were called and the presiding elders answered nothing against them and their characters were passed.

The ballot for reserve lay delegates to the General Conference was announced and Messrs. L. B. Rodgers, L. H. Phillips, J. L. Nelson and J. A. Bell were declared elected.

The bishop made an appeal to the conference for a member of the conference who is greatly afflicted in his home, he having two sons who are down with the great white plague and other members of the home are suffering with the same disease. An offering of several hundred dollars was made for the relief of this afflicted brother.

Announcement was made before the conference that Rev. J. P. Rodgers, who has been secretary of the superannuate fund of the conference, was in a serious condition. A message of sympathy was sent from the conference and Bishop Darlington led in an earnest prayer for Brother Rodgers.

The question, "Where shall the next session of the conference be held?" was called, and Rev. C. C. Weaver, pastor of Central church, Monroe, gave a very cordial invitation for it to go to Monroe for the session of 1922. Rev. Z. E. Barnhardt, pastor of Centenary, Winston-Salem, stated that he had expected to ask for the conference to hold its next session in his church, but that he would defer to the wishes of Dr. Weaver and the people of Monroe, hence the invitation was unanimously accepted.

The temperance and social service committee made its report through Mrs. W. A. Newell and Dr. Durham delivered an address in its support.

Rev. W. A. Jenkins was elected as a member of the Sunday school board to succeed Rev. W. E. Poovey, who had been transferred to the board of finance.

Rev. G. T. Rowe, editor of the Methodist Review, delivered a very pleasing address before the conference.

Rev. W. O. Goode read the report of the board of finance. He announced in detail the distribution of the superannuate funds of the conference.

When the conference adjourned today it adjourned to meet Sunday afternoon at 3 o'clock. This session will be held in honor of the five ministers, Revs. R. M. Taylor, P. C. Battle, C. C. Williams, R. S. Abernethy and J. E. Gay, who have died this year. Memoirs to these brethren will be read at that time.

Sunday—Fifth.

This was conference Sunday, the day on which the tide of interest increased through the work and fellowship of the week rolls to the flood. The sermon by the presiding bishop at eleven o'clock on the Sabbath usually marks the crest of this interest. It was not different Sunday. A great throng of people packed Wesley Memorial to hear Bishop Darlington. The introductory service was beautifully impressive. "Fierce were the Wild Billows" was the anthem and Mrs. John Peacock sang "Come Ye Blessed" with rare beauty and appeal. The hymn singing by the preachers was, as it always is, impressive and inspiring.

There was held a session of the conference Sunday afternoon at 3 o'clock which was a special memorial service held in memory of the five preachers who have died during the year, these being Revs. R. M. Taylor, R. S. Abernethy, C. C. Williams, P. C. Battle and J. E. Gay. Fine tributes were paid to the worthfulness of these fallen brethren.

After the morning sermon by the bishop he ordained to the office of deacon a fine class of young men. After the memorial services in the afternoon Bishop Darlington ordained the class to eldership that has just finished the four years conference course.

The following deacons were ordained: E. D. Ballard, J. O. Banks, F. O. Dryman, J. C. Gentry, J. S. Gibbs, W. E. Hauss, C. M. McKinney. Local preachers, C. W. Bowling, A. G. Canada and G. Ray Jordan.

Elders ordained: J. W. Cline, H. R. Deal, M. G. Ervin, J. B. Fitzgerald, M. W. Heckard, C. O. Kennerly, F. H. Price, R. H. Kennington, B. C. Reavis, W. R. Shelton, M. B. Woosley, T. F. Klutz. Local elders, R. O. Eller, R. A. Lewis, J. R. Warren.

At night Rev. Plato Durham preached a masterful sermon, using as a text "The acceptable year." He closed with a fervent appeal for the ministers and all present to strive to be men like Jesus. The soul of the conference was stirred with an emotion that is seldom witnessed at an annual gathering. Hundreds surged forward to give the preacher their hand pledging to try to become more like the Master.

Monday—Sixth Day.

The last day of the conference was the most strenuous of all, a great amount of business being transacted from the time of opening until the close of the afternoon session with the reading of the appointments at 5 o'clock. After devotional exercises Bishop Darlington called the body to order at 9 o'clock, and as soon as the minutes were read and approved, Dr. Dan Atkins expressed his protest against the harsh language used on the day before by one of the speakers in the discussion concerning the fitness of one of the applicants for admission into the conference on trial.

When minute question 8, "Who are located this year?" was called, a motion was made to locate E. K. Creel, and after considerable discussion the majority voted against it. All of the speakers on the motion recognized the high scholarly attainments and unquestioned character of Brother Creel, but there was a difference in judgment as to whether he possessed all of the necessary qualifications for thoroughly efficient work in the itinerancy. The minister in question had done some exceptionally fine work in the educational field, and most of the brethren thought that the school room rather than the pulpit was his place of opportunity. However, the majority voted to continue him in his present conference relation, and he was sent to West End, Winston-Salem, as junior preacher.

J. A. Baldwin, president of the Southern Industrial Institute, at Charlotte, spoke to the conference of the development and work of that institution.

The reports of the committees on church property, district conference records, Sabbath observance and those of the Sunday school board and Epworth League board were read and were adopted.

The secretary read a telegram from Bishop John C. Kilgo, in response to the telegram of sympathy sent to him on Saturday by this conference.

Dorman Thompson submitted the report of the Methodist Fire Insurance Company.

C. A. Wood submitted the report of the commission on finance.

N. R. Richardson submitted the report of the Bible Society board.

R. M. Courtney submitted the report of the joint commission of the Methodist church at Chapel Hill.

Mrs. Frank Siler read to the conference a tribute to the late Bishop Walter R. Lambuth and upon motion the conference ordered that his tribute be published in the journal of the conference and in the North Carolina Christian Advocate and the Christian Advocate, the general organ of the church.

Bishop Darlington spoke of the many duties devolving upon the bishops of the church, as general superintendents, and of their great responsibility. He said that it was the mental strain rather than the physical work which shortened the lives of the bishops.

The remainder of the morning session was occupied largely with the consideration of the report of the committee on memorials to the general conference.

The conference concurred in the recommendation that this conference memorialize the general conference to authorize a campaign in interest of the superannuate endowment fund during the next quadrennium and non-concurred in that recommending the division of North Carolina into three conferences and non-concurred in that recommending the enlargement of the general board of missions. On motion, the memorial touching the subject of unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church was recommitted to the committee. On motion, G. T. Rowe and S. B. Turrentine were added to this committee.

On motion, it was ordered that when the conference adjourn to meet at 2 p. m.

Speaking in the interest of Sabbath Observance, C. H. Ireland stated to the conference that it is time for America to awake on this subject and said that the talk often heard to the effect that this country cannot be run without the desecration of the Sabbath is talk without a word of truth in it.

He referred them to Edinburgh, Scotland, a city of 350,000 residents he visited recently, where he found nothing could be purchased on Sunday and where the church buildings were crowded every Sunday and many of them not large enough to accommodate the congregations.

The conference met at 2 p. m. with devotional exercises conducted by W. R. Ware. After the

reading of the minutes the question of memorials to the general conference was again taken up, and the report of the committee on unification, having been slightly changed at a meeting during the noon hour, was adopted.

The answers to the statistical questions brought out the fact that there has been a large numerical increase during the year, in spite of the large amount of time that has necessarily been given to the Christian Education Movement. The net increase in membership was over 5,000, bringing the total in the conference to 122,527 and putting the conference in the third place in the whole connection in this regard.

Some other items of special interest are:

The district conferences have licensed 24 young men to preach; 3,964 adults and 2,230 infants were baptized; the number of local preachers in the conference is 176; number of Epworth Leagues 192, and Epworth League members 6,000; number of Sunday schools 841, teachers 7,224, scholars enrolled 110,995; number of pastoral charges 274, and number of churches 919, number of women's missionary societies 283, and members 10,098.

During the year this conference has contributed to foreign missions \$20,778; to home and conference missions \$28,994; to church extension \$11,119; to education in addition to what has been raised through the Christian Education Movement, \$19,600; to conference claimants' fund \$29,250; to American Bible Society \$1,750; contributed by woman's missionary societies \$87,500; contributed to the support of bishops \$5,266; to presiding elders \$34,658; to pastors \$346,580; contributed for all purposes \$1,759,500.

C. H. Ireland was elected lay leader of the conference for another year.

Resolutions of thanks were read by Rev. James Wilson, one of the best loved and most highly honored members of the conference, in his happy style, and H. H. Jordan also read a paper, expressing the appreciation of the body of the incessant and inspiring labors of Bishop Darlington during the last four years and indicating the desire of the conference to have Bishop Darlington sent back to the Western North Carolina Conference again. The resolutions were unanimously adopted by a rising vote.

Before reading the appointments Bishop Darlington feelingly referred to the great strain he was under in endeavoring to place each preacher where wife and children would have the comforts and advantages needed. "These appointments are not perfect," he said, "but I have done the best I could. I do not know where I will go next year, and I don't want to know or to have anything to do with it. I am sent, just as you are, and I want you to know that I am not asking you to do anything that I would not willingly do myself." A more humble, sympathetic and brotherly bishop never sent the members of a conference to their appointments.

G. D. Herman led in prayer, "Am I a soldier of the cross," was sung, and after the appointments were read, the conference adjourned with the benediction by Bishop Darlington.

The following is the total statement of the financial achievements of the conference during the past year:

Amount paid presiding elders.....	\$ 34,658.00
Amount paid preachers in charge....	385,909.00
Amount paid for district work.....	3,884.00
Annual conference work	74,578.00
General work	61,220.00
Foreign mission special	5,560.00
Home mission special	312.00
Conference mission special	1,000.00
Expended for churches and parsonages	455,045.00
Incidental expenses	97,011.00
Insurance premiums	6,802.00
Raised by Epworth Leagues	10,185.00
Raised by Sunday schools	150,708.00
Raised by woman's missionary societies	87,500.00
Raised for Children's Home	37,388.00
Centenary pledges	136,419.00
Objects not elsewhere reported	204,713.00

Grand total for the year\$1,724,359.00

ASSESSMENTS ON THE DISTRICTS

The following is the distribution made by the Board of Finance to the eleven districts:

	Annual	General		
	Conf.	Conf.	Total	
Asheville	8.55	8,446	6,863	16,309
Charlotte	12.40	13,541	9,838	23,379

Greensboro	10.76	11,750	8,337	20,287
Marion	7.70	8,408	6,109	14,517
Mount Airy	6.58	7,185	5,220	12,405
North Wilkesboro	3.64	3,975	2,888	6,863
Salisbury	10.80	11,794	8,569	20,363
Shelby	10.64	11,619	8,442	20,061
Statesville	11.25	13,285	8,926	21,211
Waynesville	6.70	7,316	5,316	12,638
Winston-Salem ..	10.86	11,831	8,832	20,513
		109,200	79,340	168,540

"FAITH AND SERVICE"

The ideal Christian life is not only a life of faith and hope, but of love and service. It is a life of activity. Love and service promotes faith and hope.

Satan finds ready work for idle hands. He seeks souls as some hunters shoot at sitting game; but a busy Christian, like a bird on the wing, is protected by his activity. It is not for the cause at large only, but for the Christian's own good, that the Scriptures urge to good works. Still water stagnates; running water purifies itself. Spiritual fruit-bearing is healthful; spiritual barrenness is a curse.

The members of the ideal church pictured by Paul abound in "mercy and good fruits." They help the poor, visit the sick, comfort the mourner, advise the straying, teach the ignorant, and preach Christ to all who will be taught. So doing, they both bless and are blessed. They have a reward in the life to come and an abundant earnest of it here in the purity and peace which God has associated with effort.

Some by age or sickness or household cares are kept from some kinds of work, but there are many ways of working and fruit-bearing. One can work in the prayer meeting, while another does most by a steady, consistent life and by advice quietly given. One has time for all manner of public service; another's duty is to his own house. One woman may sew as Dorcas did for the poor or the heathen; another puts in stitches and prayers for her own children. While one puts his shoulder to the wheel and moves forward the ark of God, another must patiently wait. The sick and the aged have their service. They also serve who only stand and wait. Some one says that the prayers of the poor are dear to God; so are the prayers of the sick and of those who, under the burden of years, have given up the vigorous work of the church. There are sick beds from which, as fountains, streams go out to water the city of God. The words in season and the prayers of God's stricken ones are a blessing to His church; so are the prayers of children and their efforts in missionary or other work.

All who pray, "Thy kingdom come," should think of their own part in the kingdom and seek grace to meet their responsibility to their own churches and to the cause at large.—Herald and Presbyter.

THE CALL OF THE HIGHEST

The people in all the world for whom we feel the sorriest are the people who, through the process of the years, have grown what might be called humdrum souls. It isn't always that they have had humdrum things to do more than the rest of mankind, or that their lives of necessity had more than the ordinary amount of monotony. What they did was to allow these humdrum, ordinary, monotonous things, with which nearly all of our lives are crowded, to shape and master their souls. They let themselves get down into a rut which wore down deeper, and deeper, and after a while they couldn't, and neither did they desire to, see over the edges of it into the beauty and the glory of life, but were content to shut all the dreams and imaginings and inspirations out of their living. It is surely one of the greatest of tragedies for men to forget that life was made for high emprise, for beautiful dreaming, for noble ideals and purposes, and, just because it has many commonplace things in it, to settle down to live it all on the commonplace level. In no way can we more completely dishonor the divine that is within us all than by neglecting its call and impulse to the things that are highest and best.—Christian Guardian.

Rev. J. W. Campbell, of Draper, called to see us Tuesday. Bro. Campbell was on his way from High Point to his home, and was immensely pleased that he was returning for another year.

EDUCATIONAL PAY-UP WEEK

The Colleges Which Are to Be Benefitted by the Educational Fund Stand in Need.

GREENSBORO COLLEGE

Some time previous to last commencement there was a waiting list of applications for rooms in Greensboro College. Many students have been turned away again on account of lack of room. The number of resident students enrolled is the same as the corresponding date of last year. The slight difference in the number of non-residence students exists on account of discontinuing the commercial department this year.

Included in the improvements made for greater efficiency are better unification of departments taught, additions to the faculty and enlargement of library facilities and improvement in other physical equipment.

Since the advanced financial requirements made by our Educational Commission has become effective, since the cost of running expenses of the college including teachers' salaries has continued to advance and we need to pay off remaining indebtedness, the earnest desire is expressed that there will be a most liberal response made by all subscribers on Pay-Up-Week in the Christian Education Movement, which has been set for November 1-7, that this institution may be able to meet the increasing demands to train womanhood for true service.

S. B. Turrentine.

LOUISBURG COLLEGE

The work at Louisburg College is now well into the fall session, and I am able to speak with better assurance of the work we are doing than would have been possible at an earlier date. We have been fortunate in the selection of our faculty. It was necessary to select a number of new teachers, and it is of these particularly that I speak. It goes without saying that those who were here last year would not have been retained if they had not been doing faithful and efficient work. Those who are here for the first time are not falling below the standard. They are giving themselves to the work with a seriousness of purpose, and with a degree of efficiency that is very encouraging. The spirit of harmony and co-operation prevails throughout.

The student body is composed of a splendid company of girls. They are falling in with the ways of college life in a most commendable spirit. They are showing a marked degree of efficiency in their college work. There has not to date been any breach of discipline that indicated any willful rebellion against college regulations. They are gladly responsive to every call that is made upon them, and are giving many evidences of their serious purpose to equip themselves for life's work.

We have to report a rather serious decrease in attendance this year. At least it is serious when we reflect upon what it means for the girls who wanted to come and could not for financial reasons. Some few of them may have found at other places the help that we could not give, but I fear that the great majority of them are being denied the advantages of college training. With many of them their failure to continue in school this year means that their school life is over. Had we been able to give the financial assistance desired and for which appeal was made to us, and if we had the dormitory space to accommodate them, we could be training from fifty to seventy-five more girls today for their life work than we are. The contributions that have come to us through the Christian Education Movement are helping some; they will help more as the payments on these subscriptions come in. I understand that there is about a 50 per cent subscription of the askings. How far the distribution of this will be affected by directed gifts I am not informed, but upon the assumption that Louisburg College will ultimately get half of its askings, it will still fall far short of meeting the needs of the institution today. We find ourselves hampered every day by the lack of funds to secure proper equipment and accommodations for the most efficient service. A large opportunity confronts us, if we can be furnished with the necessary equipment for the work that needs to be done. L. S. Massey.

LITTLE TALKS ON CHRISTIAN EDUCATION

By Hon. Josephus Daniels, Former Secretary of the Navy of the United States.

V. The Genius of Methodism.



The Methodist Church was born in a college. It hastened to carry the light of religion and learning to men and women in factories and in mines. In this hour when learning too often fails to recognize its debt to religion there is significance in the revolution wrought by the early Wesleyan preachers.

In his "History of the English People," Green says that the early Methodists "gave the first impulse to popular education" and that "the revival began in a small knot of Oxford students who were in revolt against the religious deadness of their times." Naturally Wesley and his associates at Oxford felt that all they had learned in the wisdom of the schools should be shared with those sentenced to hard work at such long hours that neither parents nor children enjoyed schooling.

The first step was to preach to them, to reach their hearts and point them to a better life. And to follow that with arousing the people toward the need of the "popular education" toward which Green says early Methodists gave great stimulus. The education that Wesley and Whitefield received in the higher institutions would have brought little blessing to the toilers but for the driving force of religious consecration. Green says, "The Methodists themselves were the least result of the Methodist revival." It touched the Established Church and spirited dissenters to new faith and holy zeal. It broke the lethargy of the clergy. It gave a new moral enthusiasm to the nation at large. It relieved literature of the foulness which had infested it. It gave a new philanthropic impulse to the world.

In this hour when, "after war and after madness," a shell-shocked world is struggling and floundering, our schools and colleges are crowded to overflowing with earnest youths. These young men and young women are seeking the truth, digging after knowledge, and smelting for wisdom. Are they finding it in the seats of learning? The answer is, as to most of them, unqualifiedly yes. But the average parent is disturbed because they fear too little attention is paid to ethics and morals and religion in our educational institutions. It sometimes happens that young men go out of Christian homes to college, with firm faith in the God of their fathers, to return from college with knowledge of everything else except the wisdom which is from above.

Endowed with a vital faith in the Great Teacher, fortified with the lore of the sages, strengthened with wide reading and broad culture, broadened by discussion and toleration, the youth with this equipment runs easily and surely to the goal. Happy the people with such institutions of learning! Strong the nation with leaders so equipped and furnished for solving the grave problems which the coming generation must face!

There is not a well-managed college or university in the country enjoying popular confidence that is not overcrowded. The immediate demand is for buildings to meet the insistent need and for trained teachers. The State, the Church and the individual must measure up to this demand by a liberality hitherto unknown. It is an investment that will pay larger dividends for a longer period than any other way in which their money can be employed.

I hope to see the day when colleges will be as free to every capable young man and woman as the primary schools are to every child; when educators will feel the compulsion of being religious guides as well as mental leaders; and when education not only fits men for larger social service, but when educated men are animated by the same spirit of devotion to their fellowmen which sent Wesley and Whitefield direct from classic halls to the grimy pits of the miners, carrying a new light and a new gospel of hope to men denied even the sunlight of heaven.

If the great church to which we belong measures up to its opportunity and responsibility it may be privileged to have some future historian give it the high place in world uplift which Green gave to Methodists in Wesley's day.

A distinguished Canadian recently lamented the fact that so many young people lacked the habit of church-going. James Bryce deplors the fact that Bible-reading is not followed as in former days.

Is it not true that crass materialism threatens the world today as when Wesley and Whitefield stirred a revival of the old faith? What is the answer? It is not in education alone, or culture or commerce or in wealth. It is in the old-fashioned religion preached with demonstration and power.

Is it too much to hope that the Methodists of this century, seeking the baptism of consecration, may take a large place in bringing like blessings to a world that is stumbling in the uncertainties and miasma which have followed war?

The next stop is the North Carolina Conference.

It was a real joy to have Rev. W. A. Lambuth, pastor of Wesley Memorial, High Point, in our office for a while the other day. He made us a fine conference host and everybody went away loving Will Lambuth. He can have anything he wants in this shop.

Rev. R. D. Sherrill, who last year served Reidsville so acceptably, but suffered a slight stroke of paralysis and was forced to take the superannuate relation, has moved to his farm near Statesville. His friends may address him Route No. 3, Statesville, N. C.

Rev. J. T. Stanford, the optimistic pastor of the Yanceyville charge, over in the Durham district, delighted this office with a pop call on Tuesday. He says that everything is in good shape over in Caswell, and that he expects to go to New Bern next month with a fine report, but he always does.

Bishop U. V. W. Darlington, who presided over the Western North Carolina Conference last week, spent a few days in Greensboro before going to Richmond, Va., where he attended the fall meeting of the college of bishops. It was a pleasure to us for him to spend a few minutes in our office.

Rev. M. H. Vestal, who took the superannuated relation at the session of the Western North Carolina Conference, came in to pay the Advocate a call on his way to his home in Yadkin county Tuesday. Brother Vestal hopes that a year's rest will restore his health and that at the next session of conference he will be able to take work again. We pray that it may be so.

Rev. N. R. Richardson, pastor of First Street church, Albemarle, closed a meeting last Friday week. From the first the services were well attended and much interest was manifested. Eighteen were received into the church on profession of faith. Rev. R. O. Eller, of the Salem charge, did the preaching and delighted the people with his forceful gospel messages.

The Advocate is in receipt of the following invitation, which it acknowledges with appreciation: "Mr. and Mrs. Henry Faison request the honor of your presence at the marriage of their daughter, Marie Frances, to Kenneth Ogden Burgwin, on Tuesday, the eighth of November, at six o'clock in the evening at the Presbyterian church, Faison, N. C." To these young people we offer our good wishes in advance.

Miss Grace Bradley, field secretary of the Epworth League, was in Greensboro on Tuesday and gave a delightful call at the Advocate office. Miss Grace is one of the most forceful workers in the field for the church and the enlarged achievements of the League as was indicated in the reports at conference shows that she was on the job all last year. Her plans for the coming year are for larger things in the young people's department of the church than has ever been accomplished. Watch that department grow.

It was good to look upon the face of Rev. G. T. Rowe, D. D., editor of the Advocate, who deliberately left the office the first day of August and crossed the Atlantic, toured Europe, attended the Ecumenical Missionary Conference in London, returned to America and went direct to Nashville, Tenn., where he has been for the past three weeks, as he walked into our office the other day on his way to attend conference. We sincerely regret to have to give him up, but rejoice to know that he enters a larger field of usefulness in the new position to which he has been called. The force in the Advocate office wishes for the former chief the very best things. May God abundantly bless him.

Rev. W. L. Dawson, the conference song leader and who has a big body and a bigger heart, was in to see us on his way home from the seat of conference.

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris.....Editor
 16 Orange St., Asheville, N. C.
N. C. CONFERENCE
 Mrs. J. LeGrand Everett.....Editor
 Rockingham, N. C.

W. N. C. CONFERENCE

THE GREATEST THING

In order that we may help in winning the old world back to God, we have been given five things—our life, what we are; our lips, what we say or sing; our service, what we do; our gold, what we do not keep selfishly for ourselves; and lastly, prayer, what we claim in the name of Jesus the Victor. The greatest of these is prayer—God's power going out through prayer. S. D. Gordon.

DOES IT MATTER?

Yes, it matters much whether we pray or not. Prayer does things; and if God's people do not pray, things do not get done. What the mission field needs today, more than men, more than money, is prayer. For if the church prays, the men and the money will come, and come just to the extent to which they can be wisely utilized. Lord, teach us to pray.—Selected.

WEEK OF PRAYER, NOV. 6-12

Special objects of prayer and gifts: Holding Institute, Laredo, Texas, and Lambuth Memorial Training School, Osaka, Japan.

Holding Institute, School for Mexican Children—The Need.

Growing Mexican Population.—

There are in the United States one million five hundred thousand Mexican people. Texas has alone four hundred and fifty thousand. The difficulties are growing not only because of the increasing numbers, but by the fact that many of these are refugees. Temporary residents being harder to reach "challenge the assimilating power of the Gospel."

Inadequacy of the Public Schools.—The public schools are inadequate in the matter of teachers and buildings. In many places young girls without certificates are teaching because of scarcity of well equipped teaching force. Salaries are so inadequate that efficient teachers cannot be procured. The rapid influx of population makes the difficulty for the public school almost insurmountable.

Dominion of Catholicism.—Christian education for the future leadership of the Mexican people is a necessity if they are to come from under the dominion of Catholic superstition.

The New Lambuth Training School for Christian Workers in Osaka.—When Misses Bennett and Head were in Japan in 1916-17 they found that the present Lambuth Memorial Training School at Kobe, Japan, was not adequate for the work that the Council is attempting to do there, and that new quarters should be provided. At their request the Council appropriated about \$7,000 for a new site. Just about this time the war was coming on, prices in Kobe were soaring high and the Japan committee found it difficult to secure an adequate site with the funds that were available.

A survey of the institutions of our mission revealed the fact that Osaka, a city of over 1,500,000 people, had no school of any kind. It seemed best to the commission and to the Council to locate the new training school in that city. After studying the situation carefully they saw that this training school was badly needed for the training of Japanese Christian women. They therefore voted to ask the board to transfer what had been asked for several other plants to be credit of the new training school.

The Council purchased a beautiful site, the building on the land has been remodeled and the kindergarten department moved from Hiroshima. As soon as possible the Bible department

should be moved from Kobe. This cannot be done without building a missionary residence and a dormitory. The funds in had are not sufficient. The week of prayer offerings are to be directed in part to this cause. This offering has never been directed to Japan and there is not cause greater than that of training the young women of Japan for Christian service. The need is imperative. Will we not give to he limit to our ability?

A PLEASANT OCCASION AT LENOIR

At their October meeting the four circles of the Woman's Missionary Society of the First Methodist Church of Lenoir entertained the faculty and students of Davenport College, and the Lenoir graded school faculty, in a most delightful reception which was held at the church and at the home of Mrs. J. L. Nelson, who lives near the church.

Members of Circles Three and Four were at the church to receive the guests. There a register was provided and each guest registered before going to the home of Mrs. Nelson, where members of Circles One and Two had charge. The reception hall, parlor and dining room of this large, beautiful and spacious home had been attractively decorated with dahlias, chrysanthemums and other fall flowers. The receiving line was composed of the officers and older members of the circles, while in the dining room a committee of some of the younger members served most delicious refreshments.

The guests came in relays of twenty-five. Music was furnished throughout the afternoon by members of the two faculties and several of the students. Expressions of pleasure were heard on every side and the guests sincerely appreciate this kindness on the part of the missionary society in their behalf.

MYRTLE CLAY SOCIETY OF STATESVILLE

Mrs. J. G. Powell was the pleasant hostess recently at the meeting of the Myrtle Clay Society of Broad Street Church of Statesville, at which time a most enjoyable program was given on "Christian Education in Japan," with Mrs. F. M. Cunningham as leader.

After a devotional service by Mrs. A. J. Salley, a most instructive paper on "The Survey of Our Missions" was read by Miss Nell Conner. Miss Alma Goode read an interesting article on "Osaka, Our Future Center," after which one of the members sang most beautifully, "Abide With Me." During the social hour following the program Mrs. B. L. Sronce rendered a pleasing piano solo.

Tempting refreshments were served by the hostess, assisted by Miss Willie Nicholson.

HOW CAN I KEEP INFORMED ABOUT MISSIONS?

1. By spending some money on my own missionary education. How much has it cost thus far?
2. By reading missionary books and magazines. How many have I read this year?
3. By joining a missionary discussion group, or mission study class. Is there one in my church?
4. By attending missionary conventions and missionary meetings. How many have I attended?
5. By contact with missionaries. How many do I know?—Missionary Monthly.

PRAYING THE ALPHABET AND LEAVING THE WORDS TO GOD

There was a little heathen boy who had heard of the love of God but had not learned how to pray. He had been taught the alphabet. One morning the missionary found him on the hillside, with his hands clasped together and his eyes closed, repeating the letters of the alphabet over and over again. When asked what he was

doing, he replied: "I am praying." "But why did you repeat the letters of the alphabet?" the missionary asked. "Well," he said, "I felt I must pray; and as I know no prayer, I just said the letters of the alphabet, knowing that God would put them into words for me." O, that our prayers might ascend to God in this child-like faith. Then would God's name be glorified in answering them.—Selected.

N. C. CONFERENCE

TO THE GOOD WOMEN OF OUR CHURCH

Twice a year in our orphanage home we feel the loving touch of beautiful Christianity. Especially do we realize this as the pinch of winter appears, and when the warm, comfortable clothes are coming in for the greater part of our two hundred and fifty children. Besides all this, if something extra is needed we only have to drop a hint, and it is soon supplied. Right now I wish to whisper that blankets are wearing thin and quilts are beginning to show the ragged edge. One or two friends have already anticipated our need and have sent a few quilts. To make the children entirely comfortable we need more blankets than quilts.

We thank you for the relief that will come, for we know that our good friends will soon have the parcel post coming this way with the warm bed-clothing for the children that they may be made comfortable while they sleep.

Lovingly,

Mrs. M. A. Jenkins.

ACHIEVEMENTS AT HOME AND ABROAD

The three years of the present quadrennium have been the greatest in achievement the Methodist Episcopal Church, South, has known. For a time it appeared that there had come a halt in the forward movements of the kingdom, for whatever else might be achieved it was distressing to note that we were barely holding our own in membership figures both for the church and the Sunday school. But those distressing conditions were not peculiar to Southern Methodism; well-nigh every church was facing the same situation. The "reaction" spent its force, and for 1920 we reported the largest membership gains of many years. The revival fires have been burning during the present year, and there is promise that 1921 will record another large increase.

Of One Mind.

The claim is not made that the Missionary Centenary and the Christian Education Movement should be given credit for the achievements of the first three years of the present quadrennium. However, it is plain that in movements such as these calling for united effort on the part of the church, all other enterprises are helped forward. Although there have been many of our own people who have not given whole-hearted support to these movements, it is a fact that the Methodist Episcopal Church, South, has been, in larger measure than ever before, a church with one mind and with one purpose. We have had a bigger task before us than ever before and in the doing we have come to new experiences of faith. Thousands of our people are making their lives count for more in Christian service, and these new consecrations of time, of money and of effort are not to one movement alone, but to all the work of the church.

Spiritual Results.

Figures alone cannot tell the whole story. Spiritual results are not to be expressed in numbers or in dollar marks. But it is worth while to take account of results secured that these may hearten us for new and bigger tasks. Let us see, therefore, what are some of the results secured during the present quadrennium:

20,200 enrolled in Family Worship League.

49,848 enrolled for Daily Bible Reading and Prayer League.

242,000 enrolled in League of Intercession.

5,000 enrolled as Life Service volunteers.

75,000 enrolled in Stewardship Covenant.

82,597 net gain in membership last year.

58 college revivals held last year.

43 per cent increase in membership in Mexico, 1920.

12,000 new believers in seven months in Korea.

2,245 members enrolled first few months in Czecho-Slovakia.

1,200 members in Manchuria. Work opened October, 1920.

238 Life Service Volunteers, Mexico.

1,000 conversions in four months, Wonsan District, Korea.

130 conversions, Soochow University revival.

Other Achievements.

Missionary appropriations 1918, \$1,218,000; for 1922, \$5,088,000.

Per cent of increase in four years, 317.

New fields entered, Belgium, Poland, Czecho-Slovakia, Manchuria.

New missionaries sent out during the past two years, more than 130.

Contributions on the foreign field increased 150 per cent.

\$300,000 subscribed by the Japanese Methodist Church to the Centenary; a larger per capita pledge than for the church in America and larger per capita payments to date than for our own church.

Full and Running Over.

Our schools in the mission fields are turning away thousands of students because of lack of room, and this in the face of the fact that Centenary money has been used to the enlargement of many of these institutions of learning. Some of the reports from mission schools are:

1600 enrolled Lydia Patterson Institute, El Paso, Texas.

800 pupils enrolled in Palmore Institute, Kobe, Japan.

952 enrolled higher common school, Songdo, Korea.

700 girls, Holston Institute, Songdo, Korea.

872 enrolled Hiroshima Girls' School, Japan.

1750 enrolled in Kwansei-Gakuin, Japan.

455 enrolled Soochow University, China.

796 applicants night school, Wonsan, Korea—two months old.

Let Us Go On.

This tells only in part the story of achievements worth while and of victories won at home and overseas. From every land come reports that the Centenary has made possible advance movements of which our overburdened missionaries had well-nigh despaired until the church at home took up in earnest the task to which God had called us. It is well worth while to be a Christian, to be a Methodist in a day such as this.

We face some discouraging conditions, it is true, but before us are many more encouraging conditions. As in every movement that marks progress for the world, there have been mistakes made in the carrying through of the Missionary Centenary. Some see only the mistakes; others close their eyes to these things and in their over-optimism shout "victory" ere the battle is well under way. In between these two are hosts of men and women who see wherein we have blundered, who do not hesitate to do their part in both showing wherein there have been mistakes and in correcting these; men and women who believe the church is fighting a winning fight, and who, by faith, see the victory ahead. These God is using for the building of His kingdom.—Centenary Bulletin.

Sunday School Work

W. N. C. CONFERENCE
O. V. WoosleyEditor
Lexington, N. C.

W. N. C. CONFERENCE SUNDAY SCHOOL FIELD SECRETARY'S ANNUAL REPORT FOR 1920-21.

To the Sunday School Board of the Western North Carolina Conference Assembled at High Point, October 19, 1921.

My Dear Brethren:

I am pleased to have the honor of presenting to you this my fourth annual report, covering as it does the first full year's work your field secretary has been able to promote. The first year witnessed a late start and the other two years were seriously interrupted by the ravages of influenza. However, this year I am happy to state has been used without cessation or interruption and some of the desired results sought for have been attained. There has been a general advancement in our Sunday school program, due largely to the fine co-operative spirit shown by our pastors and laity wherever the work has been presented.

Throughout the year I have been greatly aided in furthering our Sunday school program by the services rendered by Miss Ida N. Womack, who during the year has done effective and enduring work in the elementary departments. Both Miss Womack and her services have been received by our Sunday school workers with undisguised pleasure and profit. Miss Womack is becoming indispensable to the cause. She will present to you a review of her work for the year.

The field work for the year has been in localities where direct and definite requests for services emanated. Throughout the entire year our engagements have been made from one to three months ahead and consequently many requests made just prior to the time of desired fulfillment had to be denied. Every district in the conference has been visited during the year and nearly every section of the district served by some form of visitation. In addition to the growing number of workers who do things on their own account the following high points of service have been advanced by your field secretary:

Four standard training schools have been set up and successfully conducted. In these schools twenty-five courses, taught by twenty-five of the best instructors our church affords, have tended to make better Sunday school workers of the 700 students actively enrolled.

A Conference Wesley Bible Class Federation was held during the summer at Lake Junaluska, to which a fine delegation of our leading Bible class workers came from every section of our bounds. Preparations were made at this federation for a much larger meeting next year and a group of strong officers were elected to carry out this idea. It is possible that our next meeting will embrace all departments of Sunday school work and may therefore become a sort of annual Sunday school conference.

Ten district institutes were held to which came groups of workers ranging in number from fifty to three hundred. In these meetings your conference force was greatly aided by Miss Lucy Foreman, worker with young people in Southern Methodism, by the co-operating presiding elders and by the local leaders in general. In each district a working organization of six department officers was set up with whom much work is contemplated during the ensuing year.

The Sunday school work was presented at ten of the eleven district conferences, the field secretary visit-

ing nine of the ten. But for a changed date the eleventh would have been visited. At these district meetings consultations were held with our pastors and lay leaders relative to promoting the work in their bounds. I am pleased to state that at no district conference was there a disposition to slight the Sunday school cause. On the contrary, our presiding elders emphasized our work and gave ample and choice time allotment for presenting what was desired.

Thirty-two all-day circuit institutes were held at which two hundred and fifty country Sunday schools were vitally touched. In most of these institutes a working organization was set up for further meetings.

Thirty-seven semi-institutes and group conferences were held in our towns and cities, these being held with regard to definite and particular lines of endeavor.

During the year forty Sunday schools were visited and addressed. In most instances of these visits a class was taught.

One hundred and thirty-seven formal addresses have been made during the year, in which an earnest effort was made to show the why and the how of better Sunday school work.

In the promotion of the foregoing enumerated lines of activity 15,266 miles have been traveled and much main strength and awkwardness expended.

Throughout the entire year there has been need for much office work. In addition to the constantly growing personal and official correspondence 4,125 circular letters dealing with important phases of the work have been mailed out. Around fifteen thousand pieces of literature have been either mailed out or distributed through personal visitations.

A very successful campaign for new Wesley Bible classes has been conducted and as a result we have 157 more Wesley classes than when the year began. Many more Wesley classes have been enrolled from the Western North Carolina Conference during the past year than from any of the other conferences of Southern Methodism. Answering a challenge from our sister conference, the North Carolina, for a contest in securing new registered organized Wesley classes we won overwhelmingly.

An earnest effort was made for a more general observance of Sunday School Day and while some advance is shown it is all too little. It ought, however, to be stated that the promotion of our great Educational Movement diverted attention from the observance of Sunday School Day, they both being promoted about the same time.

Two columns of Sunday school news have been furnished the North Carolina Christian Advocate each week, it being our purpose to keep our work and workers continually before our people. With the changes at the Advocate office we have sometimes found difficulty in securing all the space needed, but with the passing of the Educational Movement advertising our good Advocate management has been more liberal with us.

Two weeks were given to hard study at the Lake Junaluska Training School for Sunday School Leaders, at which all the credits allowed were secured. Also a trip to Florida was made where in the city of Tampa a three days conference with the department heads of our work and the conference field secretaries of Southern Methodism was held.

In short it may be said that the main lines of emphasis of our work for the year have been in promoting standard training schools, in aiding in the promotion of Children's Week, in organizing and promoting Wesley Bible classes, in conducting and having conducted organized institutes, both rural and urban, in arranging for a completely organized district or-

ganization, in writing for the Advocate and in the promotion of Sunday School Day observance. On the attainments reached in these phases of the work we hope to build further our Sunday school structure.

It may be of some interest to you to state herein the rank of our conference as compared with other conference of our great church, some of which conferences have been promoting organized Sunday school work much longer than has the Sunday School Board of the Western North Carolina Conference.

We have more Sunday schools than any other conference. We have 836.

We stand second in Sunday school enrollment. Our enrollment is registered at 99,698.

Our rank is second in the matter of expenditure for Sunday school literature, the amount being \$37,957.

We rank third in the number of Sunday school pupils joining the church, the number being 4,126.

We come third in the number of officers and teachers. We have 6,593.

Our rank is fourth in the number of Wesley Bible classes, there being listed last year 401.

Sixth is our rank in the number of teacher training classes. We have 57.

In the enrollment of babies on the Cradle Roll we come sixth, the enrollment being 4,015.

In the number of home department members we rank eighth, for we have only 2,191 thus enrolled.

Our rank is fifth in the amount of money paid to the Centenary, we having to date paid \$37,003.58.

In the total amount of money raised in our Sunday schools for last year we rank fourth, we having raised all told \$120,078.

Way down to eighteenth is our position in the amount of money raised on Sunday School Day, only \$1,760 being reported, of which amount several hundred dollars never reached our treasurer, it having been used locally.

In church membership our rank is third. We have 117,213.

Respectfully submitted,

O. V. Woosley.

RECOMMENDATIONS

The following recommendations were favorably acted upon:

1. That the Sunday School Board re-elect Miss Ida N. Womack to her present position.

2. That a sufficient appropriation be made for the employment of a first class office secretary.

3. That one-fourth of all Sunday School Day receipts coming to your treasurer from any direction be set aside for expenditure in the district from which they come, this expenditure to be made at the direction of the field secretary.

4. That ample appropriations be made for the much needed teacher training schools, both standard and non-standard types, to be held in as nearly every district as funds and conditions will warrant.

5. That an appropriation be again made for furthering the Wesley Bible class work.

6. That free Sunday School Day programs be again furnished to each Sunday school whose superintendent promises to do all he can to observe the day and take up an offering for our board's work.

7. That the board officially express its hearty thanks to the management of Trinity College for the loan of certain members of its faculty for work in our standard training schools.

8. That we urge our people to fash-

ion their Sunday school endeavor according to our church's standards and that they give liberally to the furtherance of the program of service outlined by our General Sunday School Board and by the Sunday School Board of the Western North Carolina Conference.

9. That as soon as it appears that the offerings from Sunday School Day are sufficient, or as soon as the money may be augmented otherwise, that the executive committee of your board be empowered to select a suitable person to promote the work of teacher training and organizing our young people for definite service in the church.

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Do not be satisfied with a small salary. Young men and young ladies can make more money by taking our complete business course. Train yourself to be a stenographer, bookkeeper, secretary or office superintendent. We can help you. Write at once for our catalog.

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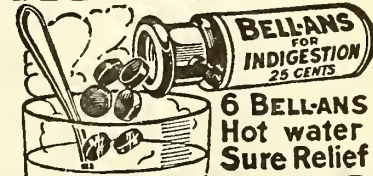
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Raleigh, N. C. and Charlotte, N. C.

Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

DURHAM ENTERTAINS RALEIGH

Friday evening, October 21st, 39 members of Edenton Street Church Epworth League left Raleigh at 6:30 o'clock bound for Trinity Church, Durham, several Fords and an auto truck being the means of transportation. Trinity Leaguers were on hand to welcome the Raleigh delegation and gave them a royal good time. Games were played, a peanut hunt causing 57 varieties of excitement. After refreshments were served the Raleigh district secretary thanked Trinity League on behalf of Edenton Street League for the splendid evening enjoyed and gave them a cordial invitation to visit Raleigh.

EDENTON STREET LEAGUERS HOLD WEINER ROAST

Saturday evening, October 15th, at 6:30 o'clock forty-nine Epworth Leaguers of Edenton Street Church, Raleigh, started out on a hike and finally landed in the woods several miles from the city. There they built a campfire, secured sticks and proceeded to have a sure enough weiner roast, toasting marshmallows for dessert. Four groups were formed by the Leaguers, an Indian game being played, the groups acting the part of various tribes, using war whoops n' everything. Miss Jeanette Ball, superintendent of the third department, said "It was the best social we have had. And it only cost three dollars!"

NEW OFFICERS OF THE GREENVILLE LEAGUE

President—Miss Laura Foley.
First Vice President—Miss Elizabeth Holton.
Second Vice President—Miss Eula Oakley.
Third Vice President—Miss Rose Hadley.
Fourth Vice President—Miss Mary Thomas.
Organist—Miss Frances Left.
Secretary and Treasurer — Miss Frances Smith.
Cor. Secretary—Miss Mavis Lee Oakley.

NEW LEAGUE ORGANIZED AT CLARK'S

A crowd of us went out to Clark's Sunday night and organized an Epworth League at the Clark's church. Rev. D. A. Futrelle is the pastor out there. We organized one for him at Beech Grove church about six weeks or two months ago, and as he was discouraged at the response he was getting from the church at Clark's, he thought the League would be a tremendous help to him. He says the one at Beech Grove is just doing wonderfully well. We started at Clark's with a membership of 16.

BAILEY CHARGE

Dear Advocate:

Having just returned from church, and hearing one of Bro. Earnhardt's best sermons, we feel that our circuit needs him again to carry on the work he has going on this charge. He gave us a series of Bible explanations last week, and if the people were not made stronger after attending these meetings for five nights, it was their fault, not Brother Earnhardt's.

Bro. Earnhardt's subject one night was Heaven, and when finished was such a beautiful picture, just like we

wanted to hear and almost see. He told us in sermon during the revival meeting, down deep in a Christian's heart there is peace though there be trouble on the surface. Of the many good things he has said, this will especially be remembered by the writer. We cannot avoid some trouble on the surface, but we can have peace in the heart. If we are so unfortunate as not to have Bro. Earnhardt with us again, we extend congratulations to the people who have him for their pastor. A. Member.

CLERGYMEN AND TEACHERS

I will give you a ten (10) per cent discount from publishers' prices, and deliver to you postpaid any book you need or want. J. T. Norsworthy, The Book Man, Gastonia, N. C.

BURLINGTON CIRCUIT

Dear Advocate:

The twelfth of this month the sixth and last revival for the year on Burlington circuit closed at New Salem church. In these services the members of all the churches in the community labored shoulder to shoulder.

Rev. H. C. Ewing, the evangelical pastor from the South Georgia Conference, assisted us. For nine successive days large congregations listened to his Spirit-filled messages, with but few conversions. The Christian people were coming closer and closer to a throne of grace. Finally when church people were aroused to the lost condition of hundreds in the community, they asked God what they would, and it was given unto them. In two services there were about twenty men and women from twenty to seventy years old gloriously saved. If we could have possibly continued another week we doubt not that the community would have been shaken from center to circumference.

Our prayers follow this man of God, who labors so zealously in His name only.

Our church is revived and in harmony with heaven.

Dwight A. Petty.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$90 to \$300 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than \$10 for supplies. Mary Elizabeth started her candy kitchen with \$5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today. Isabelle Inez, 322 Morewood Building, iPittsburgh, Pa.

TIRZAH-ROUGEMONT CIRCUIT

Dear Advocate:

We have just closed our twelve revival meetings. All but two have been real revivals. Some have been only church awakenings with only a few new members, and others have affected the whole community. Our last one was at Ellis' Chapel and was one of the best meetings I have ever had the pleasure of conducting. For several days everything was as cold as an iceberg, but when satan's wall did break down, it was a complete collapse. I never saw so many happy people in my life. Everywhere there was weeping and shouting and praising God. The young were happy as well as the aged. The good accomplished there will last for generations to come.

Twenty-four were received in the church at that place Sunday morning, which makes sixty-six received to date on profession of faith and some others have given their names for membership to be received at our next service.

I have been in revival work continually since the last week in June and am completely worn out, but it has been very delightful work leading lost men into God's kingdom.

Our two junior preachers, M. R. Chambers and W. E. Mangum, are very fine Christian characters and

have been most congenial and efficient helpers in our work during the year.

The crops within the bounds of our work are as near a failure as I have ever seen anywhere in my life, but I am sure our people will do their best to send me to conference with "everything in full." I have preached three times each Sunday through the year and very often four times, but God has given me strength to hold out thus far. Our people are most loyal. Sincerely, R. E. Pittman.

FOR PROGRESSIVE PASTORS

I will give you a liberal credit for your old encyclopedia and also a special discount to all clergymen who want "The New Encyclopedia Americana," ("The World's Greatest Reference Work.") Most authoritative, most comprehensive, most useable. Many years later than any other Encyclopedia. The only one published since the World War. Please write to me. J. T. Norsworthy, Southern Salesman, Gastonia, N. C.

REVIVALS ON MURFRESBORO AND WINTON

Dear Advocate:

Some time ago I promised you to send in a report of the revivals down this way, and I am glad that in keeping this promise I can tell you of four good revivals. Bro. Marvin Self helped us at Winton and brought us some splendid sermons, every one enjoyed by good congregations which kept increasing as the meeting progressed. Four were converted and joined the church, others were spiritually quickened and a study class was organized to study Methodist history and doctrine.

Then Brother Harry North came down to Harrellsville for a week, and how he did preach the gospel to the folks there! And how they did drink it in! Only two were converted, but the results in the lives of those already members are not to be minimized. He gave us an insight into larger things and did us more good than we can know.

At Union Bro. Chas. M. Lance, of Rosemary, did the preaching and did so with much power that we had some old-time Methodist shouting, five conversions and four additions to the church, and a good spiritual time all around. And the folks over there put in a new system of lighting that week and are planning to remodel the church to make better provision for the Sunday school.

In the last of our four meetings Bro. Daniel Lane, the live wire at Stantonsburg, came up and took Murfreesboro a willing captive. Every one fell in line, and a splendid spirit of co-operation manifested itself. And

Lane kept giving the gospel, pure and simple, to constantly increasing congregations with the result that there were eleven conversions and rededications and five additions by vows and four by letter. One of the best features of the services was the splendid music given by the choir, the violin music by one of the Chowan College teachers being especially enjoyed.

We are striving now to gather together the loose ends of the work and hope by the grace of God to bring in a clean sheet and a good report at conference. Robert M. Price.

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Regardless of how many doctors or others have told you that this cannot be cured, I know and can prove that LEPSO has cured some of the worst cases I ever saw. If you, a friend, or a relative suffer, send your name, give age and address and I will send you a

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I do not ask for a single penny. I send it to you without cost, so you can prove what it will do in your own case. Mrs. Paul Gram says she suffered for over fourteen years that doctors and medicine did her no good, she took LEPSO and has not had a single attack in over fifteen years. Hundreds of other remarkable testimonials.

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Our Orphanage Work

METHODIST ORPHANAGE
RALEIGH, N. C.

HON. R. N. PAGE.....President
A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME
Winston-Salem, N. C.

WALTER THOMPSON...Superintendent
Owned and maintained by the Western North Carolina Conference.

N. C. CONFERENCE

The sweet potato season has rolled around again, and our boys and girls are delighted over the prospects of enjoying some of the best that grow. A few friends have already remembered us. Let others send us a barrel or a bag. Thanks!

These cool nights remind me very forcefully that we need more covering to keep our children warm. In the past so many of our devoted friends have remembered us by sending quilts, blankets and comforts. I am looking to them again for help along this line.

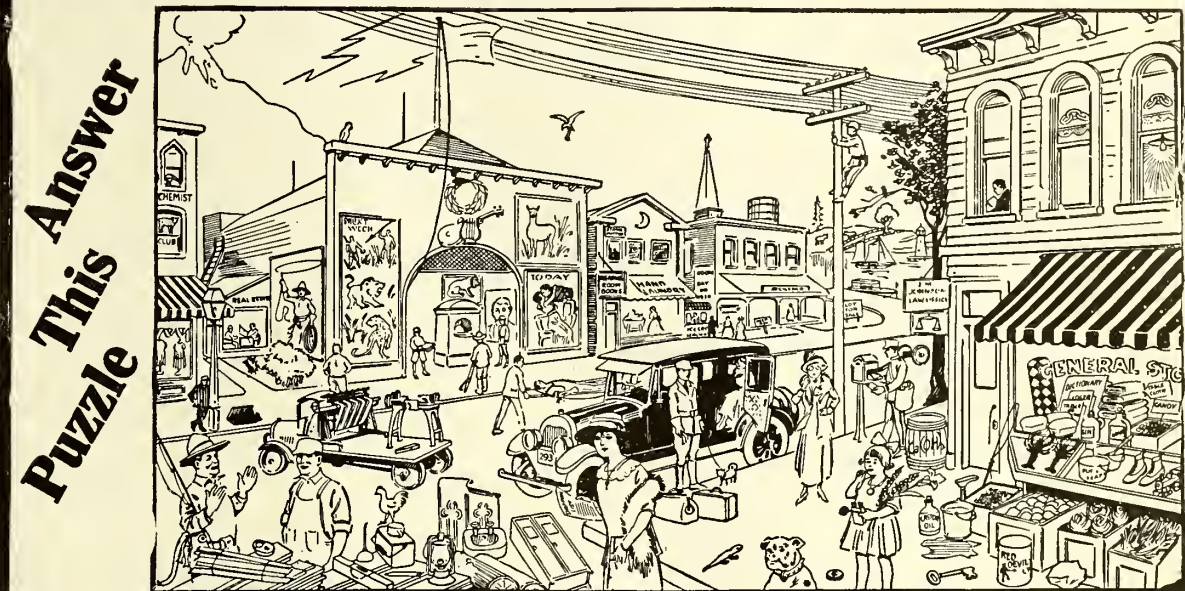
Last week the postman brought a letter to the office containing a twenty dollar bill. There wasn't anything in the letter telling who the generous giver was. The friend evidently lives in Raleigh as the letter was mailed in Raleigh. I am wondering if there are not others who would like to put me guessing?

Please bear in mind that I shall have a table at a convenient place in Centenary church, New Bern, to receive specials for the orphanage. It will be best for all to send specials to me a few days before conference. By all means, let none enclose checks for orphanage specials in their reports to conference. Stating that it is orphanage special will not prevent it from being precrated among all other causes for which we take collection.

I believe the pastors and churches appreciate the fact that I have not asked for a single public collection this conference year. On the other hand, I have asked that no such collection be taken after I have preached or made an orphanage speech. In addition to this I have not allowed any offering taken in the churches where our singing class has given a sacred concert. My visits to the churches are to stimulate interest in our orphanage. In taking the singing class to the churches I have not emphasized money. Since I have not burdened any one with our financial affairs during the year, I believe the brethren will show their appreciation of my course by raising a large special by conference and certainly by Thanksgiving Day. I want all to know that I have unbounded confidence in the loyalty of our hard-worked pastors and in the generosity of our North Carolina Methodism. During my seven years our pastors and members have never turned a deaf ear to the needs of our dear orphan children. Because of this wonderful record I am not giving myself any unnecessary uneasiness about future needs.

Thanksgiving Day will come on Thursday after the annual conference adjourns on Monday. Most of the pastors will be returned to their present charges for the coming year. Those who will be sent to new charges will not move until after Thanksgiving. Since the orphanage is so largely dependent on specials for its maintenance, I am going to urge every pastor within the bounds of the North Carolina Conference to hold Thanksgiving services in as many of their churches as possible. On circuits the pastors could arrange for morning, af-

Win \$2,000



Answer This Puzzle

Bank Guarantee

State Bank of Philadelphia
PHILADELPHIA, PA.

TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited \$10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA

E. J. Reefer
Cashier.

How many objects beginning with "L" can you find in this picture?

Open to Everybody

A GREAT big bona-fide chance to win \$2,000 and 14 other Cash Prizes. Think of what you could do with \$2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill NOW!

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

Win \$2,000

Will you win \$40 or \$2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win \$40. If you purchased \$5.00 worth of "MORE EGGS," the same list wins \$2,000. Which prize do you want?

Get Busy NOW!

Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for Big Cash Prizes.

E. J. Reefer Dept. 25
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(Additional pictures sent free on request)

THE PRIZES

Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is Ordered	If \$1 Worth of "More Eggs" is Ordered	If \$2 Worth of "More Eggs" is Ordered	If \$5 Worth of "More Eggs" is Ordered
1st Prize.....	\$40.00	\$300.00	\$600.00	\$2,000.00
2nd Prize.....	20.00	150.00	300.00	1,000.00
3rd Prize.....	10.00	75.00	150.00	500.00
4th Prize.....	10.00	50.00	100.00	250.00
5th Prize.....	10.00	30.00	60.00	150.00
6th Prize.....	6.00	20.00	40.00	100.00
7th Prize.....	6.00	15.00	30.00	80.00
8th Prize.....	6.00	10.00	20.00	60.00
9th Prize.....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

Observe These Rules:

1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employee or relative of an employee of E. J. Reefer may submit an answer. It costs nothing to try.
2. All answers must be mailed by post office closing time, Dec. 10, 1921.
3. All lists of names should be written on one side of the paper only and numbered numerically, each as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.
4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.
5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.
6. Do not use compound words, or any words formed by the combination of two or more complete English words, where each word in itself is an object.
7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.
8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.
9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.
10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.
11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

ternoon and night services and in that way reach three churches. The circuit lay leader might hold services in the other churches on the charge if there should be more than three. Our slogan is a Thanksgiving service in every church within the bounds of the conference, and an offering from every member. The Thomasville Baptist Orphanage will doubtless receive fifty thousand dollars from Thanksgiving offerings. How much will our Methodist Orphanage receive from the churches as a result of our Thanksgiving offering? The answer to that question depends upon the preparation made before hand by our pastors and members. Let me beg our pastors to arrange for Thanksgiving services in all their churches before leaving for the session of the annual conference. It is imperative that all do this because we have felt the financial depression very keenly at our beloved Methodist Orphanage.

KERR STREET POUNDS PREACHER

Dear Advocate:

We have come to the close of another conference year—a year of varied experiences, yet in many respects a happy year.

The stewards held their "final settlement" meeting at the church Monday night, the 15th, with the following gratifying results:

Through the kindness of some friends, whose names are withheld in deference to their wishes, the pastor and presiding elder's salaries are paid in full. The general benevolences are decidedly in advance of former years, and the preacher's report at the annual conference now in session at High Point is very gratifying. The outlook for the the church is very hopeful.

While the stewards were in session a multitude of the good people—men, women and children—invaded the parsonage, each bearing a package of things needed for the larder—flour, coffee, sugar, canned goods, cereals, etc., for which kindness the preacher and his family wish to express due appreciation. While the material value is by no means to be discounted, the spirit prompting the gift is most appreciated.

May God bless these good friends.

W. S. Hales.

OUR YOUNG FOLKS

'BOUT AS BIG AS YOU

When I get 'bout as big as you,
Then I'll wear pretty ribbons, too.
I think I'll have a bright, bright red,
And tie it right on top my head.
And p'raps I'll buy a blue one, too,
To match my eyes, like old folks do.

And when I've fixed my hair like that,
I'll take my nice new coat and hat,
And off to school I'll quickly go,
No matter how the wind does blow,
And soon I'll learn to read and write,
And make my numbers look just right.

And do you know what else I'll do,
When I get 'bout as big as you?
I'll help some other little girls
To tie bright ribbons on their curls,
And lots of kindly deeds I'll do,
When I get 'bout as big as you.

—Margaret Brown Elms.

THE MESSENGER BIRD

Many, many moons ago, when Indians were the only people living in our beautiful land, there were no towns, only lodges and wigwams; and there were no streets, only Indian trails winding here and there through forests and over hills.

One day a hunter set forth into the forest to find deer.

The forest was so very large that it would take a man four days and four nights to travel through it. All the first day the hunter followed the trail of the deer, but his swift arrows brought him no game. At sunset a storm came roaring through the forest; there was thunder and rain, and all the trees swayed and twisted in the wild wind.

A tall pine came crashing to earth and pinned the hunter beneath it. He was not hurt, but he was a prisoner; in spite of his struggles he could not free himself.

Three times the sun rose and set, and still the hunter could not get free. He had no food and no water and grew very weak and faint.

On the third day three of the Little Brothers of the Wood, a squirrel, a rabbit, and a chipmunk, found him. They loved the hunter, for he had always been kind to them.

"Let us help you, brave hunter," they said. But they were too small to lift the tree, and at first it seemed as if they could do nothing for him.

Then they went in haste and called all the other Little Brothers of the Wood in council. Said the oldest and wisest Brother of the Wood, "We must send a message to the Wise Chief; he will send help to the hunter. Who among you will go and bear the message?"

Each of the Little Brothers of the Wood was eager to be the messenger. While they were trying to choose the swiftest among them, a beautiful gray bird flew over the council tree. He was on his way to another council tree—a tall pine at the edge of the forest where all the birds were meeting.

"He will be the best choice," said the oldest councilor. Then he called to the gray bird and asked if he would take a message to the Wise Chief.

"You are swift of wing, O beautiful bird. Our feet would go too slowly over the far-away trail."

The gray bird flew down and alighted on a low branch. Then the Little Brothers of the Wood found a piece of smooth birch bark, and the hunter cut a message on it in pictures and signs. That was the way the Indians wrote their messages in the long ago.

The gray bird took the piece of bark in his bill and flew away with it.

Fast and far he flew. He flew over the bird's council tree; all the birds called to him, but he would not stop. He flew through a black cloud filled with rain, and out of the cloud into

the clear hot air; he flew through wind and shadow, sunlight, sunset, and dawn. He flew on and on, with the birch bark held fast in his bill, until he came to his journey's end. Then he winged his way into the Indian lodge and laid the bark at the feet of the Wise Chief.

When the Wise Chief had read the message he sent many men who were brave and fleet of foot over the far-away trail to find the brave hunter. All the way the beautiful bird flew low and guided the braves. When he stopped, they stopped; when he flew on, they followed.

The hunter was safe and happy when the braves found him. He was still pinned beneath the tree, but he was not in pain, and the Little Brothers of the Wood had brought him berries and water and kept him company all the while.

The rescuers lifted the tree from off the hunter and carried him to his far-away wigwam.

To this day the Indian people love the pigeon, the beautiful gray bird that carried the message, and that tribe of Indians to which the brave hunter belonged still draw upon their lodges and wigwams rough pictures of the messenger bird—Ellen Miller Donaldson, in *Youth's Companion*.

A LITTLE BLACK PEACEMAKER

It was the first time Ethel had worn her new pink gingham dress. She felt very proud of it as she started down the street for a walk. That is, she felt proud until she passed Mary's home, just two doors below her own. Then she remembered what Mary had said about the pink gingham, and all at once she was so cross that she forgot all about being proud.

"I don't care much for pink," said Mary, when Ethel had told her about the new dress her mother was making. "I'd much rather have blue. Mine's going to be blue."

Then they had quarreled—these two little girls who had been friends for a long time. Mary had gone in at her gate, and Ethel had gone in at hers. That was almost a week ago, and they had not played together since.

It was lonely, playing by oneself. During the long summer afternoons Ethel hardly knew what to do. There were her dolls, of course, but then, she didn't want to play with them all the time. So today she had asked mother if she might go for a walk.

Mary was sitting on the porch, dressed in her blue gingham. She looked lonely, too. Ethel's feet wanted to go slower and slower. They even wanted to turn in at the gateway and go up to the porch. But Ethel made them hurry past as fast as they could.

Just then she heard a queer little sound behind her. She looked around, and there was a small black kitten following as fast as it could, and crying because it couldn't keep up.

"Go back, kitty!" she scolded, and started on again.

Pretty soon that pitiful little "meow" sounded again. Ethel stopped, waited till the tiny creature caught up, then gently turned it around.

"There now, kitty," she said, "you go home, wherever your home is. You're too little to be out here alone."

The kitten, as though it understood, started off in one direction and Ethel in another. At the end of the block she turned, and there was the kitten, again following her and trying hard to walk as fast as she did.

What should she do? She didn't

want to go on to the park with that strange kitten crying so pitifully behind her. And she hadn't the least idea where it belonged. She wished it belonged to her, for it certainly was as cunning as a kitten could be.

"Well," she said to herself, finally, "I might as well turn around and go home. Maybe it will follow me back and will stop when it comes to the right place."

So back she started. And the kitten, as though it had been trained to go walking, turned around, too, and followed her. It sat on the pavement and cried whenever she got too far ahead. Then she would have to laugh and wait till it could catch up. At last she picked it up, and it cuddled down in her arms, quite willing to be carried.

"Oh, I do wish it belonged to me," she was saying to herself as she came near home. "Maybe, if we can't find the owner, mother'll let me keep it."

But just then a glad voice called out, "Oh, you found my kitty, didn't you?" Looking up, Ethel saw that she had come to Mary's house, and that Mary was leaning on the gate. Her eyes were all red, as though she had been crying.

"It followed me," Ethel answered

slowly. "I didn't know it was yours. You never had a kitten before."

"Cousin Ted gave me this the other day," Mary replied, "and I have another one just exactly like it. I didn't know this one was lost till a while ago."

Then Ethel told her all about it. They both laughed to think how funny the little thing looked sitting on the walk and crying.

"I'll tell you," Mary said, "you may have this kitty for your own, if you want it. Mother said yesterday that she'd rather I'd have only one. And we can often play with them together, anyway." So they could, and they would, too, for they had forgotten all about their quarrel.

"Your pink dress is ever so pretty," Mary said as Ethel started homeward.

"And so is your blue one," replied her little friend.—Helen P. Metzger, in *The Christian Register*.

"The great need of the present-day ministry is men instinct with the Spirit, blessed with a countenance glowing with transparency that bespeaks a passion for communion with Christ and for the salvation of men's souls."

WOMEN OF MIDDLE LIFE

A Dangerous Period Through Which Every Woman Must Pass

Practical Suggestions Given by the Women Whose Letters Follow



Afton, Tenn.—"I want other suffering women to know what Lydia E. Pinkham's Vegetable Compound has done for me. During the Change of Life I was in bed for eight months and had two good doctors treating me but they did me no good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound, which I did, and in a short time I felt better. I had all kinds of bad spells, but they all left me. Now when I feel weak and nervous I take the Vegetable Compound and it always does me good. I wish all women would try it during the Change of Life for I know it will do them good. If you think it will induce some one to try the Vegetable Compound you may publish this letter."—Mrs. A. KELLER, Afton, Tenn.

Mrs. Mary Lister of Adrian, Mich., adds her testimony to the value of Lydia E. Pinkham's Vegetable Compound

to carry women safely through the Change of Life. She says:

"It is with pleasure that I write to you thanking you for what your wonderful medicine has done for me. I was passing through the Change of Life and had a displacement and weakness so that I could not stand on my feet and other annoying symptoms. A friend told me about Lydia E. Pinkham's Vegetable Compound and the first bottle helped me, so I got more. It cured me and I am now doing my housework. Your medicine is certainly woman's friend and you may use this testimonial as you choose."—Mrs. MARY LISTER, 608 Frank Street, Adrian, Mich.

It is said that middle age is the most trying period in a woman's life, and owing to modern methods of living not one woman in a thousand passes through this perfectly natural change without experiencing very annoying symptoms.

Those smothering spells, the dreadful hot flashes that send the blood rushing to the head until it seems as though it would burst, and the faint feeling that follows, as if the heart were going to stop, those sinking or dizzy spells are all symptoms of a nervous condition, and indicate the need for a special medicine.

Lydia E. Pinkham's Vegetable Compound is a root and herb medicine especially adapted to act upon the feminine system. It acts in such a manner as to build up the weakened nervous system and enables a woman to pass this trying period with the least possible annoying symptoms.

Women everywhere should remember that most of the commoner ailments of women are not the surgical ones—they are not caused by serious displacements or growths, although the symptoms may be the same, and that is why so many apparently serious ailments readily yield to Lydia E. Pinkham's Vegetable Compound, as it acts as a natural restorative and often prevents serious troubles.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

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Eyes. If they Tired, Itch,
Smart or Burn, if Sore,
Irritated, Inflamed or
Grated, use Murine
often. Soothes, Refreshes. Safe for Infant
or Adult. At all Druggists and Opticians.
Write for Free Eye Book. Murine Eye Remedy Co., Chicago

THE ERECTION OF ONE FAMILY ALTAR

Early last winter, as the minister of one of our church was shaking hands at the door with the outgoing congregation, there passed a young father and mother and their two small children.

"What is your name," he said to the young man.

"Are you a member of any church?" said the minister.

"I used to be a member of the Methodist church back in Michigan," he answered.

"Where do you live?"

"Down in the south part of town in a tent, just south of the schoolhouse."

In a few days the pastor called. Yes; they lived in a tent stretched over a rough board floor, and their chairs and other furniture they had made. A gas stove furnished the heat, for this was in an Oklahoma oil field.

The wife's people were Dunkards, and she herself had never been brought to a profession of faith in Christ. Mr. Blank had been away from his home church for four years, and his zeal as Christian had suffered. Their older child had been christened. That was the religious status of the family.

The minister arranged to write for Mr. Blank's church certificate and urged both to attend Sunday school and church. This they did regularly from that time forward. They came through rain and snow.

Through the winter months they had at the church what they called an "open house." This ran on Friday from 7:30 till 10 p. m. The young people played games; the older ones sat around the fire and talked. This little family appeared one Wednesday evening at the prayer meeting. As they went out they said to the minister: "We are planning to come to the 'open house' next Friday evening, but we wanted to come to prayer meeting first." They were among the first to arrive on the following Friday evening. How they did enjoy running and playing with the young people!

By and by on a first Sunday morning during the communion service the minister noticed this young mother kneeling by her husband at the altar. If she had become a Christian, he had not heard of it. However, he gave her the elements. And what was his joy when, visiting in their home that week, he learned that she had sometime previously given her life to Christ! The following Sunday she was received into the church and the baby was baptized.

On a Sunday the family altar pledge cards were distributed. Some weeks later the pastor called again at this tent. During the visit he asked if they were willing to sign a card pledging themselves to have family worship daily in their home. They brought out the card signed they had received some weeks before, with the remark: "We determined, on that Sunday to read the Scriptures together and hold family prayer every day, but we wished to begin before we signed the card." Thus, like the man from Ur, they had erected in their tent an altar to God. It is needless to say that it was a distinctly spiritual uplift to visit that family.

All during the winter and spring the father could get only enough work to eke out a bare existence. Finally on a hot day in August he pulled down his tent and migrated to a far-distant state, where he will be associated with his father as a truck farmer. Doubtless, like Abraham of old, he has builded an altar there.—Lester Weaver.

VANCEBORO CIRCUIT

Dear Advocate:

While no one should be satisfied with a year's work anywhere, perhaps, I feel greatly pleased with the results of what efforts have been put forth here this year. The old parsonage debt has been removed; the parsonage has been painted; good revivals have been held, resulting in a net gain of eleven members; two splendid Epworth Leagues have been organized; and the charge is in the most promising condition it has ever been, according to what is said by people who have lived here longer than I have.

This is one charge in the North Carolina Conference that made absolutely no canvass for the Centenary Movement, and that made it even harder to do anything for the Christian Education Movement this year; but, anyway, the campaign was put on according to instructions, and a reasonable amount was pledged by the circuit.

The charge is under very great obligations to the Duke Fund Commission, and to Mr. Duke himself, for the large appropriation this year of one thousand dollars. A report of what the Duke Fund Commission was going to do for us was made when we arrived on the field here after our last annual conference at Rocky Mount, and the representatives of the churches on this work said at once: "We are going to do as much as they do," and so the circuit pledged one thousand dollars on pastor's salary. One church has already paid up, and the others, we believe, will meet their obligations. A salary of two thousand dollars is appreciated by the pastor and he is trying his best to do a work here that will be pleasing to the charge, the conference, and especially to Him for whose glory all things should be done.

We are grateful to these people for poundings given, for their cooperation in the work, and for their kind words of appreciation of our services.

Vanceboro is one of the most promising little towns in Eastern Carolina for growth and progress along all lines; with buildings going up continually; with three good tobacco warehouses; with brick stores; with as good graded school and farm life high school as can be found anywhere; and with a deepening religious conscience. We feel hopeful that this is soon to be recognized as one of the leading circuits in the North Carolina Conference, which charge anybody might feel honored to serve. In a very short while it is going to be self-supporting, and we think it will only need half the appropriation next year that it had this year.

In closing I will say that while I found no subscribers to the Advocate when I came here, we now have nearly thirty subscribers, and we are pleased with the paper and its editors. E. C. Durham, Pastor.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

WHAT BILLY SMILES DID

Once there was a little boy who owned a face. Owning a face is not a strange thing, but the visitors who came to see the little boy's face were strange. Their names were Johnny Frowns and Tommy Pouts.

Johnny Frowns ran back and forth on the little boy's forehead until he made ridges all the way across. He then ran up and down between the little boy's eyes until ridges were there, too.

Tommy Pouts sat on the little boy's lips and pulled down the corners of his mouth.

But one day something happened,

and everybody was glad. The little boy's face had another visitor, Billy Smiles by name. He seemed to come from behind the little boy's ears, and before Johnny Frowns and Tommy Pouts knew that Billy Smiles was near, he had chased them both off the little boy's face, and they never dared to come back any more.—Boys and Girls.

Two little boys who had been naughty all day were told by their teacher that they must stay after school and write their names five hundred times. One of them began to watch the other unhappily, "Why don't you write, Tommy?" asked his teacher. Tommy burst into tears. "Tisn't fair!" he said between his sobs. "His name's Lee and mine's Schluttermeyer!" — The Watchman-Examiner.



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Gastonia, N. C., May 16, 1921.

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W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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IN MEMORIAM

NORTH CAROLINA CHRISTIAN ADVOCATE
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Six Months 1.00
To all preachers of the Gospel, year 1.00

BENNETT—Mrs. Mary Richardson Bennett slipped away from her home at Wadesboro, N. C., to rest eternal on the evening of February 28, 1921. While she had been in feeble health for several years, she was ill only eleven days when she passed away. She was the daughter of Purdie Richardson and Catherine Marshall Richardson, and was born in Brunswick county November 10, 1838, and moved with her parents to near Wadesboro when she was two years old. In 1855 she was graduated at Carolina College, Ansonville. November 20, 1861, she married Dr. John W. Bennett, a beloved physician of Anson county, who departed this life in 1899.

During the Civil War he was a surgeon, first at Lynchburg, Va., and later had charge of the Soldiers' Home at Richmond. Dr. and Mrs. Bennett had four children, Purdie R. and Clifton C., who are merchants and farmers; Mary J., who is the wife of Rev. J. R. Walker, and Lillie Marshall Mrs. Bennett is survived by three brothers of Florida, Dr. Clement J. Richardson of Jacksonville, John S. Richardson of Hawthorne, and Dr. William M. Richardson of Jacksonville, who celebrated his ninetieth birthday in February. Mrs. Bennett possessed a most retentive memory of incidents of her girlhood, and all through life to her passing into the great beyond. It was remarkable how she could remember names of people she would meet at different places, even casual acquaintances, and could tell where they lived years afterward. It was very interesting to hear her relate thrilling incidents of the Civil War. In early youth she joined the Methodist church and cheerfully contributed to it and to the missionary society. She read the Bible every night, and could quote many verses from it. For a long period of time she anticipated with pleasure the weekly coming of the North and South Carolina Advocates. She was a kind neighbor, always wanting to speak well of everyone. Although over eighty-two years, her lustrous and exceedingly fine hair was a beautiful brown. Though frail for a number of years, she was always patient, gentle and cheerful, and the most forgiving person I have ever known. She was unusually industrious, never idle when she was physically able to be employed. She was very fond of flowers and an ardent admirer of pretty sunsets, and just the afternoon preceding her illness she called me to behold with her the transcendent glory of the setting sun. For many years she and her daughter Lillie lived together, and she will never cease to hourly miss her constant companionship.

"O eyes that weep. O hearts that mourn.
By storm and tempest driven,
Look up! look up! 'twill soon be o'er,
There'll be no tears in heaven."
L. M. B.

FIEMSTER—Mrs. Dorothy J. Fiemster died at her home near Trinity church September 14, at the age of 42 years.

She was a true Christian and was one of Trinity church's most congenial members and influential workers. She was also superintendent of the Sunday school for many years, and the best Sunday school teacher I have ever had.

We will sadly miss her kind words and helpful presence here on earth, but feel by our loss heaven is made richer.

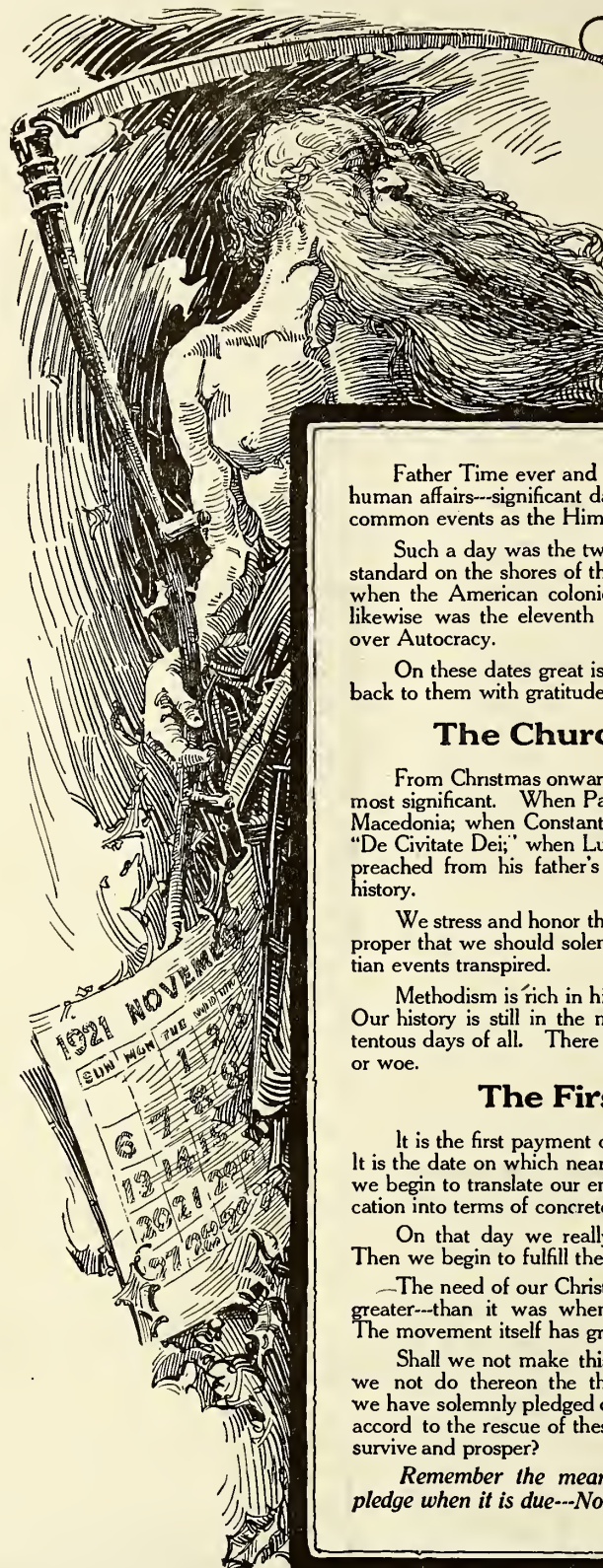
She is survived by her husband and one daughter, Addie, her father and mother and several brothers and sisters. Funeral services were conducted by her pastor, Rev. J. I. Spinks, assisted by Rev. D. H. Rhinehardt. A Friend.

THOMPSON—At Hampton Roads, Va., in a navy hospital William Jesse Thompson answered the "clear call." He was the son of the late Mr. and Mrs. C. B. Thompson and was born June 1, 1866 and died September 24, 1921. He never joined any church, but was of Methodist parents.

His sufferings were short—a severe cold followed by one day of meningitis. Surviving him are eight brothers and sisters, Bert, George, Joe Willoughby and Kermit Thompson, Mrs. Geo. Champion, Mrs. U. P. Hovermale, Mrs. Elbert Powell and Miss Sallie Thompson.

The remains were laid to rest in the Merry Oaks cemetery beside his parents, who preceded him years ago.
Mrs. T. E. Powell.

CLEMENTS—On August 25, 1921, Sister Armenta Clements departed this life, being nearly five years old. She lived a beautiful Christian life and died a triumphant and glorious death. She was a loyal member of Marvin church and her departure from us will be greatly missed. She leaves only one son, W. A. Clements, to mourn the loss of mother. He is our Sunday school superintendent of Marvin church. May God bless him and his family and all the many friends of our sister deceased.
W. L. Maness, P. C.



What is the Meaning of a Day?

Father Time ever and anon shoots up some high peaks in the course of human affairs—significant days which in meaning tower above the dead level of common events as the Himalayan peak is exalted above the valley.

Such a day was the twelfth of October, 1492, when Columbus planted his standard on the shores of the new world. Another was the fourth of July, 1776, when the American colonies declared themselves free and independent. So likewise was the eleventh of November, 1918, when Democracy triumphed over Autocracy.

On these dates great issues hinged. They made history. The world looks back to them with gratitude and pride.

The Church Has Epochs Likewise

From Christmas onward the Christian Church has days which in its life are most significant. When Paul fell upon the roadway and when he crossed to Macedonia; when Constantine embraced the Faith and when Augustine wrote "De Civitate Dei;" when Luther nailed his theses on the door and when Wesley preached from his father's tomb—these are emphasized periods in Christian history.

We stress and honor them. They are lights along the way. It is fitting and proper that we should solemnly observe the periods in which the mighty Christian events transpired.

Methodism is rich in history; its record teems with days of mighty moment. Our history is still in the making. In many respects these are the most portentous days of all. There are still points in time which vitally effect our weal or woe.

The First of November 1921

It is the first payment date of the mighty Christian Education Movement. It is the date on which nearly all the pledges fall due. It is the date on which we begin to translate our enthusiasm, consecration, and faith in Christian Education into terms of concrete reality.

On that day we really begin to do the thing we have promised to do. Then we begin to fulfill the expectations of the Church.

The need of our Christian schools and colleges is greater today—immensely greater—than it was when the General Conference launched this enterprise. The movement itself has greatly multiplied it.

Shall we not make this a point of emphasis in Methodist history? Shall we not do thereon the thing that cries to heaven for doing—the thing that we have solemnly pledged ourselves to do? Shall we not come with unanimous accord to the rescue of these Christian institutions which otherwise cannot long survive and prosper?

Remember the meaning of the day. Pay the Christian Education pledge when it is due—November 1st, 1921.

Christian Education Movement

Methodist Episcopal Church, South



CUNNINGHAM—After being confined to her bed several weeks Mrs. Lucy O. Cunningham passed away at her home here Thursday, September 22, in her seventy-third year. She is survived by three sons, J. R. and G. T. Cunningham, of Apex, and J. W. Cunningham, of Sanford, and three sisters and a brother, Mrs. Sarah Garrett, Mrs. Zeb Duke, Miss Lessie Grissom and Mr. Zan Grissom, all of Henderson, N. C. The interment was made in the Methodist cemetery at Apex September 24, and funeral conducted by her pastor, Rev. D. N. Caviness and the Baptist minister, Rev. G. N. Gowan. She was a lifelong member of the Methodist church, to which she was ever faithful and loyal. A great concourse of friends paid tribute in a beautiful floral offering to the passing of this godly, devoted mother who had labored so well in the Master's vineyard. A Friend.

FRY—James Thomas Fry was born May 19, 1836, died May 16, 1921, age 84 years, 11 months and 27 days.

He joined the Methodist church at Old Poplar Springs camp ground in Davidson county more than 50 years ago, and was always loyal to his Lord and his church. He moved to Rowan county and united with Zion church and up to the last Sunday of his life was a regular attendant. His wife and three children have gone on before him. He leaves three sons and two daughters to mourn his going.
E. M. Anett, P. C.

was born July 5, 1902, died September 26, 1921, aged 19 years, two months and 21 days.

He was a consistent member of the church, obedient to parents, an affectionate brother and kind to everybody. There was not a boy better liked or with a brighter future than Ed. Barringer. His going has cast a gloom over all, but we shall see him again, when the clouds of earth are gone and the resurrection has dawned.
E. M. Anett, P. C.

RESOLUTIONS OF RESPECT

On September 29, 1921, God in His infinite wisdom called our beloved sister, Mary Carroll Burton, from our community. She was a faithful member of Edenton Street Methodist church and had been a willing worker in our Missionary Society. Her interest in all people and her desire to serve so long as she had the physical strength to come and go made her a valuable citizen, a devoted friend and an exemplary Christian. Being almost an invalid for a number of years, she was unable to take an active part in the good works that had so greatly endeared her to all classes of people. But her sweet Christian character and her faith in the triumph of the good will remain as a blessing to her large circle of friends.

Therefore, the members of the North Group Missionary Society of Edenton Street Methodist Church resolve:
First, That our church has lost one of its best and useful members whose life should continue to be a benediction to all Christian workers.
Second, That we tender to the bereaved

members of her family our heartfelt sympathy in their great sorrow, but we believe the good she has wrought in this world will continue to live in their lives.

Third, That a copy of these resolutions be kept by the Missionary Society, a copy be sent to the family, and a copy to the Christian Advocate for publication.

Mrs. E. C. Brooks,
Mrs. Walter L. Watson,
Edith Ivey Norris,
For the North Group Miss. Society.

BARKER—Miss Mary Elizabeth Barker was born August 2, 1842, and died October 17, 1921. During her girlhood days she took a stand for Christ and became a member of Connally's church, holding her membership there all through life. Her life was for the Master; she died as she had lived—in the faith. Many loved ones and friends will mourn her going, but they will be consoled in the knowledge of the fact that she knew in whom she believed.
A. J. Hobbs, Jr., P. C.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.

FROM FAYETTEVILLE CIRCUIT
Dear Advocate:

I am now on the home stretch, just before conference is to convene in Newbern next month, and I have had but little to say through your columns this year. I desire to give an account of at least a part of the work done on the charge this year.

Five meetings held on the charge, four of which were revivals. I began first at Cumberland church April 3rd, and continued for ten days. The interest grew all the time from the first service to the last. Church members of all demnominations seem revived and happy, all renewing their covenant to live closer to God.

There were 24 professions of faith in Christ, eighteen joining the Methodist church and six the Mission-

ary Baptist church. The pastor did the preaching.

The next meeting was at Salem, beginning July 18th. Rev. R. F. Morris, of Roseboro circuit, was with me for five days. Had good congregations at the night services, but no apparent results in the way of conversions or reclamations. The church members did not seem to be satisfied with the results of the meeting and insisted on the pastor conducting another meeting there, which he did, beginning on October 7th and continuing for nine days, the pastor doing the preaching. There was good interest and attendance from the start till the close. There were sixteen professions and sixteen additions to the church. Many backsliders were reclaimed and many were shouting happy during a part of the services. The Spirit of God was with us in great power.

My meeting at St. Andrews began in July (fifth Sunday) and lasted for eight days with good results, the church being much revived and three additions on profession of faith.

On the first Sunday in September we began a campaign for souls at Old Camp Ground church. Here I was assisted by Rev. E. A. Caldwell, of Dillon, S. C., the youngest evangelist in the Southern Methodist church—only twenty-three years of age. He has been preaching for the past seven years. He is quite a successful evangelist for one so young. The meeting continued for two weeks, with very large congregations at almost every service, and especially each night the church could not accommodate the people a part of the time—about a thousand people present at night services. The results were thirty-four additions on profession and two by certificate, and fourteen infants baptized. Upon the whole great good was accomplished and the church blessed. We have had a good year in many respects. About seventy-one additions on profession and eleven by certificate. Fifteen infants have been baptized.

The parsonage was known as the oldest looking, ugliest, most dilapidated looking residence on Haymount when I first moved into it. It has been nicely painted, new steps in place of old ones, new porch floor and generally repaired. When I went there people were directed to the parsonage by its dilapidated appearance, now they know it by its bright and cheerful appearance.

I am expecting a good report at conference, spiritually, financially and also for the Advocate. In many ways this has been one of the most pleasant years of my ministry.

I have a splendid people to serve. They are a good, kind-hearted, affable people and generally respond well to the demands of the church.

Fraternally, R. F. Taylor.

REIDSVILLE REMEMBERS BRO.
SHERRILL

Whereas, our dear pastor, Rev. R. D. Sherrill, has been stricken in bodily affliction, and therefore must cease his labors with us and go to his home at Statesville, N. C., therefore be it resolved:

First, That in this affliction Main Street M. E. Church has lost a faithful, lovable shepherd, and his labors with us while short was of the highest type of Christian leadership.

Second, That the official board and the membership will ever remember Bro. Sherrill and pray that his health will soon be restored and that he may yet be spared for many more years to point sinners the way to Christ.

Third, That while we feel deeply our loss, our hearts go out in love to Bro. Sherrill and family.

Fourth, That a copy of these resolutions be spread upon our minutes, a copy furnished Bro. Sherrill, the North Carolina Christian Advocate and our local paper for publication.

By order of the Board of Stewards.

CLUB PLAN
MAKES PIANO
BUYING EASY

You will never know how easy it is for you to provide your home with an elegant piano, or player-piano, until you have investigated the splendid money-saving, convenient payment proposition of the Advocate Piano Club.

By clubbing your order with those of ninety-nine other members, thus making up a maximum factory order, we all get the benefit of the maximum factory discount. In this way the club members effect a big saving on a high-grade instrument, with a permanent guarantee by one of the oldest, largest and most reputable piano houses in America, which insures durability and tone qualities far above the ordinary.

In arranging the terms of payment the Club has kept your needs and requirements in mind, and has evolved a plan which Club members claim is the fairest, most liberal and convenient plan of payment ever devised.

The Club positively insures its members perfect satisfaction, and you must be thoroughly pleased with the quality, price and payment plan, else the Club will ask that you return the instrument and will refund what ever you have paid. Hundreds of these clubs have been formed. Literally thousands of homes now own handsome pianos through their Club memberships that otherwise would not have been possible.

You are cordially invited to join the Club now forming, and place your order through the Club. Handsomely illustrated catalog and full particulars as to prices, terms and guarantees may be had by writing to the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga. Advt.

VIM AND VIGOR
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You can quickly put yourself in A-1 condition by going to your druggist and obtaining Dr. Pierce's Family Remedies—tablets or liquid; or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice. Get the Medical Adviser from your neighborhood druggist or send \$1.00 to Dr. Pierce.

District Appointments

ASHEVILLE DISTRICT	
W. H. Willis, P. E., Weaverville, N. C.	
FIRST ROUND	
Elk Mountain	October 30
Haywood Street	November 30
East Biltmore, Oakley	5-6
Asheville Ct., Emma	5-6
Mount Pleasant	13
West Asheville	13
Fairview, Bethany	19-20
Biltmore	20
Hominy, Oak Hill	26-27
West Asheville	27
December	
Hot Springs, Hot Springs	3-4
Spring Creek, Bouldings	4
Henderson, Fruitland	10-11
Hendersonville	11
Chestnut Street	11
Swannanoa, Swannanoa	17
Black Mountain	13
Central	18
Flat Rock-Fletchers, Fletchers	25
Saluda	25
Mills River, Shaw's Creek	31
January	
Rosman	1
Brevard	1
Weaverville, Alexander Chapel	7
Marys Hill, Bush Glen	8
Weaverville Station	8
Joint conf. of Lester and Sandy Mush, Erick Church	14-15
Bethel	15
GREENSBORO DISTRICT	
W. F. Womble, Presiding Elder.	
508 Summit Ave., Greensboro, N. C.	
FIRST ROUND	
West Market, 11 a. m.	6
Walnut Street, 7:30 p. m.	6
Centenary, 11 a. m.	13
Bethel, 7:30 p. m.	13
Wesley Memorial, 11 a. m.	20
East High Point, 7:30 p. m.	20
November	
MT. AIRY DISTRICT	
J. H. West, Presiding Elder.	
FIRST ROUND	
Ararat, Hatchers	5-6
Mt. Airy Cen., night	6
Draper, Mt. Carmel	12-13
Spray, 11 a. m.	13
Leaksville, night	13
Pilot Mountain, Pilot Mountain	19-20
Walnut Cove, Walnut Cove	26-27
Stokesdale, Stokesdale	27-28
December	
Rural Hall, Rural Hall	3-4
Summerfield, Summerfield	4-5
Dobson, Siloam	10-11
Jonesville, Jonesville	17-18
Elkin, night	16-18
Mt. Airy Ct., Salem	31-Jan. 1
January	
Rockford St., Rockford St., night	1
Madison S., Madison, 11 a. m.	8
Mayodan, Mayodan, 3 p. m. & ngt.	8
Danbury, Danbury	14-15
Sandy Ridge, Delta	15-16
Yadkinville, Yadkinville	21-22
DURHAM DISTRICT	
M. T. Plyler, P. E., Durham, N. C.	
FOURTH ROUND	
Pearl and Eno, Pearl, 5 p.m.	October 30
Calvary, 7:30	30
November	
Carr, 7:30	2
South Alamance, Phillips Chapel	6
Graham-Haw River, Graham, 4 p.m.	6
East Burlington, 7:30	6
Burlington Ct., Bethel, 11	7
Burlington, 7:30	7
Yanceyville, Shady Grove	8
Milton, New Hope	9
Leashburg, Bethel	10
Person, Oak Grove	11
East Roxboro, Grace, 7:30	11
Chapel Hill, 11	13
Orange, Carrboro, 2:30	13
Mebane, 7:30	13
Lakewood, 7	14
ELIZABETH CITY DISTRICT	
R. H. Willis, P. E.	
FOURTH ROUND	
Kitty Hawk, Kitty Hawk	October 28
Roanoke Island, Wanchese	30
Kennekeet, Little Kinnekeet	31
November	
Hatteras, Frisco	1
Pelquimans, New Hope	4
Plymouth, a. m.	6
Roper, Roper, night	6-7
Chowan, Center Hill	9
South Camden, Nash's	11
Pasquotank, Union	12-13
FAYETTEVILLE DISTRICT	
J. D. Bundy, P. E.	
FOURTH ROUND	
Jonesboro, Broadway	October 29-30
Sanford, Sanford, night	30-31
November	
Dunn, Dunn	6-7
Duke, Duke, night	6
Parkton, Parkton, 11 a. m.	9
Hay St.	13-14
Person St. & Calvary, Calvary, ngt.	13
NEW BERN DISTRICT	
F. M. Shamburger, P. E., New Bern, N.C.	
FOURTH ROUND	
Mt. Olive Ct., Smith's Chpl, 11 a.m.	October 29-30
Mt. Olive and Calypso, Mt. Olive, ngt.	30
November	
Goldsboro, St. John, night	2
Goldsboro, St. Paul, night	2
Goldsboro, Elm St. & Elkeville, Pikeville, 11 a.m. and night	4
Goldsboro Ct., Thompson's Chpl, 11 a.m. & 3 p. m.	5-6
Vandemere Ct., Barnes Chpl., 11 a.m. & 3 p. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13
RALEIGH DISTRICT	
Rev. John C. Wooten, P. E.	
FOURTH ROUND	
Cary, Macedonia, 11 a.m.	October 29-30
November	
Millbrook, 11 a.m.	3

Youngsville, 11 a.m.	4
Louisburg, 8 p.m.	4
Tar River, Plank Chapel, 11 a.m.	5-6
Franklington, 8 p.m.	6
Central, 8 p.m.	7
Edenton St., 8 p.m.	8
Clayton, 11 a.m.	11
Smithfield, 8 p.m.	11
Four Oaks, 11 a.m.	12
Benson, 11 a.m.	13
ROCKINGHAM DISTRICT	
J. H. Shore, P. E., Rockingham, N. C.	
FOURTH ROUND	
October	
Aberdeen, Aberdeen	29-30
November	
Mt. Gilead Ct., Hebron	5-6
Mt. Gilead	7
WARRENTON DISTRICT	
E. M. Snipes, P. E., Weldon, N. C.	
FOURTH ROUND	
October	
Roanoke, Bethel	29-30
Littleton, night	30
November	
Scotland Neck, Scotland Neck	4
Williamston & Hamilton, Williamston	6-6
WILMINGTON DISTRICT	
J. M. Daniels, P. E., Wilmington, N. C.	
FOURTH ROUND	
October	
Swansboro, Stella, a.m.	29-30
Maysville, Belgrade, p.m., a.m.	30-31
November	
Shallotte, Shallotte village, a.m.	4
Town Creek, Zion, a.m.	5-6
WASHINGTON DISTRICT	
N. H. D. Wilson, P. E., Washington, N. C.	
FOURTH ROUND	
October	
Wilson, Calvary	28-30
Fremont, Fremont	29
Wilson, First Ch.	30-31
Bailey, Bailey	31
November	
Stantonsburg, Stantonsburg	1
Ayden, night	1
Grimesland, Salem	2
Greenville, night	2
Farmville, Farmville	3
Tarboro, night	3
Spring Hope, Spring Hope	4
Nashville, night	4
Elm City	5
R. M. Ct.	5
Clark St.	6-7
South Rocky Mount	6-7
Rocky Mt., First Ch., night	7
Aurora, Bonneton	12-13
Washington, night	14

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School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.




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Now Is the Time to Get Rid
of These Ugly Spots

There's no longer the slightest need of fear. The removal of your freckles, as Othine—double strength—is guaranteed. Remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it at night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine. This is sold under guarantee of money back if it fails to remove freckles.

The next time
you buy calomel
ask for



The purified and refined
calomel tablets that are
nausealess, safe and sure.

Medicinal virtues retained
and improved. Sold
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Price 35c.

"THAT THAT IS ANOTHER MAN'S"

One of the finest object lessons that ever came to the young folks of a country community was that of a struggling tenant farmer with a large family who year after year seemed unable to lay by any money to buy a farm for himself. He was a good worker, careful in all his ways, and, moreover, a good man in the community; but sickness, the expense of feeding, clothing, and educating his children and all the incidental burdens ate up his small reserve. People said that if he had been content to "skin" the land, as many other tenants did, he could have laid by some money for a rainy day; but he was not wise enough, according to public opinion, to take the cream off farm after farm and move on, leaving the

next man to wrestle with the problem of building up the soil and looking after the small repairs.

Then quite suddenly the old gentleman who owned the farm and who was a distant relative of the tenant passed away, and in the will it was found that he had left the small farm to the tenant in consideration of his faithful service all the years he had occupied the land. A letter left with the will gave a careful statement of the money the tenant had saved the owner and the increased rent he had charged from year to year, showing that the good tenant was the most profitable investment any farm owner could have and that such fidelity should be rewarded. Then the people who had said that the tenant was foolish saw their mistake, in measuring him only from a selfish standpoint; such a worker is a true patriot. "No man has a right to rob God's soil" had been the motto of the tenant, and the fertile acres that had been another man's became an object lesson to all who beheld when they passed to the new owner. The fact that one man regarded the soil as holy and his responsibility to another man as holy could not fail to impress the people who for years had sanctioned the doctrine of "skinning" the land because it belonged to another man.

During the past few years it has taken real heroism in many places to be faithful in "that that is another man's." In many sections the idea prevails that the only way to right

wrongs is to do as little work for the money received as possible. "Limit production" is the cry of many misguided or thoughtless persons, and in the limited production there has been suffering, but the ones who have suffered must have been the workers themselves. The false ideas that went the rounds in some minds that it was right and justifiable to "soldier on the job" resulted in inefficiency, unrest, and disorder from which the unhappy individuals will probably never recover, while those who went on giving a dollar's worth of work for every dollar of pay received are rising in their chosen pursuits. Christ said plainly that those who were not faithful to their employers could never hope to have the riches for themselves, and that is proving true even to this very day.

A young man who was giving faithful service in the midst of a group of slackers, enduring their taunts and threats, was about at the point of seeking other employment when his employer called him into the office. "It is impossible for me to raise your wages," he said, "in view of existing circumstances, but there is no reason why I should not give you a bonus to show my appreciation of your loyalty." And he handed him a substantial check. "You are worth that much more to me than the others are; and if slack times should come, you will be the last man to go." Did it pay that young man to be faithful? He thinks so and so do those who know the circumstances.

It is not hard to predict what the worker will be twenty years hence by looking at the spirit he puts into the little tasks with which he must begin. "I'm not going to kill myself working," said a lad of seventeen the other day. "I'm going to save my strength for the big jobs that are coming later." But there will be no big jobs for that young fellow unless he gets such false ideas out of his head.

So any young person who wants to tell his own fortune can do so without cost by simply analyzing his attitude toward the possessions of others. If he feels that it is worth while to put his best into every task, however small and seemingly poorly paid, he is certain of success; but if he is saving up for the big things, he will save up all his life without ever getting anywhere. Health, happiness, success, and all things worth while are attained by effort, and the employee who is faithful in the least soon hears the call of the world to come up higher. Too many young men and young women think that spiritual truths about faithfulness and effort belong only to the spiritual realm, but what makes for activity and success and happiness in rendering faithful and honest service to God will also win riches and honor and promotion in the business life. "He that is faithful in that which is least is faithful also in much," and only those who are faithful in the least ever have the opportunity to be faithful in much.—Hilda Richmond.

If Your Trouble Is Scrofula

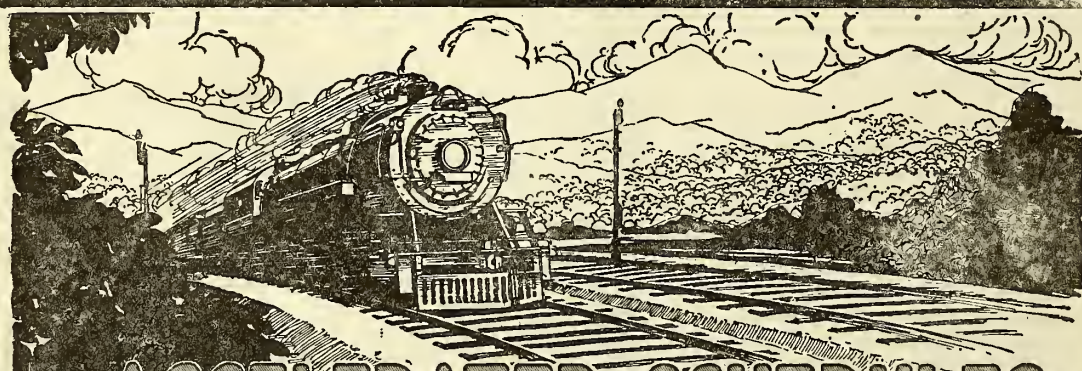
As Often Acquired as Inherited,

You have eruptions and sores, and perhaps enlarged glands of the neck. This blood disease affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the blood-purifying medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills.



ACCELERATED SCHEDULES DOUBLE TRACK REGULARITY

Between the South and Washington and New York

Northbound				SCHEDULES BEGINNING AUGUST 14, 1921				Southbound			
No. 36	No. 138	No. 38	No. 30	ATLANTA, GA.				No. 29	No. 37	No. 137	No. 35
12.00Night	11.30AM	12.30noon	.....	lv	Terminal Station (Cent. Time)	ar	.....	5.50PM	4.50PM	5.25AM	.....
12.10AM	11.40AM	12.40PM	4.00PM	lv	Peachtree Station (Cent. Time)	ar	.....	10.55AM	5.30PM	4.30PM	5.05AM
6.15AM	4.50PM	5.50PM	9.35PM	ar	GREENVILLE, S. C. (East. Time)	lv	.....	7.00AM	2.10PM	1.00PM	1.05AM
7.35AM	5.55PM	6.55PM	10.40PM	ar	SPARTANBURG, S. C.	lv	.....	5.50AM	1.00PM	11.52AM	11.45PM
10.05AM	8.05PM	9.05PM	12.55AM	ar	CHARLOTTE, N. C.	lv	.....	3.25AM	10.40AM	9.30AM	9.05PM
11.45AM	9.20PM	10.20PM	2.20AM	ar	SALISBURY, N. C.	lv	.....	2.05AM	9.20AM	8.10AM	7.45PM
1.05PM	10.29PM	11.20PM	3.23AM	ar	High Point, N. C.	lv	.....	12.45AM	8.02AM	7.02AM	6.27PM
1.30PM	10.50PM	11.41PM	3.44AM	ar	GREENSBORO, N. C.	lv	.....	12.15AM	7.35AM	6.35AM	5.58PM
2.40PM	9.00AM	9.00AM	9.00AM	ar	Winston-Salem, N. C.	lv	.....	8.50PM	5.30AM	5.30AM	3.05PM
5.35PM	4.00AM	4.00AM	10.45AM	ar	Raleigh, N. C.	lv	.....	7.00PM	12.40AM	12.40AM	8.52AM
2.58PM	12.06AM	1.00AM	5.04AM	ar	DANVILLE, VA.	lv	.....	10.52PM	6.10AM	5.05AM	4.15PM
.....	9.00AM	.....	4.30PM	ar	Norfolk, Va.	lv	.....	7.35AM	6.30PM	6.30PM	.....
9.35PM	7.10AM	7.10AM	1.40PM	ar	Richmond, Va.	lv	.....	3.45PM	11.00PM	11.00PM	7.45AM
5.17PM	2.16AM	3.10AM	7.05AM	ar	LYNCHBURG, VA.	lv	.....	9.00PM	4.15AM	3.05AM	2.25PM
11.00PM	7.40AM	8.40AM	12.35PM	ar	WASHINGTON, D. C.	lv	.....	3.30PM	10.55PM	9.50PM	9.00AM
1.50AM	9.05AM	10.05AM	2.00PM	ar	BALTIMORE, MD., Penna. Sys.	lv	.....	1.53PM	9.30PM	8.12PM	6.05AM
4.15AM	11.13AM	12.20PM	4.05PM	ar	West PHILADELPHIA	lv	.....	11.38AM	7.14PM	5.47PM	3.20AM
4.35AM	11.24AM	12.35PM	4.17PM	ar	North PHILADELPHIA	lv	.....	11.24AM	7.02PM	5.35PM	3.04AM
6.45AM	1.30PM	2.40PM	6.10PM	ar	NEW YORK, Penna. System	lv	.....	9.15AM	5.05PM	3.35PM	12.30Night

EQUIPMENT

No. 37 and 38. NEW YORK & NEW ORLEANS LIMITED. Solid Pullman train. Drawing room stateroom sleeping cars between New Orleans, Montgomery, Atlanta, Washington and New York. Sleeping car northbound between Atlanta and Richmond. Dining car. Club car. Library-Observation car. No coaches.

No. 137 & 138. ATLANTA SPECIAL. Drawing room sleeping cars between Macon, Columbus, Atlanta, Washington and New York. Washington-San Francisco tourist sleeping car southbound. Dining car. Coaches.

No. 29 & 30. BIRMINGHAM SPECIAL. Drawing room sleeping cars between Birmingham, Atlanta, Washington and New York. San Francisco-Washington tourist sleeping car northbound. Sleeping car between Richmond and Atlanta southbound. Observation car. Dining car. Coaches.

No. 35 & 36. NEW YORK, WASHINGTON, ATLANTA & NEW ORLEANS EXPRESS. Drawing room sleeping cars between New Orleans, Montgomery, Birmingham, Atlanta and Washington and New York. Dining car. Coaches.

Note: Nos. 29 and 30 use Peachtree Street Station only at Atlanta.

Note: Train No. 138 connects at Washington with "COLONIAL EXPRESS," through train to Boston via Hell Gate Bridge Route, leaving Washington 8.15 A. M. via Penna. System.



SOUTHERN RAILWAY SYSTEM

The Double Tracked Trunk Line Between Atlanta, Ga. and Washington, D. C.



CENTENARY PAYMENTS TO OCTOBER FIRST

To October 1 payments on Centenary pledges by individuals, Sunday schools and Epworth Leagues totaled \$11,765,312.06. This does not take into account "credits" estimated at the beginning of the Centenary campaign. It is a good showing, especially when we take into account former standards of giving and the unusual conditions in the business world. The three best months of the year are ahead and there is reason for the faith that when the returns from these months are in, 1921 will make a record equal to that of 1920.

But to do our utmost we need to face the facts in the case. There is due on Centenary pledges \$10,386,186.94, this amount being needed to bring payments to the sixty per cent standard. It is no easy task the church has, but we have not been called to do the easy task. The church is here to do the task that demands real sacrifice, and present conditions give us the best chance until now to prove that we have right to bear the name of our Lord.

In per cent of pledge paid the following conferences, with their percentages, held the first ten places. Pacific, 48.3; Missouri, 44.1; Kentucky, 41.8; Baltimore, 40.5; Denver, 40.4; Northwest Texas, 39.4; Mississippi, 38.3; Tennessee, 38.2; Illinois, 38.0; Virginia, 37.2. In total amount paid the first ten conferences have rank as follows: Virginia, North Carolina, North Georgia, Tennessee, South Georgia, Baltimore, Western North Carolina, South Carolina, Holston, North Alabama.

The total amount paid by the North Carolina Conference to October 1st, this including payments by Sunday schools and Epworth Leagues is \$580,407.00; the total for the Western North Carolina Conference is \$488,076.59. The North Carolina Conference is now due \$510,000.00; the Western North Carolina Conference \$470,041.41. A large part of this deficit should be cleared by November 1st.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE

AT ACTUAL COST

J. H. SHUMAKER, Secy.

10 Broadway

Nashville, Tenn.

NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, NOVEMBER 3, 1921

Number 44

THE NEW AND THE OLD

With this issue of the Advocate the responsibility for the matter that appears in its pages shifts into the hands of Rev. A. W. Plyler, the new editor, who was recently elected to succeed Rev. G. T. Rowe, D. D. For the past three months the writer has held the responsibility for everything connected with the shop, and he appreciates the co-operation of the preachers and laymen, all of whom have shown the kindest consideration to us, and we wish to express our sincere thanks to one and all, but we are glad that the time has come when the responsibility for the "stuff" that goes into the paper goes into more competent hands. Our responsibility is now the business end of the concern.

It is with great pleasure that we welcome into the office Rev. A. W. Plyler, whom practically all the preachers know and love. He is a gentleman that stands high in his own conference as was manifested when he received such a large vote on first ballot as a delegate to the General Conference. For the past year he was presiding elder of the Greensboro District and gave universal satisfaction. Many resolutions which it was impossible for us to publish for lack of space came into the office appreciative of his work on the district. Prior to his serving the district he was pastor of some of the leading charges in the conference and served with universal satisfaction.

Brother Plyler is no novice in the newspaper realm. While taking post graduate work in the University of Chicago he took a special course in journalism. For several years he reported the sessions of his conference for the leading daily newspapers of the state and these reports were considered very excellent. During the absence from the Advocate office of Brother Blair a few years ago, Brother Plyler took charge of the Advocate and its readers remember the bright and snappy papers he turned out at that time.

The many readers will find that every issue of the paper gotten out by the new editor will be filled with wholesome reading matter. There will be nothing dry and antiquated about it as he is an up-to-date thinker and progressive in his thoughts, and a worker who will not spare himself.

Methodism in the state may rest assured that those whom they have put in charge of the church organ have the interest of the church at heart and that they know no boundaries. In this office North Carolina Methodism is one, and we beg that our people from the blue of the mountains to the blue of the ocean feel free to express any opinion concerning the Advocate that they might feel would assist us in making it the paper that it should be. It may be that we would not be able to follow the idea of every one, but we can place them all together and possibly work out something that will be better than any one person could have suggested.

Again we welcome Rev. A. W. Plyler to the high position to which he has been called, and we believe that we can speak for every Methodist in the state, and say we are glad to have him.

It nearly broke our heart to say goodbye to Rev. G. T. Rowe. We were together during the past year, and we think we know him thoroughly, and we say that if there is a finer fellow anywhere we have not run up with him. He is a thinker of the highest type. He goes to the depths of everything that he is thinking or writing about, and when he finishes an article on any subject it is a gem—an article that is readable. Dr. Rowe is one of the most congenial spirits and most brotherly men that has come our way in a long time. There is not a person in this shop from the cellar to the garret but loves him, and regrets to know that he is not one of us any more.

We all rejoice at the success that has come to

him in his elevation to the Book Editor of the Southern Church and Editor of the Review, and we bespeak for him a brilliant occupancy of the new position.

It will not be out of place, we are sure, to suggest to our people that if they fail to take and read the Review that they will fail to see some of the finest literature that is produced in Southern Methodism or any other place. Send Dr. Rowe \$2 to Nashville, Tenn., and tell him to put your name on the Review mailing list or send us a check for \$3.70 and tell us to send you the Review and the Advocate for one year and your name will be entered on both mailing lists for that length of time.

Just a line of shop talk. Please when writing to the Advocate for anything either for the business office or for the editorial rooms address The North Carolina Christian Advocate. Do not address any mail to individuals that is intended for any department of the office.

GILDERSLEEVE PASSES NINETY

Basil L. Gildersleeve, the oldest and most distinguished of American scholars, if not of the world, celebrated his ninetieth birthday, October 23, at his home in Baltimore. Scholars, everywhere, delight to honor this teacher, writer and scholar, whose achievements stretch across seventy years and whose personality has won the admiration of three generations of students and friends. A man of letters, as well as an accurate scholar, with a flow of wit that redeemed his stores of learning, this aged philologist commands the first place among true Southerners and true Americans.

Born in Charleston, South Carolina, the son of a minister, an A. B. and an A. M. of Princeton, Ph. D. of Göttingen, he married a lady of Virginia and spent his long life as professor of Greek in the University of Virginia and at Johns Hopkins University where he remained from 1878 till he retired in 1915.

But the world of scholarship came to his door. Williams and Mary, Harvard, Yale, University of Chicago, University of Pennsylvania, Princeton, Cambridge and other great institutions of learning conferred upon him honorary degrees. Among his books are "Latin Grammar", "Latin Composition", "Greek Syntax", "Hellas and Hesperia" and "Creed of the Old South." Southerners should delight to pay this distinguished son of the Old South particular honor, even if some of us did have to wrestle in vain with his Latin Grammar.

READY TO GO—READY TO STAY

It is not the part of a good soldier "to reason why", but with unquestioning obedience to go, even if it be "into the jaws of death and the mouth of hell." Such being the high ideal set for the soldier and our itinerant system being essentially military, great emphasis from the beginning has been placed upon a Methodist preacher's willingness to go wherever he has been sent.

Would it not be well in view of the restlessness of some of the brethren to put a fresh emphasis upon a readiness to stay on one's charge and fight it out, even if conditions are far from ideal and some of the self-constituted leaders of the congregation have an incurable itch for a change. Our itinerant system, the best in the world and one oftentimes coveted by loyal members of other churches, makes moving too easy, and some of the best men and best churches fall into this snare. Such ought not so to be.

FIGURES THAT ENCOURAGE

The figures submitted to the recent session of the Western North Carolina conference show for the last twelve months a net gain of 5,314 in church membership. The total membership of the conference now stands at 123,527. Among all the confer-

ences the Southern Church, the Western North Carolina ranks third, with the Virginia and North Georgia leading. The Sunday school enrollment reaches 110,995, being a gain for the year of more than 10,000.

The foregoing figures make it clear that Methodism is by no means a spent force in the uplands and mountains of North Carolina. The Western North Carolina Conference, lusty and strong, and restless as a war horse that sniffs the battle, is girded for even greater conquests in the days and months and years that are ahead. The faint hearted and those afraid should turn back for God and Gideon cannot use them.

INTRODUCING THE LAWMAKERS

The representatives chosen by the Western North Carolina Conference as delegates to the General Conference which convenes next May in Hot Springs, Arkansas, are hereby presented to the Methodist public in the order of their election with a word about each individual.

Gilbert T. Rowe

He who leads the clerical delegation of his conference occupies the dignified position of Book Editor and Editor of the Methodist Quarterly Review, but to the membership of the Western North Carolina Conference he is just "Gil. Rowe". Clear and independent in his thinking and with his face to the sunrise this prophet of the twentieth century refuses to be bound by outworn traditions. Yet, he is a conservative, not a conservative that is dead, but one that is much alive.

A. W. Plyler

The second man of the delegation happens to be Editor of the Advocate. This is not the place to write autobiography.

Emmett K. McLarty

Pastor-evangelist is E. K. McLarty. Success has attended him in each and every pastorate from 1898, when he joined the itinerant ranks, to the present year that marks the last of a successful quadrennium at Central church, Asheville. Evangelical to the core and with a conscience in all things McLarty is a man who can be trusted to the uttermost.

Plato Tracy Durham

"Golden-mouthed", and "silver-tongued", are elegant and effective phrases that men have employed in all ages to describe those peculiarly gifted in public utterance. And to no one in the entire Southern church can these terms be more fitly applied than to Plato Durham. This gifted son of the Old North State is making a fine record as Professor of History in the Chandler School of Theology at Atlanta, Georgia. His presence will add greatly to the Western North Carolina delegation at Hot Springs next May.

Hugh K. Boyer

H. K. Boyer is "a fine look of a man," of genial disposition, magnetic personality, and enjoys a wide popularity in his personance. As circuit rider, station preacher, presiding elder, and missionary secretary he has been a pre-eminent success. Failure has no place in his vocabulary. He is an experienced legislator, having been a member of several General Conferences and is now an active and influential member of the Board of Missions.

J. H. Barnhardt

Jesse Homer Barnhardt has a name that puts him in company with the progenitor of Israel's most brilliant and gifted king and that allies him with the leading epic poet of all time, but kings and epic poets do not in the least disturb the equanimity of the good natured and kind hearted pastor of West Market church. A little while ago on his return trip from touring Italy, Switzerland, France, Belgium and England, he encounter-

ed an' equinoctial gale that made his good ship tremble from stem to stern as she battled with the wind and waves, but Barnhardt did not miss a single meal and upon his return home was able to recognize every one of his old neighbors and friends. Barnhardt is pure gold. He is a fine preacher, popular pastor, and all-round good fellow.

Charles C. Weaver

One year ago C. C. Weaver, anxious to become the shepherd of a flock, voluntarily retired from the presidency of Emory and Henry College, returned to his old conference, and was appointed pastor of Monroe station. His pastoral touch of that staid old congregation was like the touch of some master magician. The Sunday school at a single bound leaped to the front rank of the great Sunday schools of the church, the congregations filled the house and the pastor's salary has been placed second to none in the conference. Four years ago Weaver represented the Holston conference in the great law-making body of the church.

Henry H. Jordan

Three years as presiding elder of the Shelby district and twenty-seven years as a successful pastor on circuits and stations stand to the credit of one of the most useful members of the Western North Carolina Conference. Jordan at all times has been an earnest advocate of our schools and colleges and of a well trained ministry. His energies have been wisely directed in church building, missionary enterprises, social betterment and all activities that concern the church of God. His conference did well to elect Henry Jordan.

LAY DELEGATES

The very first time that the good women became eligible to election as members of the general conference, the laymen of the Western North Carolina Conference, seemingly to prove their gallantry and also to show their approval of equal laity rights, elected a woman to head their delegation. This distinction fell to Mrs. H. A. Dunham of Asheville. Mrs. Dunham is an active and influential church worker who for some years has had a prominent part in the work of the Woman's Missionary Society.

Charles H. Ireland

The Methodist church has no more enthusiastic and loyal layman within its borders than Charles H. Ireland. His church has never at any time made a call upon him to which he did not respond with all the devotion and enthusiasm of his nature. He can see what Zion ought to do and he sets himself in a wise and intelligent way to the successful accomplishment of the task. The Methodist church needs more great-hearted laymen like C. H. Ireland.

W. R. Odell

W. R. Odell is one of the venerable men of the church and a veteran among its lawmakers. Time and again has he represented the Western North Carolina Conference in the quadrennial lawmaking body. He is true to the history and best traditions of his church, loyal to the core and can be trusted as a safe and conservative counsellor. Yet he is a young man, as the calendar puts it.

Dorman Thompson

He is the only lawyer in the delegation. But that honorable profession has in Dorman Thompson a worthy representative. He is a man of high character, fine ability as a lawyer, an influential citizen, and a churchman that his brethren delight to honor. He has not reached middle life; yet this is the third time that he has been elected to the General Conference.

J. F. Shinn

In other days when the writer was a student at Trinity College there were just two master spirits among that student body. One was W. I. Cranford and the other was J. F. Shinn. Both of them were so retiring that no one could find out how much they knew, but every student was aware that they knew more and felt more profoundly than any of their associates. Cranford became a great teacher of Philosophy at Trinity College. Shinn has made money manufacturing cotton goods, has developed at the same time a great unsullied character, but with it all, he is as unpretentious as a little child.

Fred N. Tate

Mr. Tate is a prominent and successful business man of High Point. A man of fine address and prepossessing appearance, the conference will soon come to know him and like him and he will not spare himself to serve his church to the limit. He

put the Centenary across with flying colors in the district of which he was the Director and he did the same thing in the Christian Education Movement. His record as lawmaker will reach the same high standard.

G. L. Hackney

The only man of foreign birth among the ministers and laymen hails from England, where his ancestors were schooled with John Wesley. George Hackney came to America when a lad and through all the years has stood four-square for the flag and for Wesleyan Christianity. His business is to be the right sort of a Methodist, but he manufactures chairs—thousands of them—to pay expenses. He is equally at home in a Masonic or Pythian lodge, Methodist prayer meeting, or the grand stand at a baseball game. If you have never met George Hackney, hunt him up, and get acquainted.

J. B. Ivey

J. B. Ivey got a good start in life. His good fortune at the very beginning was to be a son of George Washington Ivey, that knightly circuit rider who has been called the Sir Gallihad of the Saddlebags. But J. B. Ivey is not running on his father's reputation, because in him is the right sort of stuff. Every inch of him is sterling manhood. His money, his time are all on God's altar. He is one of the great laymen of the church.

THE NEW PRESIDING ELDERS

Bishop Darlington made four new presiding elders for the Western North Carolina Conference. One of the men has already rendered effective service as a sub-bishop and the other three for the first time enter upon the strenuous life of an up-to-date presiding elder.

Dr. T. F. Marr, who goes to the Salisbury District, is a splendid preacher, wise administrator, and his success on both the Winston and the Charlotte districts, where he wrought so well as presiding elder, gives the assurance of success in his new field of labor.

Rev. J. B. Craven has for eleven years been the President of Davenport College, where he has proven himself to be an educator with high ideals and one who insisted upon thorough work on the part of both faculty and students. Big-brained, clear-headed, strong of body, he enters as presiding elder of the Charlotte district, a great field for service and those who know him best have no question that he will meet in a large way every demand upon him.

Rev. Zadok Paris, who has just completed a successful quadrennium at Central Church, Concord, enters his new field with enthusiasm. If a man, woman or child within the bounds of the Morganton district fails to fall in love with the jolly, kindhearted new "elder", it will be because they are made out of different stuff from the normal individual. We are not related to the prophets either by blood or marriage; nevertheless, we predict that Z. Paris is going to make some of the other elders hustle to keep the pace that he will set for them.

Rev. R. S. Howie is a Scotchman and a graduate of Trinity College. His friends, therefore, from the beginning of his ministry, twenty-seven years ago, expected him to give a good account of himself. He has not disappointed one of them. He will hit a steady gait on the Waynesville District, work hard, have a conscience in all things, preach good sermons and measure up to the multitudinous demands of the "applied end of the Episcopacy". The iron that was in the blood of his Highland ancestors may serve him well among those mountains of Western North Carolina.

MRS. J. R. SCROGGS IS DEAD

Mrs. J. R. Scroggs died at her home in West Asheville, at 4 o'clock Monday morning, October 31, and was buried in Shelby the day following. Mrs. Scroggs was the widow of Rev. J. R. Scroggs a prominent member of the Western North Carolina Conference who went to his reward about four years ago.

The deceased was a faithful and devoted minister's wife who was true to every duty and a great help to her husband through his long itinerant career. Many friends and acquaintances in all parts of North Carolina will mourn the departure of this good woman. We have no information as to the cause of her death.

GIVE THE NEW PASTOR A WARM WELCOME

Many churches in the Western North Carolina Conference, and a few weeks later in the North Carolina Conference are to have new pastors to serve them for the next twelve months. These men with their families will go into communities to live and to serve churches with which they have slight acquaintance. Give the new preacher and his family a cordial welcome. Make them feel from the very beginning that they are at home and among good, true friends.

Make the parsonage comfortable and attractive. Those who sacrifice most in the Methodist itinerancy are not the preachers themselves. The preachers wives, the tendrils of whose affections entwine themselves about a settled home and love only as a true woman can the little conveniences and treasures of a settled habitation, are the ones at whose hearts comes the tug of pulling up and going to a new place to settle down for a little while. Give these good women, who live in the parsonages and share with their husbands the burden of the churches, the very best home you can and extend to them such a welcome as they deserve.

Do not find fault with the preacher's wife. If you are so bad that you must find fault, justly or unjustly, generally unjustly, with some one, turn to the preacher, but let his wife alone. The church does not own her, although some few people seem to think that the preacher is theirs to do with as they choose.

Go to hear the new preacher when he comes to your church for the first time, get acquainted with him, invite him home to dinner, pledge yourself to stand by him and then keep the pledge. The people make the preacher, as well as the preacher makes the people. Its action and reaction. Its a job that two can, and must work at. Do not take the preacher on trial. He was placed on trial when he came into the conference, has served his days of probation and is now a full fledged Methodist preacher worthy of wholehearted support.

FALSE-FACES, WITCHES' CAPS

Isn't it shocking for the above caption to appear in a religious periodical, especially in a dignified official organ of two great Methodist Conferences? Not necessarily so. To one with a heart in sympathy with little children, with their childish imaginations and the thrills that come from "the witches' tales that Annie used to tell," the mention of Hallowe'en, seems to carry with it the sanctity of the nursery.

How the children with masked faces and robed in sheets enjoy playing the make believe ghost, while they themselves hasten in fear along the dark streets expecting that some spook will lay hold of them. The thrill of it all more than satisfies that innate desire in every normal human heart for some sort of excitement to break the monotony of every day life.

Out in the country where commerce and manufacture fail to assist in the celebration of Hallowe'en, the lads and the lassies will not allow themselves to be defeated. In these autumnal days the pumpkin is on the vine and comes to the rescue of the young celebrants of the day. A pumpkin with grotesque human features carved in one side and made luminous by means of the inserted candle serves to send the chills, both hot and cold, up and down the youthful spine, and to people forest and field with goblins and witches.

When the children have older grown the night is given to masquerade or fancy dress parties, to "nut cracking," and "apple-ducking" and other harmless fire-side feats. But, whatever form the celebration may take, there is not a more exhilarating night of childish merriment in the whole calendar.

Valentine in the early spring is given over to the sentimental. Hallowe'en in the autumn with the approach of the long winter evenings and the accompanying darkness is under the dominion of the grotesque, particularly, in that world of the imagination inhabited by elf, goblins, spooks and such like. It is not surprising, therefore, that the children look forward with eager questionings to the night of nights for them.

Mrs. W. A. Bivins, a gifted story writer of Greensboro, will furnish the Advocate an occasional story for the Children's page. These stories will be sure to interest the little people.

PEOPLE AND THINGS

Rev. A. S. Parker has recently closed a very excellent meeting at Star. His father-in-law, Rev. J. B. Thompson, of Conway, did the preaching and charmed the large congregations that attended the services. There were 27 additions to the church.

Rev. C. B. Culbreth, the quiet and modest pastor of our church at Aberdeen, was in a series of services last week in his church. Rev. A. S. Parker, pastor at Biscoe, directed the singing. Surely the people of Aberdeen were favored with good preaching and fine singing.

Rev. O. W. Dowd, pastor of our church at Morehead City, is this week assisting Rev. R. R. Grant in a series of meetings at Oriental. The meeting will continue through next Sunday and Rev. Mr. Grant will occupy the Morehead City pulpit, while the pastor thereof remains at Oriental.

It would be well for our churches to remember that Sunday, November 13, has been set apart for a special service to the memory of the late Bishop Lambuth. Suitable material for this service can be had on application to Rev. J. S. Chadwick, Centenary office, Nashville, Tenn.

Park Place Church, Greensboro, has already sent their new pastor, Rev. L. B. Hayes, a check for his first month's salary, made the every member canvass last Sunday and has all things in readiness for their pastor's arrival Friday of this week. Mr. Hayes will drive through from Franklin, his former charge.

That splendid Oxford congregation did the handsome thing the other night through its board of stewards when it decided to pay to Sister Craven the full year's salary of her late husband. Acts of this kind are very greatly appreciated by the church and, no doubt, the Great Head of the church will smile upon this action of the board of stewards at Oxford.

The Gibsonville Methodists are going to begin the new conference year by starting a ten-room parsonage at once. They propose to rush the preacher's home to an early completion. Brother Clay, the new preacher in charge, has already been on the grounds and he and the people seemed to be charmed with each other, and they say this must be the best year in the history of that church.

Rev. W. A. Jenkins last Sunday preached for his new congregation at Central Church, Concord, both morning and evening. Notwithstanding the inclement weather large congregations attended both services and the people were delighted with their new pastor, and look forward to a successful year. Mrs. Jenkins will visit a few days in Greensboro before moving to her new home.

Rev. A. J. Parker, that most excellent pastor-evangelist, of the St. John and Gibson charge, assisted Rev. J. A. Hornady, of St. Paul, Maxton, in a series of meetings last week. These two gentlemen are among the North Carolina Conference's noblemen, and are workmen of the highest type for the Master. We have not received a report of the meeting, but know that we will as Hornady and Parker belong to the class that never fails.

Last Sunday was rally day with the Sunday school at Hamlet and the exercises were unique in their nature. After the regular services the school formed a line, double file, and marched through the streets of the city and back to the church, carrying banners and singing "Onward Christian Soldiers." This school has had a wonderful growth this year. Every department is filled to overflowing, and it seems that even the new Sunday school house will have to be enlarged to take care of the increasingly large attendance.

The new Methodist Church at Simms was dedicated last Sunday. Rev. N. H. D. Wilson, the presiding elder, preached an eloquent sermon after which the church was presented by the trustees for dedication. The new church cost \$5,000 and is the only church in the place. Rev. J. Herbert Miller, the pastor, was happy to see the consummation of this enterprise. The pastor in his introductory remarks, among other things, said, "I am sure this is a very happy occasion for the people of Simms and the members of this church, for it has brought us to the realization of our dreams." A protracted meeting is being held this week in the new church.

Rev. J. T. Stanford, pastor of the Yanceyville circuit will go to conference at Newbern with a fine report. Fifty have been added to the church on profession of faith and evidence of progress appears in all departments of the work.

Rev. E. N. Crowder has received a warm welcome and is happy to be back with his people for another year at Rutherfordton. The pastor and the people are greatly in love with each other and the outlook is for one of the best years in the history of that good church.

The fourth quarterly meeting, November 3, on the Millbrook charge, was made a great occasion. All day services with dinner on the ground and in addition to the officials, friends from other churches, contributed by their presence to the meeting. Rev. J. C. Wooten, the presiding elder, was in charge of the services and preached to the delight and edification of all.

Rev. E. R. Welch last Sunday had an interesting day with his former parishioners at Lenoir. At the close of Sunday School infants were baptized with water from the river Jordan; at 11 o'clock he preached and at 7:30 in the evening delivered his lecture on Jerusalem. The lecturer just back from the Holy City, was able to bring first hand knowledge to his auditors from that far off land.

The Reidsville Review refers to the Rev. C. F. Sherrill in the following terms: Rev. C. F. Sherrill the pastor of Wentworth charge, is sent to West Greensboro. He is an able divine and has greatly endeared himself not only to the members of his churches but to hundreds of neighbors in Reidsville where he resides. He is a public-spirited citizen and takes an active part in all kinds of welfare work.

Rev. L. A. Falls last Sunday at the close of the evening service was made the recipient of a purse presented in token of the high esteem in which he is held by the people whom he served last year. Those Dilworth Methodists have honored themselves by showing their fine appreciation of this useful servant of the church. Lee A. Falls is one of the finest spirits to be found in the Christian ministry. That is an extravagant statement, but it does not miss the mark.

The Charlotte Observer a few days ago made this statement: "The whole town was glad to see Bishop Kilgo up town yesterday." It is good news that comes to the Advocate that the good bishop has improved in health during the past few weeks, and that he hopes to be well again. He makes periodical trips to Baltimore for special treatment and seems to be responding nicely. We are sure that the whole church will pause occasionally and ask the Great Father to restore this good man to his health.

Mrs. R. L. Alley, librarian of Greensboro College is very anxious to complete her files of the North Carolina and Western North Carolina Conference Journals, and asks us to state that she is in possession of the following years of the North Carolina: 1875, 1876, 1881, 1883, 1884, 1886, 1888, 1889, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1899, 1903, 1904, 1905, 1906, 1908, 1913, 1914, 1916, 1917, 1918, 1919 and of Western North Carolina 1892, 1896, 1897, 1898, and all from 1900. If any one has one or more of the missing numbers Mrs. Alley will greatly appreciate it if they will communicate with her.

Rev. W. O. Goode, who has been chosen by the Board of Education of the Western North Carolina Conference as Secretary-Treasurer, will make his home in Hickory, North Carolina. This is a central point in the Conference and will be convenient to all parts of his territory in looking after the Educational collections. Rev. Mr. Goode begins his work with enthusiasm and expects to have a big response from those who made pledges to this important fund. Right here let everybody remember that from November 6-13 is pay-up-week to this fund.

Rev. and Mrs. T. E. Pierce on the evening of October 27th were given a whole-hearted welcome upon their return to the church at Erlanger. The Ladies' Aid Society had decorated the church with autumn leaves and chrysanthemums, provided a musical program, and after short talks by Messrs. C. E. Crist of Winston-Salem, O. V. Hawkins and Mesdames Lutz and Poston, served delightful refreshments. The pastor expressed himself as delighted with his return to that church for another year.

Rev. Walt Holcomb and his singer, Mr. Porterfield are just beginning a series of services with Rev. W. C. Martin, of the Hamlet Methodist church. It is expected the meeting will continue till about the time for the North Carolina Conference to meet.

Rev. Albert Sherrill, of Stanly Creek, came to Greensboro from the High Point Conference and spent several days with his two sons and a sister who reside here. Brother Sherrill is looking forward to this being a great year with him and the good people that he is to serve another year.

Rev. T. V. Crouse, pastor of the Stokesdale circuit, just before Conference received a pounding of such proportion that he could not move for quite a while. In consequence thereof he is back on the same charge for another year. The moonshiners and bootleggers in all that section had better keep an eye on this itinerant who has not ceased to camp on their trail.

The Western North Carolina Conference treated the Advocate well in the matter of new subscribers and renewals. Now, we earnestly ask that the North Carolina brethren make a special effort during the next two Sundays to take a fine report to New Bern for the Conference organ. It will be greatly appreciated, and, at this time we are very much in need of everything that can be done for the Advocate.

We note in the appointments of the Virginia conference that Dr. E. L. Bain, who transferred a year ago from the Western North Carolina Conference to the Virginia, has been returned to Cumberland Street Church, Norfolk. Dr. T. A. Smoot returns to Centenary, Richmond, for the seventh year. We are about to try out a settled pastorate at Centenary. Tom Smoot is the very man to show how it can be done. And he is the son of a Methodist preacher. Watch the boys who got their first training in a parsonage.

Rev. J. P. Rodgers, who on account of ill health could not attend conference at High Point, was greatly missed by his brethren. For twenty-nine consecutive years this devoted servant of his Lord has been on hand at the annual gathering with a good account of his work. No man among us has rendered more valuable service than has this brother who in spite of physical suffering continues at his task of adding to the endowment fund for the worn out preacher of the Western North Carolina Conference.

Rev. M. H. Vestal, whose health failed several months ago, took the superannuated relation at conference and will live near Yadkinville in his native county. Brother Vestal entered the itinerancy in 1891 and has been one of the most faithful and useful members of the Western North Carolina Conference. He was a constructive workman, appreciated by his people and popular with all classes. He is not yet an old man and with a year's rest amid the scenes of his childhood he will probably be able to return to the active work again.

Rev. J. M. Rowland, who is well known to the readers of the Advocate as a frequent contributor to its columns, and one who rarely, if ever, wrote a dull line, has been elected editor of the Richmond Christian Advocate. With this racy and at times brilliant writer as its editor the pages of the Richmond will now blaze and glitter in the newspaper firmament as a star of the first magnitude. We welcome to the newspaper fraternity this North Carolina product who is one of the many big contributions that the Tar Heel State has made to the Old Dominion.

Rev. S. T. Barber, Conference Missionary Evangelist, has a record of seven thousand conversions in the twenty-nine years of his ministry, as pastor. He is sound in doctrine and in practice and his work is thorough. No clap-trap methods will find a place with him as evangelist. His aim will be to help both pastor and church and no pastor or church need fear to have him as a helper. Such conservative and level headed men as Revs. J. F. Kirk, C. A. Wood, W. R. Ware, W. C. Jones will bear testimony to the character of his work and the value of his services in revival meetings. His address will be 404 Bellmeade Street, Greensboro, N. C.

IN SUNNY FRANCE AND RURAL AND ROMANTIC ENGLAND

By M. T. Plyler

France is a land of varying moods, as is its people. Monday, September 5, 1921, was akin to a May morning in our Southland. A delicate and delightful softness filled the air. Above the wide fields, now smiling with plenty and rejoicing over the recent bountiful harvests, birds winged their flight. Peace lay upon all the land. The valley of the Marne looked as though the sound of guns belonged to bygone centuries. Farmers were afield, children played by the roadside. From Paris to Chateau-Thierry it was sunny France in her best mood.

The one vantage point for observation of the whole Chateau-Thierry region is the lofty elevation on which stood the ancient chateau from which the town takes its name. This hill rises north of the bridge that spans the Marne and is some five hundred feet high. It commands the whole situation. The ancient walls render precipitous the approaches and inclose the beautiful oval-shaped plateau, averaging more than a hundred yards wide and five hundred yards long. For the most part this plateau is covered with trees and honeycombed by underground passages. This chateau dates back to Charles Martel and has commanded the entire situation for more than a thousand years. Memories crowd, and the outlook charms.

Note a few objects of interest. There flows the Marne, a little south of west course. The beautiful valley stretches away for miles and miles to the east and sweeps far to the west, southwest. Over to the westward, across Hill 204, can be seen the road leading to Belleau Wood. On the north side of town is the Chateau-Thierry cemetery, in which are buried American, British, French, Italian, and German soldiers. Black crosses mark the Germans and white crosses the rest. At your feet to the south is that bridge, equal in glory to Concord bridge "where the embattled farmers fired the shot heard around the world." At which the American boys arrived in time to say to the Germans: "Thus far and no farther."

But an American cannot linger long even though the view is entrancing and the rattle of armor can be heard across ten centuries, for the pull of Belleau Wood will not let him rest. The drive of four miles or more to the cemetery, at the north end of the woods, takes one through Corteau, over Hill 204, and through Vaux, and on to the eastward of the woods. Along this road may be seen the holes where the Germans dug in for a brief time. There are no trenches. This was open warfare, much of it at the point of the bayonet.

That long slope from Vaux up which our boys passed their way to the summit of Hill 204, only to fall back and renew the attack, until finally the Germans were started on their retreat to Berlin has just yielded a plentiful harvest. An old woman gathered vegetables by the roadside and a boy tossed stones in a ditch as we passed, seemingly unconcerned about the Americans on a holy pilgrimage. Vaux is being rebuilt and soon will show few marks of 1918.

The cemetery of Belleau Wood lies at the foot of the hill—the long, rough, jagged ridge of about one hundred and eighty acres—known as "the woods." For twenty days the American boys fought to advance one mile and a half through these woods. On the hill, fifty yards south of the cemetery, at the north end of the woods, is a marker, with the inscription cut into a metal plate resting on a large star: "Second Division, American. To the north, to the east, and also to the west, the land falls gently away, making possible a wide, beautiful valley in a fine state of cultivation. Out in the open field of extensive acres a tractor engine pulled a disk harrow. A half dozen men were at work in beautifying the cemetery, destined to become more and more a gathering place for American visitors.

On the hill, in the edge of the woods, I chanced upon Captain Paillet, who lives near and owns some eighteen hundred acres, including "the woods." Though sixty years old he was captain in the French army, and two of his sons were officers also. He volunteered the information that the American government desired to buy the entire woods and to make a cemetery, one of the chief American cemeteries of France.

His English and his cordiality were sufficient to

enable me to gather no little information to a better understanding of the situation.

The rent forest trees, some dead from the effects of gas, the shell holes in the woods (the German prisoners cleaned the fields and filled the shell holes therein), and the markers tell of the terrible days of 1918, though the scene this day was one of entrancing charm and glorious peace. Surely this is a far more fitting place for a soldier's grave than any family plot. This is a field of honor, above which will forever float the Stars and Stripes.

Yet how pathetic! Shall I confess it? As I walked, uncovered, passing row on row of white crosses, some bearing only this inscription, "Unknown Soldier, U. S.," the pathos of it all overcame me. The flag hung limp by the staff, and my heart sank as the broken homes and saddened lives of the homeland came before me. Though temperamentally unemotional, my eyes streamed tears.

Of the desolation of Rheims one would do well not to write save to say that the reports have not been exaggerated. The horrors of war appear in every mound of desolation. The unspeakable sin of it all stares one in the face from every heap of debris. The unjustifiable crime of war cries out along every battle front. But let war begone!

What is more refreshing than the quiet green fields of old England? Following the long drought, copious rains gave a deeper green than usual to the hedge-guarded lands upon which sleek, fat cattle grazed. Of course to an American so accustomed to long distances and broad acres and big enterprises England is a shriveled land. Even the railroad trains dashing like a weaver's shuttle across the land, seem shrunken and insignificant. The people lack the free, easy swing and loud voices of Americans; that so often discount Americans in the eyes of Europeans. All is on a small scale. Still, this is a wonderful land and has some needed lessons for those Americans who mistake bigness for greatness and loudness for free speech.

Let one avoid automobiles and take a drive in an English carriage, with a driver well informed and endowed with common sense, if one would mix the charm of nature and the glory of romance. Especially true is this around Warwick and Kenilworth and Stratford-on-Avon. Here are the children of the soil living their simple lives in close proximity to the lords and ladies of the past and the present. The traditions of barons and earls, lords and ladies that so fill English history are placed alongside of the achievements of the English people.

Of Warwick Castle, of St. Mary's Church, of Leicester's Hospital, and a dozen other objects in Warwick, many articles could be written, each recounting the fact and legend and romance accumulated through a thousand years. Think of the castle: "The fairest monument of ancient and chivalrous splendor which remains uninjured by time."

Scott has done much to make Warwick and Kenilworth familiar to all English readers, and William Shakespeare has made Stratford-on-Avon a shrine. Though buried in the Collegiate Church of the Holy Trinity, with a curse on any one who would "remove the bones," Shakespeare sits king on the banks of Avon and sways his scepter over the English-speaking world.

Four and one-half miles on the road from Stratford-on-Avon, as one drives from Warwick, is shown the "tumble-down" where young Shakespeare was caught with the deer. Across the road hundreds of deer still feed in the open. Most interesting would it be to know how much the traditions that gather about Warwick and Kenilworth had to do with the making of the great dramatist. Young Shakespeare must have breathed an air heavily charged with the romance and chivalry of the days of Elizabeth.

If one would add to the charm of it all, let the drive from Stratford-on-Avon be continued to the old university town of Oxford. Nothing can be finer than to make this trip when the delicate softness of a summer's afternoon hangs like a veil across all the land.

Oxford has been called the home of lost causes, but the meeting of the Holy Club in Wesley's room in Lincoln College was not one of these. In the ante-chapel of Lincoln stands the pulpit from which Wesley preached when a resident fellow there; and among the many wonderful portraits in Christ Church Hall is the face of Wesley. Just across the street from Christ Church is Pembroke, the college of Whitefield. So all Methodists are much inter-

ested in Pembroke, in Christ Church, where Wesley did his undergraduate work, and in Lincoln, where he was fellow and out from which came the most marvelous religious movement since the Protestant Reformation.

Along with the fine traditions of scholars and scholarship at Oxford, one meets with those ready to die for their convictions. The martyr's memorial, so splendidly conceived and so admirably wrought out, keeps before the eyes of all the heroism of Ridley and Latimer and Cranmer. As one walks about the spot where Latimer and Ridley were imprisoned and later burned at the stake, somehow one can but love with a deeper love any and all who stand for the truth. Rome said to Cranmer: "Leave reason, leave wonder, and believe as the Catholic church doth believe and teach you. Persuade with yourself that 'extra ecclesiam non est salus.'" That is just what Rome would like to say to all men this day.

St. Mary's, the University Church, has been the scene of many notable events apart from the two successive trials for heresy of Cranmer, Ridley, and Latimer. That is one of the most notable pulpits in all England. All the "Bampton Lectures," among other university sermons, are preached here. A list of the preachers heard in this pulpit would include Keble, Newman, Pusey, Liddon, Church, Mozley, Arnold, Stanley, Jowett, and many others. John Wesley preached in this place, though not from this identical pulpit. In his diary, August 14, 1744, he writes: "I preached, I suppose the last time, at St. Mary's. Be it so. I am clear from the blood of these men. I have fully delivered my soul."

Volumes might be written of incidents gathering about St. Mary's since John Wycliffe, the Morning Star of the Reformation, denounced there the errors and abuses of his day; about the Divinity School, associated with so many notable names; about the Bodleian, with its wonderful collection; but these must go without any mention being made of the many things heard and seen there.

It was a rare privilege to see Holman Hunt's celebrated painting, "The Light of the World," in Keble College; to get a view of the Sheldonian Theater, designed by Sir Christopher Wren, and in which all degrees are conferred; to pass along "Addison's Walk," a favorite resort of that famous man of letters when a student at Magdalen; and to get a touch of Oxford at many of its twenty-six colleges: but these must be passed over.

Why not leave behind the classic associations of ancient Oxford and hasten on to the Lake Country? To spend a night at Lake Side and watch the moon at the full creep quietly over the hills and open the pathway of gold across the dimpled surface of Windermere is worth the trip. Then to be up and off the next morning before seven for a sail to Ambleside adds to the occasion. The low clouds are dashing like fleet couriers across the sky. The higher clouds are tinted and illumined by the morning sun, not yet able to peer over the mountains and look one full in the face. Shadows spread over the hill tops, and changing scenes follow each other across the landscape. Soon the sun is shining on Windermere.

The drive of seventeen miles by coach to Keswick takes one by the lovely little village of Grasmere, at the head of Grasmere Lake, and through the haunts of Wordsworth. There is Royal Mount, the home of Wordsworth, and the big boulder by the roadside known as "Wordsworth's Seat." A little farther up the road, still overlooking Lake Grasmere, lives a niece of Wordsworth. In the edge of the yard is a stone marking the burial place of her husband's favorite charger and also of the family dog. To see the old lady, now nearly eighty, on a stool pulling vines from over the door seemed a most happy incident and brought Wordsworth all the nearer to us. It was a holiday, and we chanced to pass a mother and three children, with their buckets and lunch boxes, going to spend the day in gathering blackberries. It was for this family group a holiday, somewhat akin to the one the great poet of nature would have when he said to his sister: "Come, and bring no book."

The little cemetery at Grasmere, in which Wordsworth and his sister and Coleridge are buried, seems to be a most appropriate place for the last resting place of one so close to the heart of nature as was Wordsworth.

But space will not permit us to tell of the house

in which De Quincey lived and the many scenes of enchantment on the drive to Keswick. Suffice it to say that a visit to the Wordsworth country is well worth while for all who care for nature and the lovers of nature.

The allusions to the scenes in the valley of the Marne and in Rural England ought not to close without some reference to what may be appropriately termed "the tenderest spot in England." Reference here is made to the memorials to the soldiers who fell in the Great War. Sometimes it is a niche in a church, a chapel in a cathedral, a monument on the street dedicated to the soldier dead. All the world has heard of the "unknown soldier" in Westminster Abbey. Not so many know of the monument midway between the Abbey and Trafalgar Square erected to "The Glorious Dead." But it matters not whether in chapel or church, by the roadside or in the heart of London, the scenes are the same. There are the flowers placed by loving hands and the presence of devoted hearts and lives.

Day after day the flowers are piled about the monument in the London street, and from early morn to late at night crowds gather to read the cards and mourn the dead. The crepe is on every hand. A woman, bowed and broken, wept over withered flowers; two young girls held each the other's hand as their eyes dropped tears; a man with the deep lines across his face bent silently over the flowers, unmindful of the crowd, until presently he shook his head and walked away. Others walked casually by and passed on. But it mattered not whether the air was crisp and the sky bright or whether the clouds dropped rain and the atmosphere was dull and heavy, the crowd was there and is there. To watch the many who come and go with a heart full of sympathy for the varying manifestations of shattered hopes and broken homes is too much for any one who can feel a touch of humanity's woes. This is the tenderest spot in England.

OUT FOR CHARACTER

"The Way of the Transgressor is Hard."

By Bishop William A. Quarle, St. Louis, Mo.

Over the door of a certain prison where I used to preach to those within the doors, this scripture was written in iron, "The Way of the Transgressor is Hard." It was a surly word of welcome to such as came thither for admission. If perchance some reader hereof should say, "That was a bitter word of welcome," I agree, but add it was a truthful word of welcome. We are not concerned with glib words. We are concerned with true words.

The Book of God said: "The Way of the Transgressor is Hard" not as a theory of the Bible but as a FACT of LIFE. The Bible did not invent the theory. The fact is in the constitution of the world.

Youth fronts East but must invade the West. As certainly as the earth goes with the sun whither soever the sun goes, so certainly must youth abide by the consequences of its moral behavior. The law against evil is vigilant and absolute. Let no one think to outwit the law of God as smart alecks think to outwit the police and the laws of man. Man fails; God does not.

The world is run for the decent and for decency and by the decent. Morality is stern just as gravitation is stern. Gravitation keeps alive those who abide in harmony with it and summarily destroys those who are disobedient to it. No quick wittedness can circumvent providence. God made gravitation which is not so inexorable as the moral law.

If youth wants a clean tomorrow let it live a clean today. No medicine can medicine adequately to a shamed body or soul. The transgressor will get hit and hit hard. You cannot play pum-pum-pullaway with God. You cannot deceive God. He is not running the world in behalf of the nasty and the smutty-mouthed and the stench-souled and the putrid-bodied.

God is running the world for Christianity, for sobriety, for high reasonableness, for the sanctity of home, for wholesome citizenry and for the love of all good things.

If men will not be good for the sake of goodness, then they would be smart not to be bad because "The Way of the Transgressor IS Hard."

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A NEED THAT METHODISTS MUST SUPPLY

By T. A. S.

It is a pity that every Methodist in the state cannot attend at least one session of an annual conference. Scenes are enacted there, things heard and appeals made that would stir the soul of Methodism to action that would result in larger achievements for God and for humanity. Old soldiers of the cross are forced to surrender their work. A younger man has fallen a victim of disease, and must, necessarily drop out for a year or two. An appeal is made for the widows and children of a fallen hero or misfortune has visited one of the brethren. All of these appeals come to the preacher and those who are in attendance upon a conference session and it is no wonder that the ministers go back home with an empty pocket book. But as strong as these appeals may be, and regardless of their merit to the mind of this writer, there is an appeal that is freighted with more merit than any of them, and that is the appeal for an education. The time is on us when it is necessary to have a trained leadership in the church, and the church that fails to provide such training will sooner or later have to surrender its leadership to another.

Sympathy and love for the old soldier will force one to help him. The cry of the children will always arouse to action. But we all are apt to turn a deaf ear to the cry of the young man or young woman who is anxious to secure an education. If we could think what it would mean to the church to train our young men and young women for leadership; think of the good they would accomplish, of the dividends that would accrue to the church from such an investment, we are confident that there would be no lack of response to the call of our educational leaders. The writer remembers a few years ago a manager of a prominent baseball team discovered a young fellow who had the making of a great ball player in him. He "signed him up," but before he was put in uniform he was sent to school for a season. Later on this same young fellow was sold to another club for a fabulous sum of money. If it is necessary for a baseball player to have an education in order to make him efficient how much more important it is to have a ministry trained to do the work of the Kingdom of God, and how much more he would be worth to the church, and to the world if he were prepared. At the recent session of the Western North Carolina Conference the statement was made that unless a certain young ministerial student received aid from some source it would be necessary for him to stop school, and suggested that an offering be made for him. Another gentleman stated that there were at least a dozen similar cases within the range of his knowledge, and if the offering was made for one it would be necessary to make one for all. The offering was not made. Just a few days before in one of four cities there was played a benefit game of baseball for a former star pitcher. The sum of \$30,000 was sent to him, this amount being more than the 225,000 Methodist in North Carolina are assessed for the cause of education for a whole year. How we do need to awake and shake ourselves!

It was the privilege and pleasure of the writer to serve a gentleman who had created an educational loan fund for the higher education of graduates of a certain institution. About a dozen were in school at that time as beneficiaries of that fund. The gentleman told us that of all the investments that he had that one was paying the largest dividend, and that it was giving him a joy that was unspeakable.

If the great Methodist Church could just realize its opportunity, and place at the disposal of our educational institutions a large sum of money to assist worthy young men and women in the quest for an education, it seems to us that it would be the best investment, and return the finest dividends of any the church has ever made.

Now, we will say what we started out to say, and that is that Brother Harry North, whose soul has been weighed down with a desire to accomplish just what we have been trying to say, has set the week of November 7 to 14 as pay-up week in the North Carolina Conference of the pledges which were made earlier in the year in the educational campaign. Everyone who subscribed should pay up if it requires considerable sacrifice to do so, and the mite that each one pays will go

toward swelling the aggregate, and a large sum will soon be available to assist in this the greatest work of the church at this time. MAY one who failed to subscribe in the summer can do so now, and it is sincerely hoped that every Methodist in the state will do so. Let pay-up-week be a great week in the old North Carolina Conference.

EDUCATIONAL PAY-UP-WEEK NOVEMBER 6-13 TRINITY PARK SCHOOL

The Trinity Park School has had a very conspicuous career during the twenty-three years of its existence. It has probably sent more boys to College during those years than any other school private or public in the state. There are in this state and others over sixty preachers of the Gospel, who have been prepared at the Park School. There are at the present fifteen young men who are preparing to enter the ministry. Several of them have answered the call since they entered this school.

The senior class this year numbers over sixty and a large percent. of them will enter Trinity next fall.

It is impossible to estimate the real value of this school to the State, to the Church, and to Trinity College.

Considering the advantages offered both in teachers, in location and equipment the expenses have been moderate.

The private schools in this state and elsewhere charge more for tuition than does the Park School. Tuition and room rent have been increased about three hundred percent.

It is hoped that during the Pay-Up-Week for the Education Campaign the friends of the Park School will do their best to make their payments as large as possible this year. There may be some who during the financial depression last May did not feel they could see their way to subscribe to this cause but who can do so now. To such as these I do not know of an Institution that offers a better opportunity for a real investment.

The school is in need of a new dormitory and must have it if it is to meet the demands upon it. But at this time the two most pressing needs are for repairs of the buildings we now have and for an endowment for teachers. Every building on the campus is in need of repair both outside and inside.

The faculty of the Park School will compare with that of any other like institution in the whole Country both from the standpoint of scholarship, teaching ability and Christian character. To maintain the standard of teachers the school must have an endowment.

F. S. Aldridge.

TRINITY COLLEGE

For a great many years Trinity College has shown steady growth. In 1920-21 the facilities for housing and teaching students were taxed to the utmost. A new building, opened in September of this year, and some strengthening of the teaching force enabled the College to admit 125 more than last year. The record of growth, especially during the last decade or two, convincingly demonstrates that the capacity of Trinity College to grow is limited only by its ability to house and teach the students who seek in ever-increasing numbers to come here.

The College is most grateful for this enlarging opportunity for usefulness made possible by a constituency that steadily grows; but it increases our financial responsibilities and all the time creates new needs. Just now we sorely need a large science building to supplement the Crowell Science Building long ago become unequal to the throngs of students that apply there for work in Chemistry, Physics, and Biology. We need additional dormitories to relieve the crowded conditions that now exist and to provide for still others that might come to us. And we need a larger income for teaching.

Especially do we need funds to build up a very strong Biblical department that right now ought to have in its teaching force four or five of the ablest men we can find and that ought to be enlarged from time to time. Nothing before the College today appeals to me as this need for a strong department that would be wholly adequate to the task of training young ministers and of fitting other young men and women for all such activities in the church and the community as are open to Christian lay workers. The time has come when we must all

bend our every energy to the full equipment of such a department here at Trinity.

As it is, much is being done now. The number of ministerial students, of student volunteers, and of those who would fit themselves for work in the Sunday School and other kinds of lay activity steadily increases and in very recent years has rapidly increased. With adequate facilities a very great work can be done. This is one educational cause that will appeal alike to all our people. And I would put this need squarely on the hearts of the Methodists of North Carolina. This cause will be helped by a liberal response on this Pay-Up-Week from all subscribers to the Christian Education Movement, and by new contributions from those who have not yet subscribed but who can give to this great cause.

North Carolina still leads Southern Methodism in its contribution to education. Let's rise to the opportunity now before us and do this big task ourselves and avoid seeming to lie down on the generous beneficiaries of a small number of supporters of our educational work. It will mean the dawn of a new and larger day for us.

W. P. Few.

JAPAN MISSION CONFERENCE

The thirty-fifth annual meeting of the Japan Mission came to a close Saturday evening, September 3, 1921.

The illness of our beloved Bishop Lambuth which took him away the day before the close of the session to enter the hospital in Yokohama, and the more or less serious illness of one or two others, detracted from the otherwise delightful gathering to some extent—it was a splendid meeting.

This was a forward-looking Conference and one which I venture to believe will have a wide reaching influence on the whole future of the Mission. Probably the most notable thing was the unequivocal position taken on the question of language study. The sentiment of the Mission, for a high standard in Japanese language attainments, had been growing for years, but the admission of too many exceptions to the rule or on the one hand giving opportunity, and making requirements for the work on the other, had been made the occasion of dragging out the language study period sometimes inexcusably long, and in others completely discouraging otherwise most promising students. It should not be so any longer. Two unobstructed years without any work is to be given to all new missionaries beginning with those coming in 1920, and the third year with slight responsibility. They are then required to complete the three-year course in three years if in the Tokyo Language School course or in case the Federal Mission's course should be followed, four years may be allowed since in the matter of Chinese characters, it is considered by some much stiffer. The action was practically unanimous when the vote was taken although when it was first presented, there seemed to be a very considerable minority who thought otherwise. A grand future is opened for every new missionary since he or she is given the assurance of a possible success in this great field, since no great success may be considered realizable in this age without the Japanese language.

Another notable feature was the appointment of the commission on the Osaka Center and training school. The committee of two years ago on site for the above had finished their work and been discharged, so this commission is to take it up, carry the work of planning and carry on the scheme to completion. It is made up of a strong personnel, so the future of this great plant is bright if the money for same can be made available soon.

The visit of the Japanese brethren who were formerly associated with us in the Mission Conference days was one of the enjoyable features of the meeting. They always take the attitude of being as still in spirit although they constitute an integral part of the Japan Methodist Church. The genuineness of affection which characterized those relations has been the foundation of the most cordial relations which have existed from its formation between the Japan Methodist Church are, without exception almost, the product of our own mission work, and they are men of more than usual ability.

One striking thing brought out by nearly all the reports was the crying need for more workers, both Japanese and foreign. Korea as a great mission field is universally recognized, but that of Japan

with far greater responsibility for evangelization, has not one-fourth the evangelistic missionaries to do it. For example, according to the Centenary secretary's report for Korea Methodism's responsibility is 1,500,000. The Matsuyama District alone, in the Japan Mission, has a responsibility for our church of 1,500,000 souls, and for this, there are four evangelistic missionaries, as against the whole evangelistic force of the Korea Mission. Does this mean that Korea is over-manned? Not by any means. A copy of the Missionary Voice just to hand contains a ringing appeal from Dr. Hardie of the Korea Mission for recruits to take care of the multitudes that are crowding the churches. No, Korea needs all of the reinforcements that the Centenary will likely be able to send her, but if you realize Japan's strategic position as regards the Christianization of the whole Orient, comment is not necessary. Young man! Young woman! Would you have your life count in making world history whether you are recognized in it or not?—Come to Japan. And whatever happens, do not forget that NO SHRINKAGE BUT A SURPLUS, must be our slogan for the Centenary pledges.

A CHANGE OF NAME

As the time approaches for holding the next session of the General Conference of the Methodist Episcopal Church, South, our minds naturally divert to the consideration of such proposed legislation as would facilitate business and materially increase the progress of the church.

Would it not be advisable to change the name of our beloved church so that it would be shorter and serve the purpose better? If we simply strike out the word "South" it would leave it identical with the name of another great body of Methodism; but if we eliminate both of the words "Episcopal" and "South" would we not have a more desirable name, "The Methodist Church", that good name which common usage has given us wherever our church operates?

The word "Episcopal" can easily be eliminated because it is not really necessary in our church name, any more than it is in the Church of England and Catholic churches which also have the Episcopal form of government.

For many years the word "South" in our church name was desirable, proper and advantageous when our church occupied only our Southern country; but in the good providence of God today we have church organizations north, south, east and west in the U. S. A. and we are exerting our energies to preach the Gospel and build our church "from the river to the ends of the earth." And we have literally outgrown our church name. Is it not a fact in common usage throughout our country the great majority of people substitute for it the name "M. E. Church?" Important documents written in the interest of the M. E. Church, South, have come under our observation in which the word "South" has been omitted, written as the author has been accustomed to calling the name of our church. I lived eighteen years in the west where the overwhelming majority of the population were northern and western people, the substantial material for the growth and enlargement of our church; but many of them took exceptions to our church name and called it sectional and declined to join it. Why should a wise, progressive and far-seeing church like ours debar itself from great sections of our territory and handicap its preachers by retaining in its name a word of no material advantage to it in the present?

Is not this word "South" in our church name a handicap to our progress in foreign lands, such as Europe, China, Japan, etc., where we appear as a universal church trying to save every part of every nation when strangers find it hard to understand and missionaries annoying to explain why a great progressive world-wide church acting under the great commission in the 20th century retains a sectional name. Little as we may appreciate it, does not the outside world recognize this word in our name the monument to the division of the great Methodist family in America?

If world-wide Methodism ever unites, will it not be after it has eliminated everything sectional from its name. O for a universal name for all Methodism! Could any one be better than "The Methodist Church"? Would it not be in the highest sense gratifying to us if our great church would be the leader in the adoption of a practical, progressive, popular universal name to which all Methodism

will probably come, viz: "The Methodist Church"? O that the children of light might be as wise in their generation as the children of this world!

William B. North.

PREACHING ABOUT MONEY

We venture to say that no preacher ever preached a sermon on the right use of money without treading on someone's corns, and treading hard. For if there is one thing every man is absolutely sure it is that he knows perfectly well what he should do with his own money; and he is apt to resent any utterances on the subject from the pulpit as wholly out of place, and the more money he has and the more un-Christian his use of it, the more strenuously, and even savagely, will he object to any preacher presuming to tell him his duty in the matter. And so brother-preacher, if you wish to stir up a hornet's nest, and if you wish the cannery brethren to go around whispering that such sermons do more harm than good, just draw your bow and unloose an arrow upon the subject of the right use of money.

And yet there is no subject, probably, which calls more urgently for plainness of speech and true Christian presentation than this very one. There are probably more Christian men holding views on this matter that are unrelievedly heathen than upon any other matter. And the misuse of the Lord's money for mere personal gratification and purely selfish purposes is so common as to call forth no comment. And the most serious aspect of the case is that this selfish use of money proceeds absolutely unfettered by any conscientious scruples. In regard to the Christian use of money, the average Christian conscience seems to be wholly uninstructed. For this state of affairs the pulpit must surely accept no small responsibility, and under the circumstances our silence seems to be ill-timed and mischievous. Our people have a right to know the truth regarding the Christian use of money, and they have a right to ask that the minister of God not only proclaim the truth but also illustrate it in his own life.

The theory that men absolutely own their money, and have perfect freedom to use it as they see fit, is not a Christian doctrine; and yet it is one which seems to be held by a great majority of the Christian church. Even when men become tithers this delusion seems to persist, and in some cases the tithing seems to have established the doctrine more firmly than ever in men's minds, the tither reasoning that if only he gives the Lord the tithe the Lord hands over to him the other nine-tenths free of all conditions. This is certainly not the case. The Lord has a claim upon every dollar which a man possesses, and that claim is valid whether we recognize it or not.

There is nothing which reveals more fully the type of Christianity we possess than the way in which we use our money. There is nothing in which innate selfishness flashes out more vividly than in our expenditures. There is nothing which throws a more vivid, and too often a more lurid light upon our claim to be humble servants of the Man of Nazareth, than the way in which we use our money to minister to our own vanity, to gratify our own pride, or to secure our own position. And as we stand and watch reckless personal expenditures, which at best are foolish and uncalled-for, and at worst may be hurtful both to us and others, it is hard to connect the spender with the simple Galilean who claims to be our Lord.

Is He in deed and truth our Lord? If so, then we surely have the right to consult Him as to what we shall do with the money which He entrusts to us. And there will probably be little dispute as to what His will will be. He never intended His disciples to live upon half rations nor to go through life in rags, but apart from a decent livelihood there is one great dominating purpose in the Christian faith, and that is to make the Kingdom of God come near to men. One man will stress one side of the kingdom; another man will stress another; but the wealth of Christian men has been entrusted to them chiefly that they may help to realize that kingdom. To each man must be left large liberty as to how best he can hasten the coming of the kingdom, but upon one thing there can be no dispute, that selfish expenditures and a selfish outlook will retard rather than help the coming of the kingdom. Our money is the Lord's, and if our money is not His then we ourselves can hardly claim to be.—Christian Guardian.

BLUE TO BLUE

AUTO ELEGIES

Lies slumbering here
One William Lake;
He heard the bell
But had no brake.

—Detroit News.

At fifty Miles
Drove Ollie Pidd,
He thought he wouldn't
Skid, but did.

—Rome (N. Y.) Times.

At ninety miles
Drove Edward Shan;
The motor stopt.
But Ed kept on.

—Little Falls (N. Y.) Times.

Under the sod
Lies Deacon Hale;
He winked and drank
Some "ginger ale."

—Utica (N. Y.) Press.

Here he sleeps,
One Johnny Fonker;
He rounded a turn
Without a honker.

—Johnson City Record.

This monument's
For Jackson Druck;
His Lizzie was lighter
Than the truck.

—Scrantonian.

Down in the creek
Sleeps Jerry Bass;
The bridge was narrow,
He tried to pass.

—Wilkes-Barre Times-Leader.

FOREST HILL PARSONAGE STORMED TUESDAY NIGHT

The people of Forest Hill Methodist church were not willing that their pastor, Rev. J. Frank Armstrong, should begin the third year of his pastorate among them without giving him and his family another proof of their love and esteem, so when it was noised abroad Tuesday that the parson had returned from High Point, they conspired to take charge of the premises for a while.

About 7:30 Tuesday night they approached from opposite directions and literally took charge of the dining-room, heaping upon it great quantities of good things to eat.

Seeing the odds were overwhelmingly against him, the pastor for once surrendered without a fight! Mr. Armstrong and his family ask us to express to all the people who had a part in the delightful affair, their very deep appreciation.

The outlook for another great year at Forest Hill is most encouraging.

X.

THE WORK OF A FAITHFUL PASTOR COMMENDED

The Conference year is drawing to a close and before another week goes by we wish to express through the columns of the Advocate, our deep appreciation of the services of our pastor, Rev. E. L. Hill.

We as a body of women have been greatly benefited by the earnestness and sincerity of his sermons from Sabbath to Sabbath, and feel encouraged to do greater work than ever before.

We regret, that owing to so much sickness in the community, comparatively few were able to attend the ten days' services recently held, but we feel that those who were able to attend and enjoy his strong sermons, were brought nearer to Christ and to one another.

May God spare him and his family to long lives of service for Him, and if it is His will, may he be returned to us next year.

Sincerely yours,
The Ladies' Aid Society.

ROANOKE CIRCUIT

Revival services were held at the four churches of Roanoke circuit. The pastor was assisted by Bros. L. B. Jones, M. Y. Self, and Jno. M. Wright. Our people were edified and lead nearer to God, some taking a more active interest and attesting their faith by leading in public prayer. The church is better for their coming.

N. M. Wright.

BEST YEAR OF HIS LIFE. A POUNDRING TO BE REMEM- BERED

Dear Editor: Please permit me to say that the Conference year just closed was one of the best of my ministerial life. The Lord graciously manifested himself to us in many ways, in the salvation of sinners, reclaiming backsliders, and leading his children into a deeper Christian experience.

South Thomasville Charge was not satisfied with paying pastor's salary in full. On Monday and Tuesday night before Conference they gave us such a pounding as we will not forget soon. Please accept our sincere thanks to all. May the Lord use us to minister to them in spiritual things in such a way that the work may continue to prosper and his name be glorified.

J. C. Richardson, P. C.

A STRANGE NOISE AT BACK OF PARSONAGE IN WEBSTER

Dear Mr. Editor:

Just a few lines to let you know the good people of Webster have given us a gracious reception on our return from conference. They have been good to us for two years but promise to be better the third. On last night (Tuesday night, the day I came from conference) there was a noise heard at the back of the parsonage, and when we went to investigate we found the good people of Webster there with such a pounding as to make a Methodist preacher's heart rejoice. I wonder if I am not the first preacher to be pounded since conference.

I pledge the best that is in me to the work of the church here this year.

I want to do something worth while for the Advocate.

Sincerely,
Elzi Myers.

DR. PLATO T. DURHAM TO BE PREACHER IN REVIVAL SERVICES

Announcement has been made that the services of Dr. Plato T. Durham, of Emory University, have been secured for the annual Trinity revival, which will be held this year from Nov. 27 to December 4, inclusive. "Trinity is exceedingly fortunate in securing Dr. Durham, and definite plans are being made for a great revival," remarked a member of the faculty yesterday.

Dr. Durham is a Trinity graduate of the class of 1895; he pursued his graduate work at Yale, at Union Theological Seminary, and at Oxford Seminary. He was for a time Professor of Biblical Literature at Trinity, was formerly Dean of Candler School of Theology, Emory University, and is now Professor of Church History of that school. He has been notably successful in holding college revivals especially at Bernau and at Emory University last year.

The committee in charge has decided to change the date of the revival from the spring, when it has been held heretofore, to the fall on account of the midterm examinations. Services will be held at noon and at night through the week of the revival.

Dr. Durham, who is to address the State Teachers' Assembly in Raleigh, on Thanksgiving, is expected to be here on the Sunday following.—Trinity Chronicle.

The Movable Hearthstone.—Home nowadays is where the family auto may happen to be parked.—The Pacific Legion.

MIGHTINESS AND MANHOOD

Life is a fight to the finish for the man who really lives. One hundred per cent. manhood means blood. The man who stands straight on his hind legs and follows convictions to the end of the road, will not be looking for a job. He will have one big job in keeping to the road and as many other remunerative jobs as he can handle. Will-power, work-power and worth-power are at a premium. Competitions for first place are fierce. No oyster-backed, snail-paced, self-indulgent, shrinking shrimp of a man can expect to arrive.

A passion-pulled senuous seeker-after-pleasure cannot successfully buck up against the big day's work and not sag. The war made its own revelations of the glory of purity and power in contrast with the flabbiness and usefulness of a life whose vitality is sapped by vice-destroying practices. The big moral slump of the past two years is plowing deep furrows in the foreheads of fawning sycophants and ease-loving, work-hating devotees of physical pleasure.

There is a hollow-eyed, dough-faced vacancy wherever men and women defy laws of health and vigor and give way to sensuality. The laws of harvest is inexorable. Nature's bill must be paid on demand and the demand comes sure and swift. The amount of personal energy is limited and has to be accounted for. Waste it and you cannot have it when the demand is greatest. Burn out brain and brawn for a time and you are sure to become a useless, slimy slacker as the sun is to rise and set. Treat womanhood everywhere and always as you demand your mother shall be treated and you keep self-respect and personal vitality. It is the thing that will keep you in fighting trim to the end of the day. Will-power vanishes, clear vision disappears, virility goes and decency goes, when the eternal laws of chastity are trifled with. Break the rules of the game and you lose. Trample on the rights of others and you sacrifice your own freedom.

An evil habit is a ball and chain and it has to be dragged the whole way through. A clean life is a vigorous, worth-while, satisfying, hill-climbing life with victory at the top of the slope.

A life of control and continence knows no defeat.

Master yourself and enemies hammer at the gates in vain. The whole world is calling today for unclouded brains and a will that is irresistible. Unsullied honor can alone stand in the open and challenge all comers, fearless and assured.

Not speculation but demonstration pulls the world to higher levels.

Give yourself a chance and you will surprise your own soul. Draw a tight rein on desire. Defy dangers because you have a record for which you need not blush.

King of the forest or serpent of the marsh. Make your choice. Abstinence with achievement, or indulgence with less than mediocrity. We are architects of our own fate. Decision determines destiny.

There is absolutely no greatness that is not buttressed with goodness. Brace to the splendid day's work. Keep fit. Be a man.—A. Z. Conrad, D. D.

"Herbert," said a school teacher, turning to a bright youngster, "can you tell me what lightning is?"

"Yes, ma'am," was the ready reply of the boy. "Lightning is streaks of electricity."

"Well, that may pass," said the teacher encouragingly. "Now tell me why it is that lightning never strikes twice in the same place."

"Because," answered Herbert, "after it hits once, the same place ain't there any more."—East and West.

THROUGH PATIENCE TO STRENGTH

Over and over and over again, through days and weeks and months and years, the everlasting need of patience is borne in upon us. We try to teach little children and they seem so tediously slow to learn. We have visions of the world's need and of what should be done to meet that need, and we imagine that everyone should think and feel as we do about it, but so many seem to us to be just dull and stupid and unfeeling. We plan great things for the world's good, but our plans do not seem to carry through, and our wonderful goal of achievement is never reached. Perhaps it will help us some to remember that the Great Creator and Father of the Spirits of men must be under the very same necessity as we are. Through millions of years He waited for the creation of a world that might become a fit home for man. And how He has waited for that man to measure up to the ideal that He cherished for him! But with infinite patience He has waited, working and cherishing the vision all the while. If down in our souls we grow something of that wonderful patience that He knows, might it not give an enduring quality to our life that today it lacks? —The Christian Advocate.

I WAS A STRANGER

We are all strangers to many. Extensive as may be our acquaintance, great as may the number we call friends, there are a great many people who do not know us and a great many people whom we do not know. Most of us, no doubt, have been in places or under conditions where this strangeness oppressed, where we longed for a familiar face, or a voice whose tones we could recognize.

The Master commended those who helped the stranger, who sought to relieve his loneliness, when he said: "I was a stranger, and ye took me in."

A young man, not much more than a boy, went up to a Conference asking admission. Timid, shrinking, knowing but few of the members, he was lonely. Possibly it showed in his face. A leading member of the Conference, busy with his work, not specially noted for manifest friendliness, passed him, looked into his face, saw his lonely look, reached out his hand, saying, "What is your name? I don't know you, but I want to know you," and passed on. In that young man's heart was a song of joy, and ever after he cherished the man as a friend.

How often is there a failure to take the stranger in when he comes into the Church services. Of course at times it is the stranger's fault. As soon as the benediction is given he bolts from the house, not giving an opportunity to speak to him. There are some churches that do not care for strangers—they are a sort of family club and do not care to have their Church home life interfered with by the coming of strangers—but they are few. Most churches are glad to have the strangers come, but when they do come they fail to take them in by the cheery greeting or the warm hand-clasp.

Some churches have taken the stranger in and have found that they had taken in the Christ in the form of one of his disciples who brought them blessings and aid along many lines—gave them more than they had given him.

The strangers are about you, on your streets, in your gathering, in your Church. Take them in, and the Master will say to you: "I was a stranger, and ye took me in."—Pittsburgh Christian Advocate.

ASHEVILLE DISTRICT MEETING
Pastors, District Stewards, and Centenary Treasurers of the Asheville District are called to meet at Central Church, November 15 (Tuesday) from 12 to 3 o'clock.

W. A. Willis, P. E.

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris, Editor
 16 Orange St., Asheville, N. C.
 N. C. CONFERENCE
 Mrs. J. LeGrand Everett, Editor
 Rockingham, N. C.

W. N. C. CONFERENCE

The following beautiful lines to the late Bishop Lambeth were written by his friend, Leonidas W. Crawford, on hearing of his unexpected death in Yokohama, Japan.

Dr. Crawford is the son of Mrs. L. W. Crawford, of Greensboro, a former Corresponding Secretary of our Woman's Missionary Conference. He is head of the department of Religious Education at the George Peabody School for Teachers and is a man of splendid mind and wonderful attainments. He is scheduled to deliver a series of lectures in Danville, Va., in November.

Bishop Lambuth
 "Those daggers in that cable surely
 pierced our hearts,
 Bringing tidings unbelievable! How
 can we with him part?"

He was every inch a bishop, four-
 Square he stood alway,
 At home, in foreign lands, a peer
 without gainsay.

A prince with vision splendid, rust-
 less iron in his veins,
 A giant intellectually, infinite in tak-
 ing pains.

Modest, unassuming, a physician,
 friend and teacher.
 Prophetic in his utterances, a simple
 gospel preacher.

In spirit always Christ-like, beloved
 everywhere,
 A modern Christian martyr, he died
 over there.

God evidently needed, in his kingdom
 up above,
 A man so great and noble, a heart
 so full of love."

MRS. H. A. DUNHAM ELECTED DELEGATE

We are sure our readers will be interested in the announcement that our Conference Corresponding Secretary, Mrs. H. A. Dunham, of Asheville, was elected on the first ballot at the Annual Conference at High Point last week, a delegate to the General Conference which meets in Hot Springs, Arkansas, in 1922. Mrs. Dunham is the first woman in the W. N. C. Conference to be thus highly honored and we are sure that a more able representative or one more deeply interested in the great church she represents, could not have been chosen.

THE LILLIE BRINKMAN MISSIONARY SOCIETY

As an appreciation of her services as their former leader and an expression of their love for her, the members of the Junior Missionary Society of Polkton, N. C., have recently named themselves "The Lillie Brinkman Junior Missionary Society." This society is a live organization and has recently been divided in two societies existing in the church now instead of one. Mrs. Brinkman is a former pastor's wife, living now at Boone, N. C., and her interest in these young workers is as great as when she was "One of them." (We wonder if one of these Junior Societies should not be a Young People.—Editor.)

Prominent among the visitors at the Annual Conference at High Point last week were several of our Conference officers and district secretaries, some of them were delegates, others were there to enjoy the wonderful Conference which is always of interest to the Methodists of W. N. C.

Among these were Mrs. Lucy H. Robertson of Greensboro, Mrs. W. W. Hagood of Charlotte, Mrs. H. A. Dunham of Asheville, Mrs. G. W. Whitsett of Greensboro, Mrs. P. N. Peacock, Salisbury, Mrs. R. M. Courtney and Mrs. J. N. Hauss of Thomasville, officers of our Conference, and Mrs. V. L. Stone of Asheville, Mrs. L. N. Presson of Monroe, Mrs. M. B. Goodwin of Morganton and Mrs. J. L. Woltz of Mt. Airy, District Secretaries.

We find that after every Annual Conference there are changes in our preachers' appointments which bring changes in the officers of some of our missionary societies. Quite a number of our adult, Young People and Junior societies have wives and daughters of our preachers as leaders, and we find that this year there will be some very important vacancies to be filled. We ask all those who are leaving the societies where they have been holding office, to be sure and see that some one is elected to fill the place and notify the proper Conference officer so that there may be no confusion in our missionary ranks.

We regret to give up those who have been doing such efficient work but hope that as they go to their new fields of labor that they will enter into the work and take with them the enthusiasm that they have gained as workers in the great missionary cause.

MISSIONARY MEETING AT NORTH WILKESBORO

Thirty were present at the October meeting of the North Wilkesboro Missionary Society which was held at Kensington Heights with Mrs. Ruland and Mrs. G. M. Burr as hostesses.

After an inspiring devotional service the business session was conducted by Mrs. W. P. Horton, President of the society. Various items of business were discussed, dues were paid and most appropriate resolutions of appreciation of Rev. and Mrs. W. R. Ware, who after four years are leaving for Albemarle, were adopted, thanking them for their interest and help during their stay in Wilkesboro. An article on the life of Bishop Lambuth was read by Mrs. Jno. Prevette, after which Mrs. A. P. Gould gave most interestingly a chapter from the study book "Southern Heroes in Foreign Lands."

LUCY H. ROBERTSON SCHOLARSHIP FUND

We do not believe that our missionary societies in the W. N. C. Conference realize the importance of the Lucy H. Robertson Fund to the girls in our Conference who are volunteering for service. This fund is for a Scholarship at Scarritt Bible and Training School to be used by any girl in the W. N. C. Conference who may desire to take the training for service, either in the home or foreign field.

It seems to us that it is an object which should appeal to every missionary society and one to which every society would be glad to make a liberal contribution. We were gratified the other day when we were present at a meeting which was held especially for this Fund. Mrs. J. L. Martin, President of the Palm Grove Missionary Society of West Asheville, took advantage of the pastor's absence at Conference and held a public meeting at eleven o'clock on Sunday morning. A most interesting programs and missionary talks was given and was followed by a collection all of which is to be applied to the Lucy H. Robertson scholarship Fund. We are glad to know of the success of the meeting and we hope that others of our auxiliaries may get this fund on their hearts.

The following resolutions were read and adopted by the North Wilkesboro Auxiliary, as an expression of their

appreciation of the pastor and his wife, Rev. and Mrs. W. R. Ware.

Whereas, Providence has permitted Rev. and Mrs. W. R. Ware to spend four years in the pastorate of the North Wilkesboro Methodist Church and according to our custom, some other charge will receive their services another year. Be it resolved by our auxiliary, the Woman's Missionary Society of the church: 1st, That we appreciate their loyal and efficient services in our midst. They have labored faithfully for their church and community and we shall try to emulate their example for love and self-sacrifice for the church and all its enterprises.

2nd. That our society has been greatly strengthened by their helpful co-operation and encouragement. We will greatly miss their constant devotion and support.

3rd. That we recommend Brother Ware as a true gospel preacher, whose ideal is to do justly and to perform every Christian duty without hesitation.

4th. That we earnestly pray the blessings of God may continue to rest upon their labors and may their days be long upon the land which the Lord our God has given them.

5th. That a copy of these resolutions be placed in the annals of our Auxiliary and a copy be sent to the North Carolina Christian Advocate for publication on Woman's Page.

N. C. CONFERENCE

HARVEST DAY

Your Conference is asking your auxiliary to observe this occasion some time early in December. The program you need for making the service attractive and profitable may be had from the Home Base Secretary. Do not fail to order as soon as you read this notice. Lay your plans well for a successful observance of the day and bring your auxiliary to the close of the year with all financial obligations met in full. Make it truly a Harvest Day.

WEEK OF PRAYER, NOV. 6-12

The programs for Week of Prayer have been sent out to all Auxiliaries. "It is urged that this session shall be one of real instruction. Let the program talks be shortened and the time for prayer be lengthened. Objects for prayer are indicated in the body of the program with the suggestion of seasons of silent prayer. Other objects may be added if desirable.

Sacrificial gifts are asked to meet the urgent needs of Holding Institute, our school for Mexican children at Laredo, and our Lambuth Memorial Training School for Christian Workers in Japan."

NEW AUXILIARY ON DURHAM DISTRICT

Miss Mattie Pulliam, Secretary of the Durham District, reports the organization of a Woman's Missionary Society at Oak Grove, September 11th, with Mrs. J. V. Barnette, President.

FOR BIBLE SUNDAY

"The Only Way Out of the Dark" is an exercise to be used in celebrating Universal Bible Sunday, November 27, and may be used with organized Bible study classes under the Woman's Council. It is written in dramatic form and appropriate costumes could be used for the characters, which would add to the interest of the occasion, but this can be dispensed with if thought best. Simplicity and dignity are the keynotes of this exercise, which can be given without making excessive demands on the time of the participants for preparation.

The program has been arranged so that it may be used as a whole or in part. It could be used for the Sunday morning service, or for Young People's Societies.

This literature can be secured upon request of the American Bible Society,

Bible House, Astor Place, New York City.

PLEDGE CARDS

You will need them for the January meeting. Order now from Home Base Office. Free in any numbers.

THE SCARRITT TRAINING SCHOOL OPENS

The Scarritt Bible and Training School has had a splendid opening. At the very beginning ninety-five students matriculated, and several more have since entered.

The convocation service was held on Sunday following the opening on Thursday at Melrose Church. Dr. Jesse L. Cunningham, the new President, made the address, and a large number of friends came together to hear him. At the Vesper service the same Sunday in the School Chapel Dr. Ed F. Cook, the former President, gave his farewell message to the student body, and Mrs. F. F. Stephens, the Vice-President of the Council, gave the Council's welcome message to new students. The students are expressing themselves as delighted with the prospects for the year. The improvements made in the building to add to the comfort of the students are greatly appreciated. The new faculty members are giving satisfaction in their work.

For the first time the new plan of having the graduate and undergraduate classes work separately has been commenced. This in itself will add greatly to the efficiency of the school and to the general satisfaction in the classroom.

SAFE ARRIVAL OF OUTGOING MISSIONARIES

Word has come that the large outgoing missionary party that sailed August 18 has arrived safely. The voyage was rougher than is usual at this season of the year, but most of the missionaries proved good sailors. The presence of Robert E. Speer and Dr. Earnest Button with the Educational Commission on their way to China, together with John D. Rockefeller, Jr., made the trip interesting and helpful.

Bishop Lambuth, although at the time he was not well, met the party at Yokohama. Little did they or he realize that it was the last such party that he would welcome to the East.

The Korean missionaries went by rail to Shimonesekis and then on the boat and rail to Korea, accompanied by Dr. Fitzgerald Parker. The China missionaries continued on the express of China. Typhoons were raging, and they entered Shanghai in a severe storm, but all arrived safely and report a splendid welcome.

MISSIONARIES FROM ORIENT ON FURLOUGH

The following missionaries from the Orient are at home on furlough this fall and winter: From China: Mrs. Julia A. Gaither, Miss Elizabeth Claiborne, Miss Emma Service Lester, Miss Mary Blacford, and Miss Julia Wasson. From Japan: Miss Charlie Holland. From Korea: Miss Rosa Lowder, Miss Ellie Gray, and Miss Kate Cooper.

Miss Claiborne is studying in the University of Chicago, Miss Lester in Columbia University, Miss Holland in Bible Teachers' Training School and New York School of Commerce, and Miss Mary Blackford, and Miss not begin study till the winter term.—446 Council Bulletin.

MRS. E. Y. FLOYD

Again in less than twelve months has the W. M. S. of Banks M. E. Church, Creedmoor Charge, sustained the loss of a member by death.

Our Auxiliary feels it has lost an excellent member. We wish to express our appreciation of such a young Christian life on our page in the Advocate.

(Continued on Page 13)

Sunday School Work

W. N. C. CONFERENCE
O. V. WoosleyEditor
Lexington, N. C.

W. N. C. CONFERENCE GOING SOME

The Western North Carolina Conference Journal for 1921 containing the official minutes of our conference will show some substantial growth in our Sunday School work. There are now in our bounds 841 Sunday schools, a gain of 65 for the year; 7,224 officers and teachers, a gain of 631 for the year; 110,995 scholars, a year's gain of 11,297. It ought to be said that the gain in Sunday schools is largely due to a clerical error in the minutes of last year which showed a loss of 44 schools.

Last year's Journal showed the following gains: Officers and teachers 22, scholars 6,682. During the past two years we have gained 653 officers and teachers and 17,979 scholars. And we are not through growing by any means.

NUMBERS NOT ALL

The best work in our Sunday School work cannot be put down in black and white. It is being put down in the character of folks. Probably the outstanding feature of growth in actual Sunday school development during the year has been the breaking away from the mass formation for that of departments or diversions where actual needs can best be met, where weaknesses show themselves the plainest and where remedies do the most good. Our schools are giving more thought to the children. There has been much advancement in teacher training and in organizing our circuit workers for mutual benefit as they come together at regular intervals. The purpose of all our work is the development of Christian character and we work at a time when the development can be the easiest obtained. Let us not grow weary in well doing.

THE BIG FOUR

Four lines of activity will be our majors for the ensuing year, as follows: A more intensive campaign for offering opportunities for better trained teachers, adaptation of our school sessions so that children may not be "relegated to the rear", a more extensive organization of our circuit work and processes started for eleven functioning district organizations. Such work cannot be done in a day. Education is a process and is obtained after long and concentrated effort away with problems as they are faced. We will be content to be working.

SUNDAY SCHOOL ANNIVERSARY.

For the past several years the first night after the first day's session of the Annual Conference has been set apart for emphasizing the work of Sunday schools in our bounds. Generally one of our Sunday school leaders from Nashville makes the keynote address. At our recent anniversary we were favored with an address by Rev. J. S. Chadwick, formerly a field secretary in the North Alabama Conference but more recently with the Centenary Commission at Nashville. Brother Chadwick made an earnest appeal for a continued advancement in Sunday school promotion. Miss Womack and your humble servant also made "a few feeble remarks." The meeting was presided over by Rev. W. A. Lambeth, chairman of the Conference Sunday School Board, in his inimitable style. Mrs. Henry Ware, Greensboro, sang in her usual good way. Prof. H. E. Spence, Trinity College, chairman of the North Carolina Sunday School Board, opened our worship service with prayer and Rev. J. E. Abernethy, First Church, Salis-

bury, sent us home with the blessings of the Holy Spirit.

LEE'S CHAPEL

Lee's Chapel, one of the seven churches of the Summerfield circuit and located on an elevation near the double tracked Southern Railway four miles north of Greensboro, is all dressed up. During the past year the 160 members there decided they ought to have a house of worship more in keeping with their own homes and they revised the old edition so that one feels proud of their efforts. Lee's Chapel looks good on the outside but one has to get on the inside to note the prettiest part. A few Sundays ago I went out to talk Sunday school work with Supt. T. B. James and his assistants and was delighted with the signs of progress. The people are so pleased with Rev. A. G. Canada, their pastor, that they would like to wipe out the fourteen miles that separates them from him.

DILWORTH, CHARLOTTE

I ran away from the Annual Conference on Sunday and went to Dilworth where I directed some feeble efforts at the Sunday school and the eleven o'clock hours towards adjusting the growing Sunday school there to the enlarged program. Dilworth has a big building enterprise planned, the biggest yet planned in our Conference. First there is to be built a Sunday school building with departments accommodating twelve hundred pupils, then a church building is contemplated and finally a community building to be open every day for wholesome recreation. These three buildings will match one another as they face a leading boulevard of Dilworth, Charlotte. Supt. J. L. Wolfe entered upon his new duties last Sunday and promises to become one of our leading Sunday school promoters. Till the new building is completed he will use the old parsonage near the present church for his Beginners' and Primary Departments and several other groups that will have to find quarters because of the increased attendance. Rev. W. B. West, the new pastor, will find that Rev. L. A. Falls, the former pastor has planned wisely and that his work for the present year is laden with much promise.

THE MINUTE GIRLS

I like to teach a Sunday school class composed of teen age boys and girls. Of all ages I have tried to teach this period appeals to me the most. I guess it is because I needed a teacher most at this trying time of life. Sunday, October 23, I had the great satisfaction of meeting with "The Minute Girls" an organized Wesley class in Dilworth, Charlotte. Miss Gert-rude Falls is the most excellent teacher of this fine group of growing bouyant girls and although they knew she could not be with them on this day twenty-three of them came to Sunday school not knowing who would lead them. They have a fine working organization and do business on their own account.

On the day of the visit mentioned I found the girls chatting and wiggling till the president of the class, a fine young girl, called them to order and lead them in the Lord's prayer. Then she announced that the secretary of the class was very sick and asked if the girls did not want to send her flowers. A committee was appointed to select a nice potted flower and take to the sick member. Then the roll was called and the offering taken. As the roll was called each girl answered with the number of credits she deserved. If she were on time, had done a kindness each day of the week and had studied her lesson she answered, "Three", otherwise "One" or "Two", depending on which she had complied with. When a girl had gotten 25 credits she was entitled to buy a class ring. After being en-

titled to the ring and having received 100 additional credits she could buy a class bracelet. In addition to the above named ways of obtaining credits one could be secured by attending the monthly class meeting and five could be obtained for thinking out an original stunt to be used by the class. Miss Falls and her class are choice pieces of humanity.

STANDARD TRAINING SCHOOLS

Beginning Sunday afternoon, November 6, at three o'clock with an address by Prof. H. E. Spence, a standard training school of twelve class periods will be held in West Market Street church for the eight Methodist Sunday schools of Greensboro and three similar schools of High Point, the good progressive workers of High Point agreeing to go over to Greensboro each evening for the courses. The following courses and instructors will be offered: Beginner Pupil, Miss Pauline Suddath, Nashville; Primary Pupil, Mrs. W. B. Ferguson, Oklahoma City; Junior Pupil, Mrs. Clay E. Smith, Little Rock; Principles and Methods of Teaching, Rev. J. C. Robertson, Danville; Pupil Study, Rev. J. Q. Schisler, Nashville; Sunday School Management, Prof. H. E. Spence, Trinity College.

The following week a similar school will be held in First Church, Salisbury, for Salisbury-Spencer, with the same courses and a slightly changed faculty. These schools will offer credit on the Southern Methodist Sunday school diploma.

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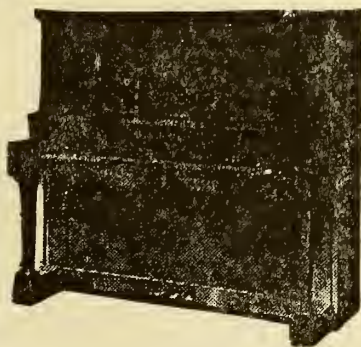
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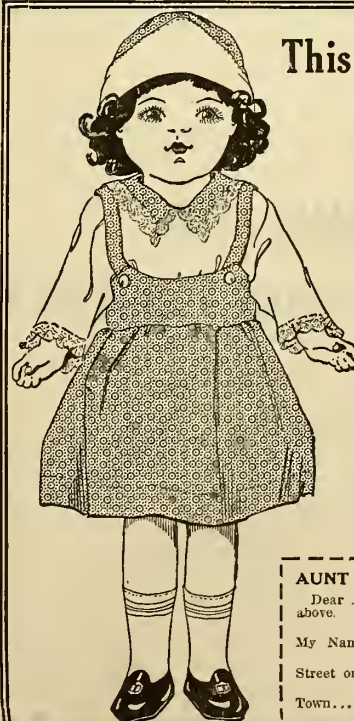
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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

The Durham Epworth Leagues met in a mass meeting at Trinity M. E. Church, Sunday night, Oct. 16th, and organized a City Union eLeague. The meeting was presided over by E. G. Overton, of the eMmorial League, while Mr. Philip Schwartz, of the Raleigh District, and Dr. A. D. Wilcox, pastor of Trinity Church, made very inspiring talks to the young people. The congregation filling the church, was composed very largely of Leaguers from the leagues in the city.

After a very successful meeting the following officers were elected: E. G. Overton, of Memorial Church League, president; Miss Elizabeth Williams, of West Durham League, vice-president; Miss Elizabeth Walker of Trinity League, recording secretary; Lee Davis, of Trinity League, corresponding secretary; James Cole, of Branson League, Treasurer; superintendents of the four departments were: Clifford Irvin, of Trinity; Miss Dorothy Kanoy, of Memorial; Miss Nellie Clark, of Trinity; Era Agent, Mr. Hauss, of West Durham.

The Trinity League entertained the Raleigh Edenton Street League on Friday night, October 21st. The Raleigh Leaguers came over to Durham in cars and a truck. There were about 45 visitors from the Capitol City League. The Sunday School room was decorated with fall leaves very attractively arranged. A very interesting program consisting of games and contests was enjoyed by all present. After the social the visitors returned to Raleigh.

Yours truly,
R. L. Davis, Jr., Cor. Sec.

W. N. C. CONFERENCE

THE SECRETARY'S REPORT TO THE ANNUAL CONFERENCE

Carlyle uttered a great truth for all time when he enthusiastically cried "Happy is the man who has found his work. He needs no further happiness!" We believe the Epworth League more than any other institution of the church, is helping our young people to find their work. One of the foremost leaders of present day Methodism recently defined the Epworth League as "The younger membership of the Church organized for Christian fellowship and functioning in all departments of Christian work."

It is most gratifying to note the steady growth of the Epworth League in nearly every part of our connection. Within the past three years the staff and office force in the central office at Nashville has been increased from three to eleven. The membership increase in the past year has approximated 20 per cent. and is now well beyond 145,000.

If we can maintain this rate of increase it seems that we may yet dare to hope that the disciplinary requirement that Epworth Leagues be organized in all our charges shall be met.

The growth of the Epworth League in our own conference for the past two years has been remarkable. The increase in the number of local chapters has been more than 100 percent. The pastors, officials, and church membership in many instances seem to be turning to the Epworth League for a large part of that training which

must be given the children and young people of our communion.

The Life Service Superintendent of our Conference reports that 79 choice young men and women have definitely volunteered for life service. This in itself should move all of us to render hearty thanks to God for stirring these young hearts to this momentous and glorious decision.

The Annual Epworth League Conference held at Morganton last summer was attended by 260 regularly elected delegates and said to be the largest and liveliest body ever entertained by that fine town! The presence of 215 fresh morning hearts at the summer prayer meetings was a scene most unusual and wonderfully inspiring but even this was eclipsed when on the last night of the conference 75 members of "God's preferred class" crowded about the altar of the church in a great consecration service pledging themselves to go anywhere and do any work to which He may call them in the future.

Our Field Secretary, Miss Grace Bradley, has been abundant in labors, giving herself without stint to the work of making more skilled and efficient the 8,000 organized young people coming directly under her influence. Miss Bradley has been retained by your board for the ensuing year and we beg that our pastors and church leaders everywhere open a door of opportunity to her.

The Junior and Intermediate Leagues under the wise guidance of Miss Gertrude Falls are increasing rapidly in number and efficiency.

However there are many churches where the children might be organized and thus bring them to a larger and cleaner conception of church and worship life.

The district secretaries also have been diligently busy during the year and have rendered fine service. We urge that the pastors use these secretaries in the organization and development of chapters within their charge.

We believe that nothing is more important to our Epworth League work than the organizing and maintaining of mission study classes. These study classes will give to our young people a world vision, will make heathendom a tragic reality rather than a dream, show them the heathen's need of the Gospel and will reveal the Gospel's marvelous power to transform life and build character anywhere and under any combination of circumstances.

We believe the Epworth Era to be among the foremost magazines of America and urge all our pastors and Epworth Leaguers to read it.

We humbly thank God for the success of the League in our Conference and suggest that we take as our motto for the year the words of a famous British publicist, "The union of all who love In the service of all who suffer."

L. A. Falls, Chairman.
J. Frank Armstrong, Secretary.

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CHAPTER PLEDGES FOR THE AFRICA SPECIAL 1921-1922—SENIORS

Chapter.	President.	Address.	Amt. Pledged.
Bethel—Mrs. W. E. Teague,	33	Phifer St., Asheville	\$ 50.00
Biltmore—Chas. Clapp,	Biltmore		25.00
Central—Miss Florence,	21	North Liberty St., Asheville	300.00
Haywood St.—Oakley Mills,	Elizabeth St.	Asheville	75.00
Chestnut St.—Pierce Strider,	22	Biltmore Ave., Asheville	50.00
Mt. Pleasant—Charlie Ralston,	Route 1.	Asheville	25.00
Saluda—Miss Annie Mabers,	Tryon		100.00
West Asheville—Miss Ruth Weir,	West Asheville		\$665.00

CHARLOTTE DISTRICT

Belmont—L. H. Eason,	S. Harrell St., Charlotte	50.00
Calvary—I. F. Clontz,	1100 St. Graham, Charlotte	50.00
Dilworth—S. A. Hunter,	Route 2, Charlotte	50.00
Hawthorne Lane		50.00
Trinity—J. S. Sease,	705 S. Church St., Charlotte	100.00
Tryon Street—Miss Ouida Moore,	11 W. Vance, Charlotte	50.00
Hickory Grove—Z. V. Tector,	Route 3, Charlotte	25.00
Center—Mrs. W. E. Marsh,	R. F. D., Monroe	10.00
Moore's Chapel—Miss Bertha Hipp,	Route 5, Charlotte	25.00
Chadwick—I. M. Dodson,	Charlotte	25.00

GREENSBORO DISTRICT

Centenary—Miss Luna Scarboro,	710 Hannah St., Greensboro	50.00
Glenwood—W. M. Zink,	Glenwood, Greensboro	25.00
Spring Garden—Miss Billie Webster,	900 Forest Ave., Greensboro	50.00
West Market—W. B. Stamey,	202 S. Edgeworth St., Greensboro	100.00
Holt's Chapel—Clint Lowdermilk,	Route 4, Greensboro	25.00
Muir's Chapel—Herman Edwards,	Guilford	25.00
Ramseur—Miss Virginia Dixon,	Pleasant Garden	50.00
Gibsonville		25.00
Oakdale—Mrs. L. A. Fulk,	Jamestown	20.00
Bethlehem—Worth Field,	Pleasant Garden	30.00

MARION DISTRICT

Glen Alpine—Earl Butler,	Glen Alpine	50.00
Morganton—Mrs. J. P. Rodgers,	Morganton	50.00
Oak Forest—Miss Estelle Faulkner,	RFD, Morganton	50.00
Rutherford College—Prof. Roy Reep,	Rutherford College	50.00

MT. AIRY DISTRICT

Elkin—Miss Betty Allen,	Elkin	125.00
Spray—Jack Massey,	Spray	25.00

NORTH WILKESBORO DISTRICT

North Wilkesboro—P. J. Brame,	North Wilkesboro	40.00
Wilkesboro—Julius Hubbard,	Wilkesboro	20.00

SALISBURY DISTRICT

Forest Hill—Miss Pansy Morrison,	Concord	15.00
Westford—Miss Flora Verbal,	Route 6, Concord	10.00
Mt. Olivet—Leonard Umberger,	Route 1, Concord	40.00
Norwood—O. B. Mabry,	Norwood	20.00
Spencer—Otto Godfrey,	Spencer	50.00
Gay's Chapel—Miss Ruth Miller,	Route 6, Concord	25.00

SHELBY DISTRICT

Franklin Avenue—Miss Iva Bradley,	Route 1, Gastonia	60.00
McAdenville—J. O. Johnson,	McAdenville	30.00
Elbethel—Miss Mabel Fortune,	Route 6, King's Mountain	30.00
Dallas—Miss Mattie Kirkpatrick,	Dallas	75.00
High Shoals—G. C. Frye,	High Shoals	75.00
Central—Oliver Anthony,	Shelby	25.00

WINSTON-SALEM DISTRICT

Center—B. P. Garrett,	Route 5, Mocksville	5.00
Lexington—Miss Annie Grimes,	Lexington	10.00
Centenary—V. R. Patterson,	610 W. Fifth St., Winston-Salem	100.00
Salem—W. E. Church,	702 S. Poplar St., Winston-Salem	25.00
Daube—Jessie Hauser,	Pafftown	25.00
New Hope		10.00
Burkhead—J. W. Vanhoy,	1425 English St., Winston-Salem	25.00

WAYNESVILLE DISTRICT

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Junaluska—Miss Stanley Hall,	Lake Junaluska	20.00

STATESVILLE DISTRICT

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Davidson—Miss Grace Goodrum,	Davidson	50.00
First Church—M. S. Smith,	Hickory	50.00
West View—J. R. Abbe,	Hickory	25.00
Hudson—Miss Mabel Conley,	Hudson	20.00
Maiden—Dennis Cook,	Maiden	75.00
Central—Miss Ora Brantley,	Mooreville	40.00
Triplet—A. A. Kyles,	Mooreville	15.00
Broad St.—Russell Sherrill,	Statesville	100.00
Race Street—J. P. King,	Statesville	50.00
Stoney Point—Miss Clyde Watt,	RFD, Statesville	15.00
Wesley Chapel—Clyde Arthurs,	Troutman	10.00
Vanderburg—Mrs. L. L. Sherrill,	Troutman	10.00

CHAPTER PLEDGES FOR THE AFRICA SPECIAL 1921-1922—JUNIORS AND INTERMEDIATES

Brevard—Miss Ruby Hamilton,	607 North Brevard St., Charlotte	\$ 15.00
Calvary—Mrs. S. M. Strange,	409 West Third St., Charlotte	15.00
Dilworth—S. A. Hunter,	Route 2, Charlotte	25.00
Hawthorne Lane		20.00
Belmont—Mrs. Coleman Griffin,	202 E. Seventh St., Charlotte	10.00

SALISBURY DISTRICT

Forest Hill—Mrs. J. Frank Armstrong,	25 Buffalo St., Concord	5.00
Forest Hill—Miss Ella May Cochran,	Concord Int.	10.00
Spencer—Miss Mildred Pennington,	Spencer	30.00
Harmony—Mrs. F. O. Dryman,	RFD, Concord	5.00

SHLEBY DISTRICT

Dallas—Mrs. S. C. Cornwell,	Dallas	10.00
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STATESVILLE DISTRICT


Central—Mrs. R. M. Stafford,	Mooreville	15.00
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GREENSBORO DISTRICT

Spring Garden—Mrs. G. T. Bond,	Greensboro	25.00
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RECAPITULATION

Total Seniors	\$3,170.00
Total Juniors and Intermediates	185.00
Grand total	\$3,355.00



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WALTER THOMPSON...Superintendent
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N. C. CONFERENCE

Our good farmer friends, whom we number by the thousands, are not going to forget the request I made recently in reference to sweet potatoes. Our children are very fond of good sweet potatoes and will be grateful to those to who remember them in this particular.

* * * *

Rev. C. A. Wood has been elected Superintendent of the Children's Home of the Western North Carolina Conference. The Board of Trustees gave the matter much consideration and doubtless they have made a happy selection. We welcome Brother Wood as a co-laborer in this most sacred work. That he will have the hearty support of all the churches is devoutly hoped.

* * * *

When traveling through the eastern part of the State recently I noticed large fields of peanuts being gathered for market. I could not keep from thinking of our big crowd of boys and girls who are so fond of peanuts. The thought occurred to me that a number of the friends of our cause might send us a bag for the children. It would not mean a great sacrifice for them to do so. If they only knew how much our children would enjoy them, they would gladly donate a few. How I would like to fill every boy's pockets with some of those fine peanuts I saw!

* * * *

Every member of Wesley classes of the North Carolina Conference is asked to give one dollar for the Baby Cottage. This is to be paid in four monthly installments. By this method we can secure enough funds for the Baby Cottage and not work a hardship on any member of Class. I sincerely trust that the presidents, teachers, secretaries, treasurers and all the members will push the undertaking to a successful conclusion. Brother E. V. Harris, Secretary of the Wesley Federation of the North Carolina Conference, is pushing the matter with enthusiasm. Brother C. W. Chadwick, our wide awake Federation President, gives the movement his hearty endorsement. Also Brother Jerome, our Sunday-school Field Secretary, has his whole heart in the enterprise. May I urge all to join hand and heart in this most praiseworthy undertaking.

* * * *

The Thanksgiving season is rapidly drawing near. Our churches and Sunday schools are doubtless making great preparation to observe the day in a fitting way. It is earnestly hoped that the pastors will hold services in as many churches as possible. It is further hoped that all the Sunday schools will observe either the Sunday before or the one following as Thanksgiving day. Our Presbyterian friends are trying to raise one hundred and twenty-five thousand dollars by the close of the Thanksgiving season. They want to put their orphanage on a better financial basis. Our Baptist friends will likely raise as much as fifty thousand dollars during Thanksgiving week. Surely our Methodist people are as loyal and generous toward our beloved Methodist Orphanage as the Presbyterian and Baptists are toward their institutions. All that our Conference wants

to know is that we need funds and a generous response follows. Since I have not made a public appeal to a single church in our Conference during the year, I feel confident that the churches and Sunday schools will be only too glad to heed this urgent request. The pastors will join heartily in this Thanksgiving campaign. They appreciate the fact that I have not embarrassed them by entering their churches and making appeals for funds. They have their hands full with other great and worthy objects, and I have been in full sympathy with them in all their undertakings. Thanksgiving is conceded by all as being the most opportune time for remembering the fatherless. Let's have a Thanksgiving offering in every church and Sunday school worthy of our North Carolina Methodism!

* * * *

Our singing class is having great success. Nearly every Sunday they give sacred concerts. Great gatherings welcome them wherever they go. We have noble boys and pure girls and I want them to know the churches that are supporting them so they will appreciate them more. In addition to this I am anxious for the churches to see the fine type of boys and girls we are training in our orphanage. By this plan we are bringing the orphanage closer to the churches and the churches closer to the heart of the children. Such a result must be of mutual benefit. I wish I had the space at my command to give a full account of our visits to Mount Olive, Smith's Chapel, Lumberton, Rowland, Bethel and Tarboro. At all these places we received an enthusiastic reception. Brothers W. F. Craven, G. B. Starling, W. C. Merritt, W. E. Trotman and B. B. Slaughter gave us the right of way in their churches. They were so delighted over the sacred concert that they have requested us to return next year. Their members were so favorably impressed they have joined in the wish for our return. Frequently I hear friends declare that conduct of our children is far better than that found in the average home. Some have gone so far as to assert that their training is far superior to that given in the most of homes. A prominent lawyer stated to me that his conception of an orphanage had undergone a most radical change since seeing and hearing our class. The orphanage is quite a different proposition from what he had been accustomed to believe it was. So many people labor under misconceptions until they come in personal contact with our children. The object I have in view in taking the class to the churches is to disabuse the minds of the people of the erroneous ideas concerning institutional training which have found lodgment in many places.

THE BIBLE ITS OWN BEST WITNESS

The Bible is the literature of revelation. It is an inspired literature, for only such could constitute a revelation. Inspiration is the manward movement of God's spirit and the Godward movement of man's spirit, and the inspired life is the organ of the revelation. The idea of revelation is a necessary part of our religion; for unless a man believes that God will speak to him, he will not attempt to speak to God.

All the great religions have been book religions. The Hindu has his Vedas; the Parsee, his Zend-Avesta; the Buddhist, his Tripitakas; the Mohammedan, his Koran; and the Christian, his Bible. The Bible differs from all other sacred books, because its revelation is different. The Bible is the literature of that revelation of redemption in the old and new covenants of which Jesus Christ is the Redeemer.

The revelation embodies itself in literature, character, worship, or institutions and may be oral or written.

When it takes shape in the written record, it is not a mere collection of men's ideas about God nor men's best philosophy of life, but a revelation in life and history of God, who reveals through men, institutions, and events His unfolding purposes and His ultimate will.

It is the life that reveals; it is the Spirit that inspires. Always and everywhere through life and through the Spirit does the literature of revelation live again and reveal the living word. The touch of the Spirit is the knock at the sound of which "it shall be opened," and the Master issues "from the word, where, as in a shrine, he lives in immortal youth."

It is God that speaks in the revelation, rather than the revelation speaking for God. Inspiration is as necessary to us who read as it was to those who wrote, if we are to hear the voice of God. Unless the Spirit be upon the reader and the record, the record will not reveal. It is only half the truth to say that God has spoken in the word. God speaks to him that has an ear to hear.

The Christian revelation is the history of redemption, culminating in the history of the Redeemer. The Scriptures "may be described as the mode by which God, as He is Christ, lives for the faith of the Church and before the mind of the world. They, as it were, so impersonate, immortalize, and universalize the consciousness of Christ that it can exercise everywhere and always its creative and normative functions."

But the Bible is a book as well as a revelation. As a revelation it is divine; as a book it is human. The revelation bears the imprimatur of the divine hand; the book bears the signature of the human hand, "the salutation of me, Paul, with mine own hand." The revelation is the product of the Spirit's inspiration; the book is the work of the "holy men of God" who received the word in many fragments and in many fashions.

To the Bible as a revelation authority belongs, and of it infallibility can be affirmed. As a revelation it speaks the language of God; as a book it speaks the language of man's heart and mind, his love, fear, and hope, and speaks this language with a human accent and under human limitations. No angel could ever have said: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Only human life and human speech can reveal God to men; so he took not upon himself the nature or speech of angels. The Bible speaks a human language, though it brings a divine message. No one who compares the seventeen hundred horsemen in 2 Samuel xiii, 4 with the seven thousand in 1 Chronicles xviii, 4, or the seven hundred charioteers in 2 Samuel xxiii, 8 with the three hundred slain in 1 Chronicles xi, 11, or the forty thousand stalls of 1 Kings iv, 26 with the four thousand stalls of 2 Chronicles ix, 25, and other similar passages, will fail to understand that in the received texts of the Bible there are apparently contradictions in such matters as chronologies, tribal records, and military statistics.

Matthew Henry said years ago, referring to the genealogies of Chronicles: "As to the difficulties that occur in this, 1 Chronicles viii, 1-32, and the foregoing genealogies, we need not perplex ourselves. I presume that Ezra took them as he found them in the books of the kings of Israel and Judah, according as they were given in by the several tribes, each observing what method they thought fit. Hence some ascend, others descend; some have numbers affixed, others places; some are shorter, some are longer, some agree with other records, others differ; some, it is likely, were torn, erased, and blotted, others were more legible. Those of Dan and Reuben were entirely lost. This holy man wrote as he was

moved by the Holy Ghost; but there was no necessity for the making up of the defects of these genealogies by inspiration." "In such cases," says Dr. Orr, "inspiration does not create the materials of its record, but works with those it has received." In strictness, the providing and preserving of sound historical material for the sacred record is the work of providence rather than that of inspiration; and a wonderful providence it has been! Inspiration is a free, living force which informs and molds the material thus received for the ends which God designs in His written Word. Infallibility belongs to the revelation rather than to the book. The book is human, the revelation is divine; and infallibility in the revelation is not dependent on infallibility in the book. Of the book we affirm veracity, trustworthiness, uniqueness, or indestructibility. Of the revelation we affirm infallibility. This is not a distinction without a difference; for the revelation is the book plus the "inward witness," the Spirit's guidance, and the living Christ.

Infallibility in the revelation belongs to matters where infallibility becomes a necessity and where it appears in the highest degree reasonable. I mean the conveyance of God to the soul and the quickening of the soul with the life of God, making wise unto salvation through faith which is in Christ Jesus, being profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. As a book the Bible is the product of a canonizing process that continued in the early church and took final shape A. D. 307 at the third Council of Carthage. But the Bible is not, therefore, the creation nor the creature of the church, for it is by the preaching of the word that the church has come into being, and by that also she renews and standardizes her life. The canonizing process did indeed constitute the book, but it simply recog-

(Continued on page 14.)

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OUR YOUNG FOLKS

DANNY'S POTATOES

Danny Mellens' heart beat fast as he stooped over and carefully dug the soft earth away from the biggest hill of potatoes in his little garden. It had understood that Danny had had the measles in the spring and seemed to Danny as if that particular couldn't get his garden planted early, it had grown so much faster than the other hills. It had blossomed before any of the others, and the flowers had been almost as pretty as sweet peas or roses—a clear, bright rose color. Gradually the stalks had turned brown, and Danny knew the potatoes were ready to dig. It was no wonder his heart beat fast, for he felt sure that his potatoes would win the blue ribbon and the fine new jackknife that had been offered as an extra prize to the boy who raised and exhibited the six largest potatoes at the Wingate County fair.

The only jackknife Danny owned had but one blade and that was rusty and broken. It seemed to Danny as if he had never wanted anything so much in his life as that shining new knife with two bright blades that would actually allow him to whittle out boats and whistles and anything else he wanted to. He was thinking so hard about the new knife that he jumped when the first big, smooth potato rolled out in front of his bare toes.

"One, two, three, four, five, six, seven," counted Danny, excitedly. Yes, there was one more than he needed. They were all alike, smooth and firm, with a tinge of the same rose color that had delighted Danny in the blossoms showing in their russet skins.

Danny could hardly wait for the first day of the fair to come. When it did he was up at dawn. At last his father had Old Bess harnessed to the big farm wagon and the family climbed in and started to the fair. Danny sat on the front seat, beside his father, holding fast to the basket that contained his six precious potatoes. Ahead of them was a long procession of wagons, all bound for the fair. Danny recognized George Hall, one of his schoolmates, in the wagon just in front of him, and the two boys shouted a joyous greeting.

All at once, without any toot of warning, a great, red automobile whirled around the turn of the road, and came rushing straight at them, like a huge, fiery dragon. Even staid Old Bess pricked up her ears and snorted, as she caught a glimpse of the monster. The nervous young colt that was drawing the wagon in which the Halls were riding reared straight up into the air and sprang to one side. The wheels of the wagon went over the steep bank, and in a moment it was overturned in the ditch. Some of those in the wagon would surely have been killed or badly injured if the mud had not been so soft. Danny did his best to wipe if from George's clothes as the farmers all stopped their teams and came to the rescue, but the wagon was so badly smashed and the family so muddy that George's father decided to give up going to the fair and go home.

As Danny was about to climb back to the high seat behind Old Bess, he suddenly gave a big jump of surprise. There, right in front of his toes, lay a huge brown potato. For a moment Danny stared at it, wondering if potatoes grew in ditches. "It's George's," he exclaimed, as soon as he had time to think a moment. "He was going to try for the prize, too."

The big brown potato was larger a glance showed Danny an even larger one near it. Should he look for the others and take them to the fair, or should he let them lie there in the mud? George would surely win the knife if his potatoes were taken to the fair. There was no doubt about it. And Danny wanted that knife with all his heart. But he knew how hard George had toiled in the sun to grow them and keep weeds out of his potato patch all summer long. It did not seem fair that he should not have a chance to win the prize after all his hard work. Slowly Danny bent over and grooped in the mud until he found all of the potatoes.

The lady who had charge of the vegetable department at the fair showed Danny where he could wash George's potatoes, and helped him arrange them on a plate. She brought another plate for his own potatoes and put the two plates side by side on the long bench where all kinds of vegetables awaited the judges' decision.

Eagerly Danny waited for the judges to come. He saw them walking down the aisle at last, three tall men with little badges on their coats. Tucking himself hastily into a corner, Danny watched. They stopped close to him.

"There are no other potatoes as large as these," said one of them, as they looked at George's potatoes.

"They certainly are monsters. Put the blue ribbon on them."

A queer, hard lump rose up in Danny's throat as he saw the broad satin ribbon, with "First Prize" printed on it in bright gold letters, laid on George's potatoes. He tried to drive the lump away by thinking how surprised and pleased George would be when he found out that he had won the prize.

"I wonder who brought this plate of potatoes," said another of the judges, as he looked at Danny's.

"I did, sir," said Danny.

To Danny's surprise, the man continued to examine the potatoes. "They are the very finest specimens of the Early Rose potato I have ever seen. I'll pay you a dollar apiece for them for seed."

Danny gladly accepted the offer, and that afternoon he and his father stopped at a store near the fair grounds and bought the best jackknife they could find, one with three instead of two fine blades.

"My, but I'm glad I worked so hard to raise my potatoes," exclaimed Danny, joyfully, as he looked at his new knife, "and I'm glad I picked up George's potatoes and carried them to the fair for him. It'll be ever so much more fun to whittle out things together than it would be for me to whittle all alone."—The Congregationalist.

LITTLE BURDEN BEARERS

I do not know of any little animal that has quite so hard a time as the little Mexican burro. You would agree with me, too, if you could look into their sad little eyes and note their shaggy little bodies and long ears. Such patient little creatures they are! In various ways the Mexicans make them do the work of the country.

As we all know, the burro is a surefooted animal. It walks along with wood strapped around its body, looking like a wood-pile on four legs. It is used to deliver milk by strapping two large cans on each side of the body, with the milk man sitting on the little burro's back, nearly on the end of its tail, with his feet within a few inches of the ground. It is also used to market alfalfa hay, which the people prize very highly.

Each little burro carries two large balloon-shaped bundles, rolled in something like a fish net, and each little burro has his nose tied up with a muzzle to keep him from nibbling the hay from the pack of his brother in front. When you look at them, all you can see are two very long ears and two very sad little eyes. The poor little burros are never go around the streets of Mexico, picking up bits of straw, papers, and sticks. Sometimes they will put out their tongues to lap up the hot dust.

One would think, when he sees a drove of these little animals carrying all this hay, what a delight it would be to let them have a really good dinner. During the invasion of Mexico one of our soldiers had an idea, and asked a driver if he would sell him twenty-five cents worth of the hay. He was very much surprised when the driver gave him two of the balloon-shaped bundles. The first thing our soldier did was to cut the fish net and let the alfalfa out, which looks very different from our clover, growing very tall and not very thick. The next thing he did was to take off the muzzles. The little burros stood and looked at the hay, and then at the soldier, as much as to say: "Is it really ours to eat?" But before many minutes it was all gone.

The baby burros are sometimes sold for a dollar or less.—The Methodist Protestant.

A Beginning.—The Theosophist.—"Does your husband believe that his soul leaves his body while he sleeps?" The Materialist: "I'm not certain;

but he's got a suspicion that his money leaves his pockets."—The Bulletin, Sidney.



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You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? Thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

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Keeley Institute has brought happiness into thousands of homes, whose loved ones have been returned to them well. If you have any one in whom you are interested and want to see him or her once more free, write a confidential letter to the manager and he will reply in full confidence to you.

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ROCKINGHAM STATION

Dear Advocate:

On October the 9th evangelical services started at this place with Dr. R. C. Beaman doing the preaching. Mr. D. L. Maness directed the singing and did fine work. He is a graduate from our orphanage, and has taken training in the Moody Bible Training School, is a fine Christian character, and expects to make this his life's work.

Dr. Beaman is easily one of the best gospel preachers in the state. He preached two sermons each day for nine days, all strong, deep and abiding.

The ploughshare went deep with its penetration and incision. We trust and pray that the inwardness and underneathness of many souls were laid bare to the purifying power of the gospel of light. He does not hesitate to preach the law as well as the gospel. He preaches Sinai, also the cross, holding Christ crucified as the only remedy. He preached hell with all its horrors, and heaven with its glory for all who trust God.

His sermons were so plain and forceful that the people were made to think seriously, not to act on an impulse. The visible results were not what we had hoped, two fine boys gave their lives to God and came in the church, and many were made better and their lives will tell for years to come they received inspiration and benefit from the preaching of this man of God.

Never a bigger heart beat in the breast of any man, his love for God and his fellowman, bearing ever the sweet spirit of the Christ makes him a friend of man.

Dr. Beaman stands where every preacher must stand to be effective. Jesus Christ and him crucified, resurrected and ascended to the right hand of the Father, is the one great center of his thinking and from this center he makes his fight on sin, from this center he makes his appeal to the sinner, and whatever distance you may go, or whatever the longitude or latitude you are, when you raise your eyes you can see Christ in all his beauty and life-giving power.

When all preachers and churches have this as their center of operation there will be a mighty tidal wave of Christian religion sweeping over this nation and the world.

Back to the Cross! Close to the bleeding side of our Lord, and there will be power. N. L. Ormund, P. C.

ELLERBEE CHARGE

Dear Advocate:

We write that our young preacher, Rev. N. B. Johnson, who has been our pastor for the last two years, has done a great work at Ellerbe; also at his other churches. We can say that Bro. Johnson is the only preacher the conference ever sent to Ellerbe that could hold his congregation—we mean a large one. We have never known him to preach to the benches; nearly always has a full house. We would say that Bro. Johnson is a high spirited young man. He loves his work and his high calling. He preaches good, practical sermons for a young preacher. We think there is a great future for him—provided he makes haste slow and always trusts in higher power. J. W. Lentz.

P. S.—If Bro. Johnson is not returned to this work it will not be the people's fault, for he has captured the hearts of all the people, and is everybody's friend.

MRS. E. Y. FLOYD

(Continued from Page 8)

It was through her former church affiliations that we know of her zealous activities in the cause of religious work, having been connected with us not quite a year. In her life I am reminded of the Scriptural injunction "Be ye not unequally yoked together." I had often thought that Edward

and Annie Floyd (nee Garner) had embarked on the sea of life together obeying the command. We might say from boyhood he was ever ready to pray, say, or do anything he could to advance the cause of the God he served. On the 25th September, 1920, the subject of this sketch joined her life with his in the holy bonds of matrimony.

At her first opportunity she united with his church and all its different organizations. I presume she thought a Christian home could best be established working through the same channels.

As the midnight of September 13th, 1921, was merging into the hours of a new born day, she was suddenly seized with an attack of acute indigestion. On the 15th when the sun was sending forth its rays to lighten our vision for the day's labors, this choice spirit of just twenty-two ears

of age last May, launched out to try the realities of an unknown world.

I think no words of mine can so completely express her worth as the tribute paid by her mother-in-law which I quote, "She was as thoughtful, nice, kind to me as an own daughter could have been, and I suspect more so than the majority are." I also heard a member of the Baptist Church at Creedmoor say they lost one of their best workers when she transferred her membership. We will not think of her as dead; only transplanted as one of God's jewels into the life more abundant.

Mrs. A. E. Bobbitt,

President of Banks M. E. Church
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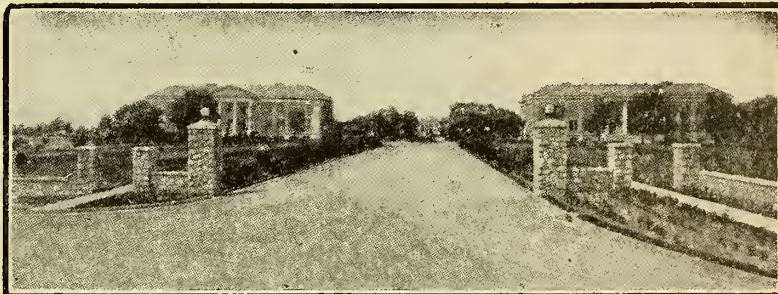
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I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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IN MEMORIAM

JOHNSON—Centenary Church, Magnolia circuit, N. C. Conference, suffered a great loss March 27, 1921, when Bro. Julius L. Johnson received a call from the Master to pass from the church militant to the church triumphant.

Brother Johnson was a true and faithful man. He was true to his home, his wife and children. He was true as a citizen to his community, state and nation. He was true as a Christian to his church and to his Lord.

May his children and grandchildren follow in his footsteps and be true to their father's lofty ideals.

May his devoted companion live in the comforting presence of the loving Savior and have a glorious reunion in the life eternal. S. E. Ragland.

CULBRETH—Mrs. N. M. Culbreth, who before her marriage to Dr. N. M. Culbreth in 1874 was Miss Nancy Elizabeth Memory, died suddenly at the summer home of her daughter, Mrs. Hyman Anderson, at Wrightsville Beach, August 3, 1921. For the greater portion of her married life she lived in Wilmington, though the family resided in Raleigh several years about 1910. She had been a member of Grace church for the past 55 years. The church always had a large place in her thought and life, and to the day of her departure she was faithful to its teachings and demands.

Her body was buried in the cemetery in Whiteville, her childhood home. The funeral services were conducted by Rev. P. D. Woodall. Services at the home at Wrightsville had been conducted previously by the pastor of Grace church.

She is survived by two brothers and a sister. S. E. Memory and Joseph Memory and Mrs. Livingston Johnson of Raleigh. There also survive her eight children: Mrs. L. V. Grady, Whiteville; Mrs. R. E. Van Lear, Charlottesville, Va.; Dr. N. A. Culbreth, Wilmington; Mrs. E. W. Butcher, Richmond; Mr. J. Frank Culbreth, New York City; Mr. B. W. Page, Philadelphia; Mrs. Walter Percy Gray, Florida; Mrs. H. H. Anderson, Hamlet. W. A. Stanbury.

RAYFIELD—Lawrence Rayfield, age 16, died in the home of his parents near Granite Falls on the afternoon of September 8th, 1921.

Lawrence was the only child of Mr. and Mrs. A. J. Rayfield. He was an energetic and obedient son in the home, a splendid student, a devoted member of the young men's Wesley Bible class of the Granite Falls Methodist church, and indeed he was a young man of much promise.

The sympathy of the community is extended to the parents who feel most keenly the absence of Lawrence. May the blessings of God rest upon the loved ones. H. G. Allen, P. C.

THOMPSON—John Jacob Thompson, infant son of Mr. and Mrs. Cecil A. Thompson, was born in Burlington, N. C., May 14, 1920, and died June 3, 1921, and was buried in Union Ridge cemetery, Alamance county, N. C., June 4, 1921.

Standing with broken hearts in the sadness of this sore bereavement it is comforting to realize that this precious baby is eternally saved, while we remember the consoling words of our Lord, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God, and their angels do always behold the face of my Father which is in heaven."

This beautiful little child, in its innocence, with simple faith and love, represents the most attractive type of discipleship. May the divine Physician heal the broken-hearted. W. B. North.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God to remove from earth our beloved brother, W. C. Tucker; therefore be it resolved:

First, That we realize and deplore the great loss we have sustained in his death.

Second, That in his death the community, county and church have lost a most valuable citizen.

Third, As a factor in the educational life of our community he was a loyal supporter and liberal contributor to the moral uplift of the community.

Fourth, That we commend the benevolent spirit in his bequest to the Children's Home, which will stand out as a monument to his memory more lasting than any device in the workmanship of man.

Fifth, Be it further resolved, that the members of this Quarterly Conference, realizing the grief of Sister Tucker, extend to her in this sad hour their heartfelt sympathy and pray that her wounded spirit may be comforted by Him who is a husband to the widow and who alone can heal all our sorrows.

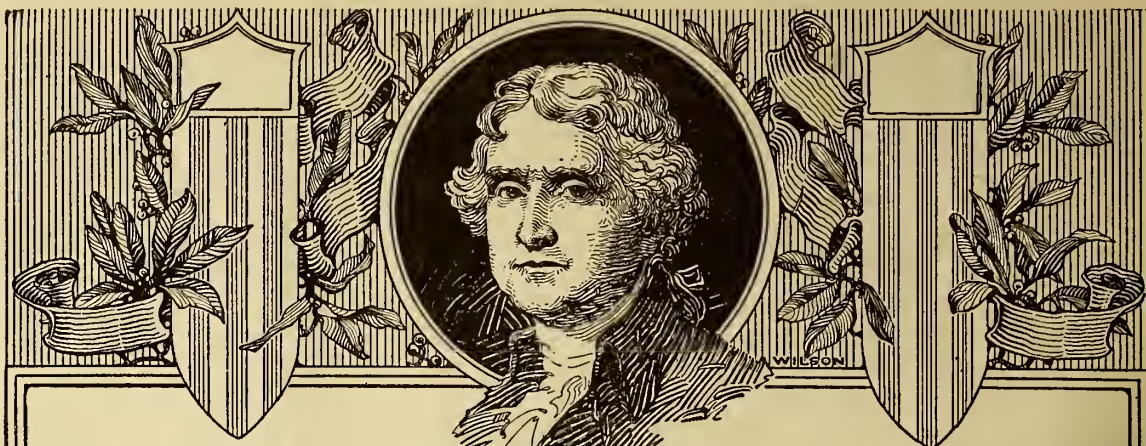
Sixth, That a copy of these resolutions be sent to Sister Tucker, that a copy be spread upon the records of the conference, and that a copy of same be sent to the Christian Advocate for publication.

Committee for Board of Stewards: H. C. Coan, J. H. Johnson, R. C. Short, C. A. Shoffner, A. C. Pickett.

Pleasant Garden Circuit—Unanimously adopted by Quarterly Conference. H. L. Coble, Sec.

RESOLUTIONS OF RESPECT

The beautiful Christian spirit that once dwelt among us in the person of Mrs. T. H. Street has taken its flight, and we who knew and loved her can truly say the world was made better by her having lived in it. While we have sustained a grievous loss we would not question or complain, but bow in humble submission to the will of an all wise God; yet we, the members of Mary Hambrick Missionary Society of Edgar Long Memorial Church, Roxboro, N. C., deem it fitting and proper that we should publicly express our sorrow and grief as we mourn



"He Fixed My Destiny in Life"

Thus said Thomas Jefferson of William Small—his teacher. It was tribute enough for any man—to have made the great Jefferson what he was. Unknown and obscure—unrewarded by either pelf or plaudits—William Small made an invaluable contribution to the world.

Teachers stand next to Mothers as moulders of character. How important, then, that they be full of wisdom, enthusiasm, and faith.

In some institutions of higher learning there are teachers who deaden faith rather than inspire it. Doubting and denying God, they are more of a menace than a help to budding manhood and womanhood.

But in the colleges of the Church all the instructors are Christian. More than 99 per cent of them are members of the Church. More than 70 per cent are Methodists. More than 65 per cent are in some form of Christian service outside the class room.

No wonder that 85 per cent of all the students are themselves sincere Christians.

The Christian Education Movement stands pledged to make our institutions Christian to the core, to provide a larger number of consecrated teachers, to bring all our youth under their influence, to maintain the finest and most deeply spiritual system of colleges in America.

Will you not support this holy objective by paying the Christian Education Pledge immediately? It means life or death to many of the schools and colleges of the Church.

Christian Education Movement

Methodist Episcopal Church, South



the departure of our beloved coworker; therefore, be it resolved:

First, That in the death of Mrs. T. H. Street, who died August 11th, we have lost one of our most loyal and faithful members, who loved her Lord, her church and missionary society, and it is difficult to estimate her loss not only to our society, but to our community, for she was active and efficient in all church work.

Second, We shall sorely miss her gentle presence, her kindly greeting and sympathetic friendship she so freely accorded to all. We pray her blessed influence may remain and we may love and follow Christ as she loved and followed Him, and some glad day we may meet her where God shall "wipe away all tears."

Third, We extend to her bereaved children and family our tenderest sympathy and pray that God may comfort them.

Fourth, That a copy of these resolutions be sent the family and Christian Advocate for publication.

Mrs. J. B. Hurley,
Mrs. W. H. Harris,
Mrs. J. A. Long.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes

healthy action, and radically cures all cases of catarrh.

THE BIBLE ITS OWN BEST WITNESS

(Continued from page 11)

nized the revelation. It is not a revelation because it was canonized; it was canonized because it was recognized as a revelation. Christ created the Scriptures as he created the church. With the aid of these Scriptures we stand in the presence of the founder and find his vision of the sanctified society which he called his kingdom. "They have the prior existence, owe everything to the Master, and do everything for the church."

In short, as a book the Bible is the subject of textual revision (lower criticism), historical analysis (higher criticism), theological and literary interpretation, and the canonizing process of the church. The sure and better instincts of the church will always welcome that scholarship which trains "men to read with larger eyes the books and peoples of the past."

"What it does and decides may be wrong, but the wrong must be proved by other and better scholarship."

The Bible should be allowed to give its own account of itself, to make its own impression. If this is done, it will be proved to be its own best witness. In our day of literary analysis and critical dissecting rooms this is necessary to keep us from losing that impression which the Bible as a whole has always made on the faith and mind of the church. From such a view arise evidences of its divineness and peculiar inspiration so broad-based and deep as to furnish a firm foundation for a satisfied reason and an unshaken faith. Take a bird's eye view of the Bible as Jesus did on the way to Emmaus; let the whole book speak for itself. To the fair mind and the pure heart the divinity of the book will be clearly seen and reverent reader is ready to exclaim: "The Bible is as solitary among books as Jesus is among men."—Charles C. Jarrell in Christian Advocate.

OCTOBER

These are the days, too few, that I would hold,
Of birds that pause before they seek the south,
Of leaves that rustle lot, but, dying, fall
In richer beauty than they ever lived.

Of light that is too merciful at last
To be all gold, but aureoles with blue
Or such dim purple as the moon exhales,
The wasted brambles and the wounded trees

Now are untended ways made beautiful
By cobweb flowers, the wistfullest I know,
Rememberers of all forgotten dead—
Wild asters in my country they are called.

At last it is too late for all regret,
Too late for deeds, and dreams hold no reproach,
And might have been is vague as what may be
And all is well tho much has never been.

NEW TEACHER TRAINING CLASS

In an effort to carry out the standard Sunday school program, there was organized in the Hay Street Methodist Sunday school last Sunday, a Teachers' Training Class, the following officers being elected: President, Mary Harris; vice-president, Allie Gentry; secretary-treasurer, Lillian Crawford; and teacher, M. B. Andrews.

The class will meet once a week at the regular Sunday school hour, and will study a book prepared by the Education Board of the Methodist Church, entitled "Life in the Making," by Barclay and others. The course will deal with the nature and the development of child life from the cradle to maturity. Several of the leading young women of the Sunday school joined the class.

M. B. Andrews.

Before you order your supply of collection envelopes for next year write to the Advocate Printing House. It will save you money.

AGENTS WANTED

For attractive line of BIBLE MOTTOES AND CALENDARS. Address J. H. Fleming, Room B, 123 South 7th Street, Minneapolis, Minn.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

A WOMAN TESTIFIES

Here is the Help Most Women Need at Some Time in Life

Covington, Ky.—"Some years ago I was awfully run-down and nervous from feminine trouble and my physician recommended Dr. Pierce's Favorite Prescription—told me that it was the best medicine on the market for women. Whether it is the best or not, it is the best I have found, for a few bottles helped me wonderfully and by continuing its use I was cured entirely."—Mrs. Edith Ford, 1320 Banklick St.
The use of Dr. Pierce's Favorite Prescription makes women happy by making them healthy. A great many women in the South owe their good health of today to this famous Prescription. Get it at your drug store, or send 10 cents to Dr. Pierce, Invalids' Hotel in Buffalo, N. Y., for a trial pkg. Dr. Pierce will give you confidential medical advice free.

NORTH CAROLINA CHRISTIAN ADVOCATE
Official Organ of the North Carolina and Western North Carolina Conferences Methodist Episcopal Church, South. Established 1855.
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Obituaries and Resolutions of one hundred words published free. All words above this number charged for at rate of 1 cent per word.
A. W. PLYLER, Editor
T. A. SIKES, Business Manager
SUBSCRIPTION RATES
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To all preachers of the Gospel, year 1.00

District Appointments

ASHEVILLE DISTRICT	
W. H. Willis, P. E., Weaverville, N. C.	
FIRST ROUND	
November	
East Biltmore, Oakley	5-6
Asheville Ct., Emma	5-6
Mount Pleasant	13
West Asheville	13
Fairview, Bethany	19-20
Biltmore	20
Hominy, Oak Hill	26-27
West Asheville	27
December	
Hot Springs, Hot Springs	3-4
Spring Creek, Bouldings	4
Henderson, Fruitland	10-11
Hendersonville	11
Chestnut Street	11
Swannanoa, Swannanoa	17
Black Mountain	18
Central	18
Flat Rock-Fletchers, Fletchers	25
Saluda	25
Mills River, Shaw's Creek	31
January	
Rosman	1
Brevard	1
Weaverville, Alexander Chapel	7
Mars Hill, Bush Glen	8
Weaverville Station	8
Joint conf. of Lester and Sandy Mush, Erick Church	14-15
Bethel	15

CHARLOTTE DISTRICT	
J. B. Craven, P. E., Charlotte, N. C.	
FIRST ROUND	
November	
Tryon Street, 11 a. m.	6
Hawthorne Lane, night	6
Hickory Grove, 11 a. m.	12
Pineville, Pineville, 11 a. m.	13
Calvary, night	13
Duncan Memorial, night	17
Prospect, Prospect, 11 a. m.	18
Unionville, Unionville, 11 a. m.	19
Monroe Central, 11 a. m.	20
North Monroe-Idemoree, night	20
Waxhaw, 11 a. m.	26
Marshville, Wingate, 11 a. m.	27
Trinity, night	27
December	
Ansonville, Ansonville, 11 a. m.	2
Lilesville, Lilesville, night	3
Wadesboro, 11 a. m.	4
Morven, Morven, night	4
Bethel, Providence, 11 a. m.	10
Belmont Park, 11 a. m.	11
Brevard Street, night	11
Polkton, Peachland, 11 a. m.	17
Weddington, Weddington, 11 a. m.	18
Matthews, night	18
Seversville, night	28
January	
Spencer Memorial, 11 a. m.	1
Dilworth, night	1
Chadwick, 11 a. m.	8
Thrift-Moores, night	8
The district stewards will please meet in Tryon Street church, Charlotte, Thursday, November 17th, at 2 o'clock p. m.	

GREENSBORO DISTRICT	
W. F. Womble, Presiding Elder.	
508 Summit Ave., Greensboro, N. C.	
FIRST ROUND	
November	
West Market, 11 a. m.	6
Walnut Street, 7:30 p. m.	6
Centenary, 11 a. m.	13
Bethel, 7:30 p. m.	13
Wesley Memorial, 11 a. m.	20
East High Point, 7:30 p. m.	20

MARION DISTRICT	
Z. Paris, P. E., Marion, N. C.	
FIRST ROUND (In Part)	
November	
Morganton Station, 11 a. m.	6
Glen Alpine Station, 7:30 p. m.	6
Morganton Ct., Oak Forest, 3 p. m.	5-6
Connelly Springs, C. S., 11 a. m.	12
Ttatie Rock, Oak Hill, 11 a. m.	13
Forest City, P. G., 11 a. m.	19-20
Henrietta-Car., Henrietta, 8 p. m.	19-20
Rutherfordton, 11 a. m.	26-27
Cliffside and Avon, Cliffside, 8 p. m.	26-27
Gilkey, Gilkey, 11 a. m.	3-4
Spigdale & Alex., Alex., 8 p. m.	3-4
Bostic, Oak Grove, 11 a. m.	10-11
Broad River, Kestlers, 3 p. m.	11
Marion Station, 11 a. m.	18
Marion Mills, 8 p. m.	18
Marion Ct., Providence, 2 p. m.	18

MT. AIRY DISTRICT	
J. H. West, Presiding Elder.	
FIRST ROUND	
November	
Ararat, Hatchers	5-6
Mt. Airy Cen., night	6
Draper, Mt. Carmel	12-13
Spray, 11 a. m.	13
Leaksville, night	13
Pilot Mountain, Pilot Mountain	19-20
Walnut Cove, Walnut Cove	26-27
Stokesdale, Stokesdale	27-28
December	
Rural Hall, Rural Hall	3-4
Summerfield, Summerfield	4-5
Dobson, Siloam	10-11
Jonesville, Jonesville	17-18
Elkin, night	16-18
Mt. Airy Ct., Salem	31-Jan.
January	
Rockford St., Rockford St., night	1
Madison S., Madison, 11 a. m.	8
Mayodan, Mayodan, 3 p. m. & ngt.	8

Danbury, Danbury	11-15
Sandy Ridge, Delta	15-16
Yadkinville, Yadkinville	21-22

NORTH WILKESBORO DISTRICT	
J. W. Williams, P. E., Jefferson, N. C.	
FIRST ROUND	
November	
Elk Park, Montazuma	10-11
Avery Ct., Jonas Ridge	12-13
Boone, Boone	13-14
Watauga, Vallie Crisp	16-17
Creston, Thomas Chapel	19-20
Sparta, Shiloh	26-27
Laurel Springs, Mt. Zion, 3 p. m.	27-28
December	
North Wilkes, Miller Creek	3-4
Wilkesboro, Wilkesboro, night	4
Wilkes Ct., Beulah	6-7
No. Wilkesboro, No. Wilkesboro, ngt.	7
Elkland, Hopewell	10-11
Helton, Chestnut Hill	17-18
Warrenville, Ashby	20-21
Jefferson, Jefferson	22
The district stewards will please meet in Jefferson November 8th at 10 o'clock.	

SALISBURY DISTRICT	
T. F. Marr, P. E., Salisbury, N. C.	
FIRST ROUND	
November	
First Church, Salisbury, 11 a. m.	6
Park Avenue, 7:30 p. m.	6
Woodleaf, Ct., Woodleaf, 11 a. m.	12
Concord, Central, 11 a. m.	13
Forest Hill, 7:30 p. m.	13
Salisbury Ct., Shiloh, 11 a. m.	19
Spencer, Central, 11 a. m.	20
East Spencer, 7:30 p. m.	20
Gold Hill, Gold Hill, 11 a. m.	24
Concord Ct., Mt. Olivet, 11 a. m.	26-27
Epworth, 7:30 p. m.	27
December	
Kannapolis Ct., Oak Grove, 11 a. m.	3-4
China Grove, China Grove, 7:30 a. m.	4
Kannapolis Sta., 11 a. m.	11
South Main, 7:30 p. m.	11
Norwood Ct., Cedar Grove, 11 a. m.	17-18
Norwood Sta., 7:30 p. m.	18
Albemarle Ct., Fine Grove, 11 a. m.	24-25
Albemarle, Central, 7:30 p. m.	25
January	
New London, N. London, 11 a. Dec. 31	1
Badin, 7:30 p. m.	1
Salem Ct., Salem, 11 a. m.	7-8
First Street, 7:30 p. m.	8
Yadkin-Rowan Mills, Yadkin, 7:30 p. m.	11
Mt. Pleasant, Mt. Pleasant, 11 a. m.	14-15
Kerr Street, 7:30 p. m.	15
North Main, 7:30 p. m.	18
Harmony, 11 a. m.	22
Westford, 7:30 p. m.	22

SHELBY DISTRICT	
H. H. Jordan, P. E., Gastonia, N. C.	
FIRST ROUND	
November	
Lowell, Lowell, 11 a. m.	6
McAdenville, 7 p. m.	6
South Fork, Plateau, 11 a. m.	12-13
Lincolnton, 7:30 p. m.	13
Belwood, Fallston, 11 a. m.	19-20
Lafayette Street, 7 p. m.	20
Polkville, Elliotts, 11 a. m.	26-27
Shelby, Central, 7:30 p. m.	27
December	
Crouse, Crouse, 11 a. m.	3
Cherryville, St. Pauls, 11 a. m.	4
Franklin Ave., 7 p. m.	4
Rock Springs, Denver, 11 a. m.	10-11
Mt. Holly 7 p. m.	11
East End, 7 p. m.	14
Shelby Ct., Salem, 11 a. m.	17-18
Kings Mountain, 7 p. m.	18
West End, 7 p. m.	21
Lincoln Ct., Pisgah, 11 a. m.	24
Trinity, 11 a. m.	25
Main Street, 7 p. m.	25
Lovesville, Hills Chapel, 11 a. m.	31
January	
Stanly, Stanly, 11 a. m.	1
Reno, 1 p. m.	1
Bessener, 11 a. m.	8
Cramerton, 7 p. m.	8
Dallas, Dallas, 11 a. m.	15
Belmont, 11 a. m.	22
East Belmont, 7 p. m.	22
Every official member is urgently requested to attend the first quarterly conference and assist in organizing for the ensuing year's work.	

WAYNESVILLE DISTRICT	
R. S. Howle, Presiding Elder.	
Waynesville, N. C.	
FIRST ROUND (In Part)	
November	
Waynesville, 11 a. m.	6
Canton, 8 p. m.	6
Webster-Cullowhee, Webster	12-13
Sylva, Sylva	13-14
Bethel, Bethel	19-20
Lake Junaluska & Clyde, Clyde, 8 p. m.	20
Jonathan, Jonathan	26-27
Waynesville Ct., Delwood, 8 p. m.	27
December	
Shoal Creek & Echota, Olivet	3-4
Bryson-Whittier, Whittier	4-5
Hayesville, Hayesville	10-11
Hawassie, Brassstown	11-12
Murphy Ct., Tonotla	13-14
Robbinsville, Robbinsville	15-16
Andrews	17-18
Murphy	18-19

WINSTON DISTRICT	
W. A. Newell, P. E., Winston-Salem, N. C.	
FIRST ROUND	
November	
Centenary, Centenary, 11 a. m.	6
Burkhead, Burkhead, night	6
Thomasville Ct., Pinewoods, 11 a. m.	12-13
Thomasville, Thomasville, night	12-13
Linwood Ct., Cotton Grove, 11 a. m.	19-20
Lexington, Lexington, night	19-20
Dave Ct., Center, 11 a. m.	26-27
Mocksville, Ickesville, night	27
December	
Grace, Grace, 11 a. m.	3-4
Hanes-Clemmons, Hanes, 3 p. m.	4
Southside, Southside, night	4

DURHAM DISTRICT	
M. T. Plyler, P. E., Durham, N. C.	
FOURTH ROUND	
November	
South Alamance, Phillis Chapel	6
Graham-Haw River, Graham, 4 p. m.	6
East Burlington, 7:30	6
Burlington Ct., Bethel, 11	7
Burlington, 7:30	7
Yanceyville, Shady Grove	8
Milton, New Hope	9
Leasburg, Bethel	10
Person, Oak Grove	11
East Roxboro, Grace, 7:30	11
Chapel Hill, 11	13
Orange, Carboro, 2:30	13
Mebane, 7:30	13

Lakewood, 7	14
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ELIZABETH CITY DISTRICT	
R. H. Willis, P. E.	
FOURTH ROUND	
November	
Hatteras, Frisco	1
Perquimans, New Hope	4
Plymouth, a. m.	6
Roper, Roper, night	6-7
Chowan, Center Hill	9
South Camden, Nash's	11
Pasquotank, Union	12-13

FAYETTEVILLE DISTRICT	
J. D. Bundy, P. E.	
FOURTH ROUND	
November	
Dunn, Dunn	6-7
Duke, Duke, night	6
Parkton, Parkton, 11 a. m.	9
Hay St.	13-14
Person St. & Calvary, Calvary, ngt.	13

NEW BERN DISTRICT	
F. M. Shamburger, P. E., New Bern, N. C.	
FOURTH ROUND	
November	
Goldsboro, St. Paul, night	3
Goldsboro, Elm St. and Pikeville, Pikeville, 11 a. m. and night	4
Goldsboro Ct., Thompson's Chpl, 11 a. 5-6	5-6
Vandemere Ct., Barnes Chp., 11 a. m. & 3 p. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13

RALEIGH DISTRICT	
Rev. John C. Wooten, P. E.	
FOURTH ROUND	
November	
Millbrook, 11 a. m.	3
Youngsville, 11 a. m.	4
Loulsburg, 8 p. m.	4
Tar River, Plank Chapel, 11 a. m.	5-6
Franklington, 8 p. m.	6
Central, 8 p. m.	7
Edenton St., 8 p. m.	8
Clayton, 11 a. m.	11
Smithfield, 8 p. m.	11
Four Oaks, 11 a. m.	12
Benson, 11 a. m.	13

ROCKINGHAM DISTRICT	
J. H. Shore, P. E., Rockingham, N. C.	
FOURTH ROUND	
November	
Mt. Gilead Ct., Hebron	5-6
Mt. Gilead	6-7

WARRENTON DISTRICT	
E. M. Snipes, P. E., Weldon, N. C.	
FOURTH ROUND	
November	
Scotland Neck, Scotland Neck	4
Williamston & Hamilton, Williamston	5-6

WILMINGTON DISTRICT	
J. M. Daniels, P. E., Wilmington, N. C.	
FOURTH ROUND	
November	
Shallotte, Shallotte village, a. m.	4
Town Creek, Zion, a. m.	5-6

School Desks

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Folding Chairs,
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SOUTHERN DESK CO., Hickory, N. C.



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BERTIE CIRCUIT

Dear Advocate:

Our revival season has just closed. We have had a revival in every church on the work. Brother D. E. Earnhardt assisted us by doing all of the preaching at White Oak and Ebenezer. Brother E. C. Few came over and preached for us in the meeting at Windsor. Brothers Earnhardt and

Few are strong gospel preachers. Their messages made a profound impression upon the hearts and minds of the people to whom they preached. The pastor did the preaching at the other two churches. As a result of our revival meetings seven have joined the church on profession of faith. The church members have been greatly revived.

The several organizations in the churches are in splendid condition and doing excellent work. The people, as a rule, are very enthusiastic supporters of every phase of church work.

Our people are strong believers in taking care of the parsonage and seeing to it that every necessary thing is furnished to make it comfortable.

They have recently added a bath room to the parsonage and are now putting in waterworks. It will be completed in the near future.

During the past two years we have received three heavy poundings. We are continually receiving good things to eat, such as chickens, hams, butter, potatoes and fish.

In conclusion, I want to say that Bertie circuit is composed of some of the finest people that can be found anywhere in the conference. This statement is confirmed by every one who has had the privilege to pass this way.
B. F. Boone, P. C.

AN EDITOR COMMENDS THE WORK OF A PASTOR

Julius S. Miller, editor of the Charlotte News, writes of Rev. W. A. Jenkins, who has been transferred from Trinity Church, Charlotte, to Central Church, Concord.

The editorial in question follows:

This community, that part of it which knows the subject of this comment intimately and that part of it which knows him only remotely, will sincerely lament the transfer of Rev. W. A. Jenkins, pastor of Trinity Church, to a new field, although realizing well enough that such is the way of the Methodists. They come and go with regulated frequency. Charlotte has been fortunate in these late years in drawing assignments to local pastorates of able ministers of this denomination and of men who are more than mere ministers who preach twice-a-day on the Sabbath. They are men of broad-mindedness, of civic impulses, of souls aflame for the interests and wellbeing of their fellowmen in this world as well as for their destiny in the other.

Bill Jenkins as he is Rotarily called by some 150 of those in Charlotte who know him best, has been here only two years, coming here young and fresh for the Gospel ministry after a period of intensive preparation. He threw himself at once into the work upon which his hands had fallen and in the space of mere weeks, he had become generally known for his splendid qualities, his unusual ministerial abilities, his capacity as a pulpit orator, and, above all of these even, his appreciation of the earthiness of men. This latter gave him an inlet into the lives of a multitude he could not otherwise have touched and his influence, therefore, especially upon the young men of the city with whom he became associated directly or remotely, has been immeasurable.

Mr. Jenkins has indicated a deep interest in the civic wellbeing of this community and during the two years of his residence here, he has been called upon often to assist in great movements and enterprises that meant much for the advancement of the material interests of Charlotte.

It is regrettable, therefore, that a man of such usefulness in a community that needs a multitude more like him has to be transferred to another field so shortly and that his personal leadership and constructive influence must be interrupted at a time when it seems that these were ripening into great harvests.

Appropriate.—“I have decided to call my homebrew ‘frog,’” remarked Nutt.


“Why?” asked Bolt.

“Because it has plenty of hops, but not much kick,” replied Nutt.—Milwaukee Sentinel.

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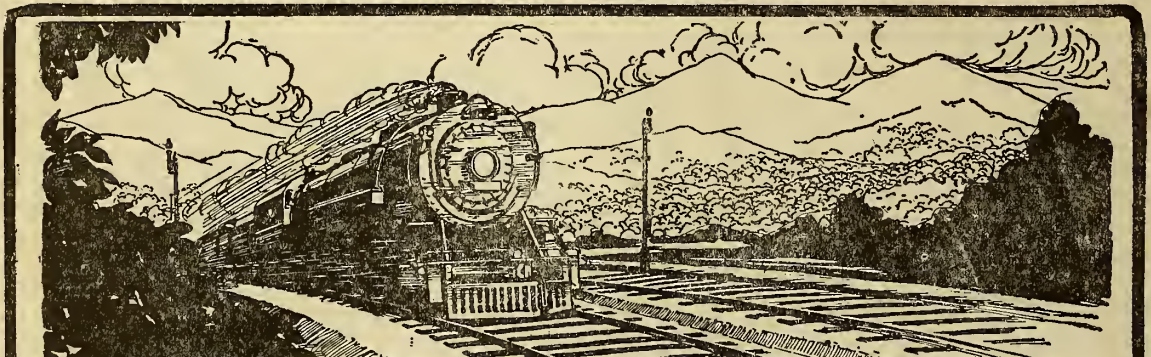
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**ACCELERATED SCHEDULES
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Between the South and Washington and New York

Northbound				SCHEDULES BEGINNING AUGUST 14, 1921		Southbound			
No. 36	No. 138	No. 38	No. 30			No. 29	No. 37	No. 137	No. 35
12.00Night	11.30AM	12.30noon	4.00PM	lv	ATLANTA, GA.				
12.10AM	11.40AM	12.40PM	4.00PM	lv	Terminal Station (Cent. Time) ar	10.55AM	5.50PM	4.50PM	5.25AM
6.15AM	4.50PM	5.50PM	9.35PM	lv	Peachtree Station (Cent. Time) ar	7.00AM	5.30PM	4.30PM	5.05AM
7.35AM	5.55PM	6.55PM	10.40PM	ar	GREENVILLE, S. C. (East. Time) lv	7.00AM	2.10PM	1.00PM	1.05AM
10.05AM	8.05PM	9.05PM	12.55AM	ar	SPARTANBURG, S. C.	5.50AM	1.00PM	11.52AM	11.45PM
11.45AM	9.20PM	10.20PM	2.20AM	ar	CHARLOTTE, N. C.	3.25AM	10.40AM	9.30AM	9.05PM
1.05PM	10.29PM	11.20PM	3.23AM	ar	SALISBURY, N. C.	2.05AM	9.20AM	8.10AM	7.45PM
1.30PM	10.50PM	11.41PM	3.44AM	ar	High Point, N. C.	12.45AM	8.02AM	7.02AM	6.27PM
2.40PM	9.00AM	9.00AM	4.00AM	ar	GREENSBORO, N. C.	12.15AM	7.35AM	6.35AM	5.58PM
5.35PM	4.00AM	4.00AM	10.45AM	ar	Winston-Salem, N. C.	8.50PM	5.30AM	5.30AM	3.05PM
2.58PM	12.06AM	1.00AM	5.04AM	ar	Raleigh, N. C.	7.00PM	12.40AM	12.40AM	8.52AM
.....	9.00AM	.....	4.30PM	ar	DANVILLE, VA.	10.52PM	6.10AM	5.05AM	4.15PM
9.35PM	7.10AM	7.10AM	1.40PM	ar	Norfolk, Va.	7.35AM	6.30PM	6.30PM	.....
5.17PM	2.16AM	3.10AM	7.05AM	ar	Richmond, Va.	3.45PM	11.00PM	11.00PM	7.45AM
11.00PM	7.40AM	8.40AM	12.35PM	ar	LYNCHBURG, VA.	9.00PM	4.15AM	3.05AM	2.25PM
1.50AM	9.05AM	10.05AM	2.00PM	ar	WASHINGTON, D. C.	3.30PM	10.55PM	9.50PM	9.00AM
4.15AM	11.13AM	12.20PM	4.05PM	ar	BALTIMORE, MD., Penna. Sys.	1.53PM	9.30PM	8.12PM	6.05AM
4.35AM	11.24AM	12.35PM	4.17PM	ar	West PHILADELPHIA	11.38AM	7.14PM	5.47PM	3.20AM
6.45AM	1.30PM	2.40PM	6.10PM	ar	North PHILADELPHIA	11.24AM	7.02PM	5.35PM	3.04AM
				ar	NEW YORK, Penna. System	9.15AM	5.05PM	3.35PM	12.30Night

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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, NOVEMBER 10, 1921

Number 45



CENTENARY METHODIST CHURCH, NEWBERN, N. C.

Where the North Carolina Conference will assemble, November 16,
in its Eighty-fifth Annual Session

Centenary Church was erected about fifteen years ago at a cost of eighty-five thousand dollars. The splendid structure could not now be duplicated for two hundred thousand dollars. With rooms for all boards and committees and with its magnificent auditorium, the church will be an ideal meeting place for the Conference. Rev. H. A. Humble is the pastor.

NORTH CAROLINA CONFERENCE

The Eighty-Fifth Session to Convene in Centenary Church, New Bern, on Wednesday, November 16. This Will Be the Eighth Time the Conference Has Met in the City on the Neuse-Trent.

The North Carolina Conference of the Methodist Episcopal Church, South, will meet in its eighty-fifth annual session next Wednesday morning in Centenary Church, New Bern, with Bishop U. V. W. Darlington, presiding, this being his fourth consecutive year as presiding officer over that conference. His first visitation was at the conference held in Goldsboro in the fall of 1918. The Bishop is popular among the North Carolina brethren and will receive a warm welcome at New Bern next week. No other bishop has ever presided at four consecutive conferences. Bishop Wilson came nearer reaching that goal than any one before Bishop Darlington. He presided over the sessions of the conference for three years in succession, at Durham in 1894, Elizabeth City, 1895 and at Kinston in 1896.

"The North Carolina Conference was set off from the Virginia Conference in May, 1836, and in 1850, and again in 1870, North Carolina territory in the South Carolina Conference was transferred to this conference. In 1890 North Carolina territory in the Holston conference and in the Virginia conference, except that beyond the Chowan river, was transferred to the North Carolina conference, and the conference was divided into the North Carolina and Western North Carolina conferences in 1890. In 1894 the remaining North Carolina territory in the Virginia conference was transferred to the North Carolina conference."—Minutes of N. C. Conference.

First Session at Greensboro.

The first session of the North Carolina conference that we have been able to find any record of was held in the city of Greensboro in January, 1838, and Bishop T. A. Morris, was the presiding officer, with H. G. Leigh as secretary. The statistical report at that time showed that there were 15,062 white members and 3,666 colored members; and eighty Sunday schools with 3,009 scholars, including officers and teachers. From this small beginning 83 years ago, exclusive of those that have been transferred to other conferences in South Carolina and Tennessee, Methodism in the state had grown up to the sessions of the conference in 1920, to 218,036, the Western North Carolina numbering 117,233 and the North Carolina 100,803, these two conferences being among the largest in the connection.

Previous Meetings in New Bern.

The first session of the conference held in the City of New Bern was in 1840, and Bishop Morris presided and Dr. Heseekiah Leigh was at the secretary's table. We failed to find the statistics covering that session of the conference.

The conference met again in the city on the Neuse-Trent in December 1846. This time Bishop William Capers was in the chair and S. S. Bryant was secretary. The reports at this conference showed that there were 20,263 white members and 6,811 colored, but there is no record at our hand to show what the financial report was at that session.

Again in December 1858 the conference assembled in its annual session in New Bern, and Bishop H. H. Kavanaugh, was in charge with W. E. Pell keeping the records. There were at that time 29,451 white and 11,500 colored members and 270 Sunday schools with 11,571 scholars.

The fourth time the conference convened in the metropolis of the central east was in 1869, and Bishop D. S. Doggett directed the affairs of the session, while Braxton Craven graced the secretary's table. At that time the white membership had grown to 32,924, while the colored had dropped to 1,196. There were 419 Sunday schools reported with a membership of 20,000. It will be interesting to the Methodist people of the state to know that at this conference John F. Heitman, James L. Keen, James L. Carden, Edward Howland, Hugh F. Wiley, William R. Ferguson, Joseph J. Renn and James Mahoney were admitted on trial and that William H. Call, Baxter C. Phillips and George C. Bynum were received into full connection. John R. Brooks was readmitted. The memoirs of Peter Doub and Jeffrey H. Robbins were read at the memorial service. At that session Revs. W. H. Bobbitt, William Barringer, N. F.

Reid, H. T. Hudson, R. S. Moran, Edwin A. Yates, William Closs and S. D. Adams were appointed presiding elder of the Raleigh, Hillsboro, Greensboro, Salisbury, Washington, New Bern, Wilmington, and Fayetteville districts respectively, there being only eight districts in the entire state. At this time there are twenty.

The conference again assembled in New Bern in November, 1888, with Bishop J. C. Granbery presiding and Donald W. Bain acting as secretary. There were at that time 89,084 white and 170 colored members and 971 Sunday schools with 65,720 scholars.

In the year of 1900 the conference went back to New Bern and Bishop Henry C. Morrison presided and Rev. J. L. Cunningham was secretary and 65,226 members were reported, with 610 Sunday schools and 44,155 members.

Appointments Read on Sunday Night.

The last session to be held in that city was in 1907 and Bishop Charles B. Galloway presided and Rev. J. L. Cunningham was again secretary. At that session the reports indicated that there were 73,884 members and 682 Sunday schools with 60,024 members. The sermon that Bishop Galloway preached on Sunday morning and the one that Dr. John C. Kilgo preached Sunday night in Centenary church will linger with the members of the conference as long as they live. Both of them were masterpieces of oratory and for depths of thought and spiritual power are seldom equaled. The one thing that was unusual about this session of the conference was the fact that the appointments were read on Sunday night by Bishop Galloway just after Dr. Kilgo had finished his sermon. We believe that is the only time in the history of the conference when this was done.

Facts About the Conference.

The North Carolina Conference embraces all that part of the state which lies east of Rockingham, Guilford, Randolph, Stanly and Anson counties and is composed of 238 clerical and 100,803 lay members.

During the past year three members of the conference have died, two of them being on the superannuate roll, Revs. T. P. Bonner and C. W. Robinson, and R. C. Craven, who was on the active list. These fallen brethren will be remembered during the conference by a special session being held in their memory.

Several matters of importance will be up for consideration by the conference next week. One special item that has been agitated right much during the year is that of group insurance for the preachers of the conference. A proposition will be presented to insure every member of that conference in the sum of \$3,000, the premiums to be paid through the regular church budget. This is a new venture and will likely meet with more or less discussion pro and con on the conference floor.

There will be six clerical and six lay delegates elected to the General Conference which meets in Hot Springs, Ark., next May. This election will arouse a great deal of interest as this is a coveted place among the preachers and laymen alike. Bishop Darlington made the statement at the Goldsboro conference that there was not a conference in Southern Methodism better represented at the last session of the General Conference than was the North Carolina and the Conference will not want to lower that record.

Doubtless when the committee on memorials to the General Conference makes its report there will be some speech-making by the brethren. The general Conference is the law-making body of the church, and the several annual conferences memorialize that conference to make new laws or make changes in the old ones. One memorial that will likely be presented at the approaching session will be one asking the General Conference to change the name of the Methodist Episcopal Church, South, to "The Methodist Church." This, if presented, will likely cause some discussion on the conference floor.

The North Carolina Conference is considered one of the most conservative in the connection and anything that would make very much change in the established rules or laws will not have as smooth sailing as in some of the other conferences. That conference is usually satisfied to assemble, transact the business of the conference, get the appointments and go home.

Many Changes in Pastorates Expected.

There will possibly be an unusually large number of changes made in the appointments this year.

Several prominent charges are now open with no one to exchange for another man. Early in the year Rev. J. F. E. Bates, who was pastor at Rocky Mount, went back west and that leaves Rocky Mount to be filled. Rev. J. M. Ormand, of Elizabeth City, has been elected to a professorship in Southern University, Dallas, Tex.; Rev. R. C. Craven, of Oxford, has died, and, we understand that Rev. G. S. Frazier, who has served Fifth Avenue, Wilmington, for the past year expects to return to Georgia, hence these appointments are open and will have to be filled. In addition to these Revs. H. A. Humble, at New Bern, Walter Patten at Greenville, W. R. Royal, at Sanford, V. P. Scoville, at Trinity, Wilmington, E. M. Snipes, of the Warrenton district, L. E. Thompson, of Henderson and several others are serving their fourth year on their present work and will doubtless be moved to other fields of labor. These moves will almost be sure to necessitate many other moves, hence it would not be surprising if there are many more moves this year than usual.

Good Entertainment Expected.

The conference is always glad of an opportunity to go to New Bern. That is one town where the old southern hospitality has not been thrown overboard. It is one of the most progressive cities in the state and Methodism is well in the front among the religious denominations down there. Every member of the conference is expecting that the approaching session will be one of the most delightful held in several years. The entertainment will be on the Harvard plan. The hosts will furnish room and breakfast and the conference will be served dinner and supper at some central point together, possibly by the ladies of the church.

Rev. H. A. Humble, the pastor, informs us that all things are in readiness to receive the preachers and delegates. He has sent out postal cards indicating where each member of the conference is to be entertained. Bro. Humble says that the old-time eastern hospitality will prevail at New Bern, and that all the people of that good town are going to lay themselves out to give the conference the best entertainment it has ever had. There will be no conference directory this year.

Historical Society.

The North Carolina Conference Historical Society will hold its annual session in Centenary church, on Tuesday evening, November 15, at 8 o'clock. This will really be the first service of the annual conference session. This is an organization for the purpose of preserving the history of Methodism within the bounds of the conference. Rev. W. A. Stanbury is the president of the society and he has secured Rev. Thomas N. Ivey, D. D., editor of the Christian Advocate, Nashville, Tenn., as the speaker on this occasion. Dr. Ivey's subject will be "Green Hill: Preacher, Patriot, Pioneer." Those familiar with the history of the church know that it was at Green Hill's home near Louisburg that the first Methodist Conference in America was held, and the paper at New Bern will be of special interest to Methodists throughout the state. Dr. Ivey has expended a great deal of effort and time on his paper and every member of conference should make an effort to be present and hear it.

Trinity Alumni Banquet.

One interesting and enjoyable feature of each annual conference session is the Trinity College Alumni Banquet, which is held each year some time during the session of conference. This is an organization for the promotion of interest in the college and for the getting-together of the friends and former students of that institution. Rev. C. B. Culbreth, of Aberdeen, is the president of the association and he has arranged a very attractive program for the New Bern meeting. Speakers of prominence have been secured, who will tell of the experiences at the college in the years that are past and who will suggest plans for the enlargement of the institution so dear to the heart of Methodism in the state. One pleasing feature that Mr. Culbreth has included in this year's program is a fraternal messenger to be present from the Western North Carolina Conference Alumni Association to take greetings from that association to that of the North Carolina Conference. This will be the first time that such a messenger has been sent from one conference to another, but indicates that Methodism in the state is a unit in the matter of this educational institution as well as other church organizations.

EDITORIAL

The annual revival services at Greensboro College are in progress this week with Rev. J. H. Barnhardt, pastor of West Market Street church and College Chaplain doing the preaching. The services are held every morning at 10:30 and each evening at 6:30. The earnest co-operation of faculty and students characterize these services and great good is being accomplished. The religious influences enjoyed by the student body of Greensboro College are of a sort that all parents should covet for their daughters. A girl is safe at Greensboro College.

* * * *

The Trinity College community is already looking forward with interest to the annual revival which will this year be conducted by Dr. Plato T. Durham, an alumnus of the college. Those in charge of arrangements have selected November 27-December 4 as the dates for the services. The annual revival at the stronghold of Methodist learning in the state is a yearly feature of the college. This year's revival is expected to establish a record for spiritual power. Last year Dr. Durham preached to the students of Georgia Tech with such force that the institution entered upon a new moral growth. Predictions are being made that he will repeat this story at Trinity.

* * * *

Bishop McMurry, in urging the support of the church paper at the Virginia conference, said: "I know of a negro conference that does not pass the character of any of its members who do not take their church paper. The secret of the matter is the people do not take their church papers as they should. It would be a good idea for every official board to put in their annual budget enough to furnish each family in their respective charges a copy of their conference organ free. Our people cannot get along without reading our church papers. Have an Advocate Day; it will help you and the people."

"THE PASTOR'S WIFE NOT HIS ASSISTANT"

A little while ago we heard a pastor in his new pulpit announce the name of a lady as transferred to that church by letter. He then explained that the new member, whose name he had just announced, was the pastor's wife, but not his assistant. That was a very fine distinction and one for all churches to keep in mind.

NOT SHACKLED BY THE FORCES OF NATURE

An egregious blunder of modern thinking is to regard God as bound, like nature, by certain fixed and unchangeable laws. God is not like the mountain, immovable, nor like the thunderbolt that smites and destroys, nor like the river that runs unceasingly to the sea. But God is "like a father that pitieth his children", or "as one whom his mother comforteth, so will I comfort you."

In His thoughts, emotions and affections, God is like man, or to speak more accurately, man is made in the Divine image. Who would say of his father that he is like the wheatfields because that father provides bread for his family, or of his mother that she is like a flower garden, because she is beautiful in all her character. Father and mother are not like wheatfields and flower gardens, but are intelligent and loving creatures governed not by the laws of physics, but by the higher laws of love and humanity.

Just so, God who made all things and controls all things is not shackled by the forces that He made to control the material universe. But God is a being with the power of personal initiative, with freedom of action and subject to the promptings of love which is the essential of His nature.

All this and much more is implied in the teachings of Jesus concerning the Divine Fatherhood. Among the plentitude of these teachings of the Master, is the assurance that God, the Father, would come to His children, able to help them in the midst of this material world in which they live. God with us as a helper is a fundamental and comforting truth to everyone who believes in the Fatherhood of God. Even "when pestilence walketh in darkness" or the individual is left to weep alone, the stricken people and the forgotten heart-broken individual can alike turn with confidence and assurance to the Eternal Helper.

A PERSONAL WORD AT THE OUTSET

I begin the work as Editor of the Advocate, not with a feeling of jubilation, but rather as one who with eyes wide open approaches a task that is exacting to the ultimate limit. To edit a paper for more than 225,000 North Carolina Methodists is not a holiday affair.

Furthermore, the high grade of work done by my predecessors makes the task doubly difficult. But I rejoice in this. For with the additional demands that arise out of this latter fact, come, also, the advantages of having such a paper as these men have given the church—a paper of wide circulation, high character and one enthroned in the affections of its constituency.

Among the men who have contributed to the making of the Advocate what it is, the name of H. M. Blair leads all the rest. For almost two decades he gave himself without stint to the task in hand. A prudent business man, an interesting editorial writer, a man with fine taste as to the mechanical appearance of his paper, this Editor and Business Manager of the Advocate succeeded in building up a paper second to none of the conference papers of the entire church. The Advocate building will stand through the years as a monument to the broad vision and self-sacrifice of this faithful editor and builder.

When the two conferences a few years ago joined their fortunes in one newspaper enterprise, North Carolina Methodism by that act gave assurance to the world that sooner or later it is to have a paper that will be the joy and pride of our great communion in the Old North State.

With the union of the two papers, Rev. L. S. Massey, hard-working, strong, conservative, successful, became the associate of Brother Blair in the work till a little more than a year ago, when both of these capable newspaper men voluntarily retired from the grind of the editorial office. One of them became a college president and the other returned to the pastorate, his loved employ, but both of them look with sympathy upon the galley slaves who are tugging at the editorial oars.

Revs. G. T. Rowe and T. A. Sikes were chosen to be their successors and these new men did the work according to the king's taste and no one expected anything but that for years to come Rowe and Sikes would guide the affairs of the Advocate. But something happened. Dr. Rowe was elected Book Editor and Editor of the Methodist Quarterly Review and then the Methodist Board of Publication in an attempt to fill the vacancy elected me to become the co-laborer of T. A. Sikes.

I am glad to be associated with Rev. T. A. Sikes. He has wrought well during the past year. From the time of the departure of Dr. Rowe in the early summer for Europe the Assistant Editor had a double load to carry, but his broad shoulders proved able for the task. He is ready at any and every call, when it is at all possible, to help the brethren by preaching for them, holding prayer meetings, or in whatever other way he can assist the pastors. The people of Greensboro like him, the business men who come to the office like him, in fact he has made friends everywhere by his cordial and whole-souled manner. Sikes has worked hard all the past years, as I have had opportunity to know, and is girding himself for an equally strenuous life through the year that is to come.

The Business Manager of the Advocate will give a good account of himself as the days go by and I trust that the subscribers to the Advocate will see that their subscriptions are paid promptly and that all the people will patronize the Advocate Job Department.

This leads me to say that, as in the past, the Advocate continues to be dependent upon the pastors and the Methodist people for its success. The loyalty and devotion of the pastors to their church paper has been beautiful in the extreme, and I crave from them, and expect to have, a continuation of the same loyalty and devotion.

I shall not dare to say much just here about the future policy of the Advocate. Yet I venture a thing or two, about which there should be no question. In my judgment the Advocate should be a paper for the people. It should carry as fully as possible the news of the two conferences and in a general way the news of the church at large and of the world. First, to tell what Zion is doing, and

secondly, to tell what Zion ought to do, seems to me to be primary functions of a church paper. I desire above all else that the Advocate without favor or fear shall represent every interest, institution, and individual of the church in an impartial manner.

At the earliest day possible we must install new presses, so that the paper can be enlarged, properly pasted, and otherwise mechanically improved. With a growing church, such as we have in North Carolina, we must have a growing paper that keeps pace with the onward going of our great church.

In conclusion, as we preachers say, suffer a word of exhortation. If you have anything good to say about your church paper tell it to others, if you have anything bad to say tell the Editor. Send all your complaints to this office, because they might do good here, while they are sure to do harm elsewhere. Brother Sikes and I and all the rest of the office force are anxious to get out a paper that will measure up to all legitimate demands of the public.

A. W. P.

NEWBERN

Next week Newbern becomes the Wesleyan Mecca of North Carolina. The North Carolina Conference has met repeatedly in the Metropolis of the Neuse and for that very reason is delighted to go again. Hospitality of the Old South still abides in Newbern.

The visitor finds much of interest in the old town at the confluence of the Neuse and the Trent rivers. Even the water front is impressive to one who is not accustomed to much water.

An up country "hill billy" was one day entertaining his fellows with an account of where he had been and what he had seen in his travels. "I have been out of sight of land just one time in my travels," said he with much gusto.

One of his auditors who happened to be a doubting Thomas, asked, "When were you ever on the ocean?"

"I have never been on the ocean," replied the man of the hill country, "but I have been down the big river at Newbern."

Newbern has more than a water front, however impressive that may be. Its early history bristles with interest. Second oldest town in the state, founded by German and Swiss colonists in the summer and fall of 1710, laid off into lots and streets in 1723, the Colonial legislature met there for the first time in 1738 and thirty years later William Tryon's "palace" was in process of erection. This "palace," three years in building at a cost of \$80,000, was the home of the governor and the meeting place of the Assembly.

In 1749, James Davis, a Virginia printer, established a printing shop in Newbern and a little later issued the first book and the first newspaper in North Carolina. The book contained the laws of the colony and was called "The Yellow Jacket." Hitherto the people knew little about what was law and what was not law, like the citizens of some present day municipalities, but with the publication in 1752 of the new volume of laws, conditions in this respect were bettered.

In 1764, Davis began the publication of North Carolina's first newspaper, with the rather impressive name of "The North Carolina Magazine, or Universal Intelligencer." Three years later the name was changed to the "North Carolina Gazette." This paper was the pioneer in the field of journalism in our commonwealth.

These items of interest from her early history indicate that Newbern is worthy of more than a passing interest and the visitor who chances to come that way next week should count it a high privilege to sojourn for a few days in a town which is in every way worthy of her splendid past.

A Standard Training School for Sunday school workers is in session this week at West Market Street church. With an enrollment of more than two hundred the first day and with a superior teaching force on hand for the work the school is accomplishing great good. It is being operated for the benefit of our Methodist people in and around Greensboro and High Point and any of the other churches who may care to take advantage of the opportunities offered. Prof. O. V. Woosley is in charge and that is a guarantee of no dull moments throughout the entire term.

LIVE STRAIGHT

By James I. Vance, D. D., Nashville, Tenn.

You can never get away from yourself. You might as well try to run away from your shadow as to escape from yourself. You are going to live with yourself a long time, probably forever. Do you want to live with a crook? The man who takes dirt into his life plays the fool. He is staining himself, defiling his closest companionship, sentencing his own soul to a cell in a pest-house.

There is no way yet discovered by which to cheat nature. Play the fool and play the price. "Whatsoever a man soweth, that shall he also reap." Every now and then somebody thinks he can do what no one else has ever succeeded in doing. He can outwit Nemises and cheat the law. He can have his fling and not pay his fare.

But all the while the conductor is laughing in his sleeve at the simpleton, and in an hour that he knoweth not, he is hauled to judgment.

A clean life has the endorsement of human experience. It pays to live straight. Whether there is a hereafter or not, it pays here. If there is a hereafter, a clean life must declare the same kind of dividends there that it does here.

Why wait until you are scorched to admit that fire burns? The sensible thing is to learn some things from race experience. There are people whose bodies are rotting out with loathsome disease who wish they hadn't. But the wish comes too late in the calendar. It should have anticipated transgression. Repentance cleans out the heart, but it does not cure loco-motor ataxia. Natural law grinds on, and its mills are merciless. You are getting under its wheels when you surrender your body to lust. There are men who have doomed themselves to a life time of physical torture, who have gone lamed and limping to the grave, as the penalty of a single violation.

If you want a sound body live straight. If you court success behave yourself. If you desire happiness, centre right, and human life centres right only as it centres in God.

God has made us for Himself. His effort is not to hurt us, but to help us. His laws are not the arbitrary fiat of a force God, but the loving counsel of a gracious Father.

There is too much at stake for you to go wrong. Every man has in him sublime possibilities. Why not give yourself a chance? Why cripple your career by playing the fool? There is too much at stake. "Now we are the sons of God, and it doth not appear what we shall be." No one can keep you back or hold you down but yourself. The man who wrongs his neighbor hurts himself more than he does the other fellow.

Why stab your own soul to death? Why assassinate your own happiness? Why send your own prospects to hell? It is up to you. You can play the beast if you want to, and your portion will be a beast's portion. But you can go the other way. Your will throws the switch. Quit talking about luck. It is the phrase of a baby mind. Throw your soul into gear and pull out. All things are yours—to be sought, to be claimed, to be experienced, to become!

CITIZENS OF ANOTHER COUNTRY

By I. L. Shaver

A citizen of the United States upon leaving that country must first secure a passport. This passport certifies that the holder is a citizen of the United States, and further requests all whom it may concern to safely and freely pass the bearer, and in case of need to give him all lawful aid and protection. This is signed by the Secretary of State, and has the seal of the American Government upon it.

I wish to speak about our citizenship in another country, the kingdom of God. The only passport needed for entrance into the kingdom of God is a clean heart; a heart washed in the blood of the Lamb. It has been said that there is but one thing in the world whiter than snow, and that is a heart washed by the cleansing blood of Jesus Christ. We become citizens of a state, or country by heredity, or naturalization, but we become citizens of the kingdom of God through repentance and faith in God. Repentance is a Godly sorrow for every sin (not sorry because someone has found out about your sin), and a forsaking of every sin. Mr. Moody calls it a turning from sin to God. Faith is believing that Jesus Christ is what he is said to be—

the Son of God and the Saviour of the children of men—that he will do what he has promised to do—save all those who will come unto Him, and in no wise cast them out—and expecting this of Him.

We do not become citizens through reformation, baptism, or social service alone, however important these things may be, but we are born into this kingdom. "Except a man be born again, he cannot see the kingdom of God." "Ye must be born again."—Jno. 3, 7, 9.

Every one who may desire may not at the present time become a citizen of the United States, but anyone who desires may become a citizen of the kingdom of God. There are no immigration laws to keep any one out. Whosoever will may come. "For God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him should not perish, but have everlasting life."—Jno. 1:16. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And WHOSOEVER will, let him take the water of life freely."—Rev. 22:17.

Another encouraging thing about this citizenship is the fact that we may become citizens NOW. Now is the accepted time. Today is the day of salvation. A man does not have to wait until he has solved all the problems of philosophy, and science, or until he understands all mysteries, but he may become a citizen of the kingdom of God today.

But, someone asks, "Can I know that God has accepted me?" Yes, you can know. We have the stamp of God's approval in the witness of his Holy Spirit, as described in the eighth chapter of Romans, the sixteenth and seventeenth verses—"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

Just one month ago, three weeks before he died, I heard Bishop Walter R. Lambuth say, "In 1869, on my way from Shanghai, China to Shimomaseki, Japan (at the age of fourteen) the Lord met me and saved me. I KNOW he saved me; I KNOW he was with me and blessed me."

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God"—Eph. 2:19.

THE REVIVAL AT RHEIMS

By Henry van Dyke

An event with a large meaning took place at Rheims on Sunday, October 23. It may fill but little space in the columns of foreign news; but its deeper significance ought to be noted and felt in America.

Famous for its great cathedral, celebrated as the chief wool market of France and the center of champagne production, renowned for its obstinate, heroic resistance and suffering during the World War, the city of Rheims stands out as a type of French art, industry, and patriotism. A hundred thousand people lived and labored there before the war; about four thousands of them were Protestants. When France was invaded, all the able-bodied men were drawn into the army defense, and the rest of the inhabitants, old men, women, and children, were scattered far and wide, or driven underground for refuge in the vast "caves" in the chalk rock which underlies the city. In these subterranean asylums the indomitable remnant found shelter for four years while their homes overhead were wrecked by a continued, cruel, senseless bombardment. Underground the children of those dark years were born and nursed, brave little schools were carried on, and divine worship was conducted. All this ruin in the daylight and distress in the dark were part of the price that France paid to save mankind from the menace of the Hohenzollern sword.

Every shell that made its barbarous mark on the beauty of the cathedral awakened an echo of restraint in the heart of the civilized world. But there were other deeds of destruction wrought by the invaders which, though less known, were no less deserving of a just and humane indignation. The Protestant church at Rheims, the beloved "house of prayer" for a laborious community of the descendants of the Huguenots, was not merely marred and broken, but utterly destroyed; and with it the modest parsonage and the indispensable Young Men's Christian Association building

went down in total ruin under the ruthless fire of the enemy.

Now the tempest has passed. The refugees have returned to Rheims, ready to revive their city's life. The Catholics are repairing the great cathedral. The Protestants, who were among the first to come back, are keeping up their fellowship and their simple worship in a wooden barrack, and making generous offerings to rebuild their house of prayer. Out of their poverty they have gathered 250,000 francs, and friends have contributed 200,000 more. On October 23 they laid the cornerstone of their new church, a fitting, beautiful, commodious edifice, which is to rise like a shrine of remembrance, on the very site where the old church met its martyrdom.

Protestant Christians in the United States do not fully appreciate how much the Protestants of France suffered during the war nor how well they are doing their duty under difficulties now. Of the four hundred churches belonging to the Evangelical Reformed communion, 35 were partially wrecked and 12 totally destroyed. To meet the increased cost of living these French Protestants have raised their annual church budget from 1,000,000 francs in 1912 to 3,000,000 in 1920. At the same time they have doubled their foreign missionary work, advancing from 900,000 francs in 1914 to 1,800,000 in 1920. These people are not slackers and learners. They are workers and self-helpers. They are worthy of sympathy and aid, because they carry such a heavy burden so bravely. They are laboring in the common cause of human welfare which is dear to all true believers.

BISHOP LAMBUTH

By Henry Beach Carre.

When one brings to mind the life, the character, and the personality of Bishop Lambuth, he finds that he is dealing with one of those rare men to whom it is proper to ascribe the word, great. In the case of some men it is not hard to tell wherein their greatness consists. One or two pronounced characteristics mark them off from their fellows; an outstanding feature here or there stamps them as exceptional men.

In the case of other men, however, one must take into account, not one or two qualities, but a considerable number of them before he can say wherein they differ from the multitude, and stand out as mountain peaks above the plain.

Bishop Lambuth belonged to this latter class. His many-sided nature, his numerous excellencies, make one pause in an attempt to explain his greatness, whether that greatness be measured by the number and variety of his achievements, by the place he occupied, in the esteem of men, in all parts of the world, both in high station and in low, or by his recognized leadership in his own church.

In the study of such a character as that of Bishop Lambuth one is reminded of the party of explorers which is endeavoring at this time to reach the summit of Mount Everest. For a long time the members of this party did not attempt the ascent at all. They found it advisable before doing so to camp upon the slopes of the mountain in order that they might study carefully its various approaches with a view to selecting the best of them.

One is conscious of a like uncertainty as to the best approach to an appreciation of the man whose going away is mourned today by men and women in five continents, in all of which he labored. We might speak of his faith, his prayer-life, his dependence on God, his consciousness of the presence of the Holy Spirit, his zeal, his self-denial, his consecration, his gentleness, his humility, his consideration of others, his far-reaching plans for the Kingdom of God, his forward-looking, progressive policies, his pioneer spirit, his practical common-sense view, coupled with a marked mysticism, his sense of humor, his fondness for a good story, his power to make and hold friends. Certainly one would have to include all these qualities in any adequate study of the man and of his work. Omit one of them and the study is incomplete, and even when they are all included, the study is still incomplete.

Somehow I imagine that, when the qualities of the man and the record of his achievements are summed up, we shall feel that we have not accounted for Bishop Lambuth. The real Bishop Lambuth cannot be transferred to paper, because so much of him was hidden away in what Wordsworth calls "That best portion of a good man's life—his little

nameless unremembered acts of kindness and of love."

When news of his death came over the wires my mind reverted to one of these little acts of kindness and of love, which perhaps after all constitute the best approach to an understanding of him.

The incident occurred when he was engaged in war work in Paris. He and I were going to our hotel, not long before midnight. The street lamps, dimmed to blue shades for the protection of the city from the airplane bombing squadrons of the Germans, gave little suggestion of the gaiety which one is wont to associate with the French capital, and there were few people on the streets.

As we made our way along the colonnades of the Rue de Rivoli, we saw the form of a woman in black, moving slowly and keeping close to the walls of the building. She was bent nearly double, and reminded one of the woman whom Jesus released from her infirmity after she had suffered eighteen years.

At once Bishop Lambuth said to me: "I wonder who this woman is. I have noticed her here a number of times, about this hour. We approached her, and spoke to her, but she did little more than turn her head so as to see us from her stooping position, as though she would assure herself that we intended to do her no harm. At the same time she muttered to herself, indicating that she wished to be let alone.

At that moment a smartly dressed woman approached, and seeing our interest in the poor creature, halted a moment to see what the matter was. We asked her who this pitiable one might be, and expressed our fears for her safety in view of the darkness of the streets and the swiftly moving taxicabs. But this newcomer did not share our solicitude. She seemed to sense the situation instantly, and whether correctly or otherwise, made up her mind that the object of our concern was some habitue of these parts, following her well-beaten path, and fully capable of taking care of herself—possibly a beggar, perhaps a vender of newspapers or fruit, but in any case one of that great multitude of Les Miserables about whom her own Victor Hugo wrote, those unfortunates that are thrown up as driftwood by the turbulent currents of our great cities.

There seemed to be nothing we could do to help this woman who had so stirred our sympathies. So we moved on, the smartly dressed one assuring us that there was nothing exceptional in the case and nothing to give us concern.

Now, it was in that instinctive response to suffering and need, exhibited by him in this case, that we discover one of the primary qualities of Bishop Lambuth. The pedestrians of Paris might become callous as they passed one after another of the broken bodies and crushed spirits that one finds on their streets, but Bishop Lambuth was never so engrossed in official tasks or so absorbed in his own personal affairs that he lost the human touch. It is said that when the body of his own son, his namesake, was lying in the family home awaiting the funeral hour, Dr. Lambuth, as he was then, found time to separate himself from loved ones and comforting friends, in order to pay a visit to the bedside of a sick one in a hospital.

"He that shall be great among you shall be your servant and he that shall be foremost among you shall be the head-slave of all." It was that principle of his Master, the gospel of service, which he proclaimed more potently through example than by the preached word. It was the appeal of human need that constituted the gleam which he followed in his endless journeyings. It was human need that made him a pioneer in medical missions, and the founder of a hospital in Schow. It was human need that turned his thought to educational missions and made him the founder of one of the great institutions of learning in Japan. It was human need in its more elemental and appealing forms that dared him into the heart of the Congo. It was the world's need that constituted the burden of his heart, that made him a thoroughgoing cosmopolitan, a genuine world-citizen, the friend of every one

A WORLD TRAVELER AND A WORLD CITIZEN

By S. A. Stewart, Missionary to Japan.

At the funeral service at the Kwansai Gakuin in Kobe, it was remarked by some one that Bishop Lambuth had an international mind. This was natural for he was a world traveler. His birth in

China forced him early to cross the Pacific, and his later work as missionary, board secretary, and bishop, made it necessary for him to travel extensively. Every continent of the globe, save Australia only, knew the light tread of his quick step. Besides constant visits to the nearby mission fields of Cuba and Mexico, his duties called him to Brazil eight times, to the Orient a similar number of times, and twice to the heart of the Congo in Africa. The story of his opening of this mission in Africa, among the head hunting tribes—how with a lone companion, a colored brother whom he took with him from America—he made his way across three thousand miles of difficult road, a thousand of which had to be on foot; how God had prepared the way before him by having ready to hand a Christian guide and interpreter who had been born in one of those man-eating tribes; how the chief received him and counted the moons for a year and a half till he should return with missionaries to open the mission—it all reads like a fairy tale, but it was tremendously real as one heard it direct from his own lips.

But wide travel does not necessarily make one a world citizen; it does not of itself create an international mind. And this the Bishop undoubtedly had. He was a real world citizen. Dr. Ramsay called Paul "The Traveler and Roman Citizen." Rome was practically the world in Paul's day, and he, too, had the international mind. It is the ability to understand the feelings, and to sympathize with the ambitions and ideals of other nationals that makes one a world citizen. One may have the international mind and never travel; one may travel extensively and never have it. The Bishop had it in an extraordinary degree. There was no people among whom he went who didn't feel instinctively that he was their friend. They trusted him; they regarded him as brother and father. Was he pro-Japanese? Yes. Was he pro-Chinese? Yes. Was he pro-Korean? Yes. He was first and always pro-kingdom of God and that made him a lover of all men. Only we are so prone to set up a dilemma in our thinking and any pro-American means anti-Negro; pro-Chinese means anti-Japanese. But this is a false premise. The Bishop was entirely free from this false system of argument as he was free from all race antipathy. It was his ability thus to enter into the inner feelings of other nationals and races, his deep sympathy with their highest and best ideals that warrants us in calling him a world citizen as well as a world traveler.

IT'S UP TO YOU!

Success of Disarmament Conference Rests With Christian Citizens.

By Robert B. Eleazer.

Shall the Disarmament Conference do something worth while, or end in utter failure? The answer depends on the American people, and consequently ON EVERY READER OF THESE WORDS. Except for the pressure of popular demand the conference would never have been called. Unless that pressure is maintained it will expend itself in talk and give little or no relief to a desperately burdened world.

President Harding and other administration leaders have been doing their utmost to destroy all hope of any considerable result. Either they do not want to do much, or else they are so lacking in faith that they think very little can be done. But the people want results. And we know that results are possible. We know that America is in position to bring about any agreement within reason. The world is looking to us for leadership and will gladly follow us in scrapping the implements of war and providing for permanent peace. If we fail to lead aright we will have proved traitor to the greatest trust ever committed to a nation!

And, along with the rest of humanity we will pay the price, never doubt it! In the next forty years Germany is to pay thirty-three billion dollars reparation for the war. If our present rate of preparation keeps up, in the same time we will have paid out twice as much on our army and navy. Then Germany's payments will cease. Ours, unless we learn better, will keep right on, increasing with the years.

We are expending this year on our army four times as much as Germany spent on hers the year before the war, and on our navy nearly as much more. The total for the year is \$1,422,752,000. This

is \$282357,000 more than England and Japan combined are spending for the same purpose. It is \$14 per capita, or \$70 a family for the army and navy, while nearly as much more is required annually to pay simply the interest on our vast debt of twenty-four billions of dollars. Ninety-two and a half per cent of all our national revenues is now going for war, past and to come, leaving but 7-1-2 per cent for all other government purposes.

If we do not want this sort of thing to continue, if we do want to rid ourselves and the rest of the world of the crushing burden of armies and navies, if we do want to reduce to a minimum the danger of future wars,

NOW IS THE TIME TO ACT.

Every citizen, man and woman, should write or wire the disarmament conference at once, demanding the greatest possible reduction in the burden of armament. If you can do no more, simply say:

"We believe armies and navies do not prevent war, but cause it. We look to the Disarmament Conference to reduce them to the lowest possible limits. Common sense, morality and religion demand no less."

Every church and religious organization should take similar action. Address American Commissioners, Disarmament Conference, Pan American Building, Washington, D. C., and send copies to President Harding and to your representatives in Congress.

Remember, the success of the conference rests with us, the American people. Should it fail, the blame will rest upon such of us as fail to do our duty in this great crisis.

THE HIGH COST OF LOW LIVING

By Ozora S. Davis, Ph.D., D.D., Chicago Theological Seminary.

On one point a young man who is living on a lower level than his own moral judgment tells him: he ought to live is perfectly sure; he thinks that the evil results which he knows follow in the case of others will somehow escape him. The crippling effects of coarse thinking and coarse living appear in the experience of his comrades; but he is sure that he will be too clever to be caught. So on he goes until at last the trap closes and he is caught.

The fact is, the wages of sin is death, always has been and always will be. The idea that anyone must explore and experience every phase of human life in order to be a well rounded person is false from start to finish. It is not necessary to drag a piece of beautiful lace over a dirty floor in order to enrich it by the experience of a mop-cloth.

The highest price that we ever pay for anything is for low living. I remember seeing a boy who had gotten in with a hard gang trying to pick up their habits; nature was revolting. As an older man looked on, he said with discrimination, "It's hard work to be tough." We generally think of it the other way: It's hard work to be decent. But as a matter of fact it is not easy to be mean and vulgar; there is something in us that protests; and it is hard work to be tough.

A young man does not think that it is a high price to pay a set of broken nerves for sensuous indulgence; but the time will come when he knows that the biggest fee ever given for a pleasure is a mortgage on the fineness and quickness of nervous response to obligation and privilege. Our bodies are the most delicate and costly tools that ever were given men to work with. Do you notice how carefully a good stenographer covers up her typewriter when she leaves it for the night? The dust is bad for the bearings. Do you notice how the delicate scales and balances and instruments in a laboratory are protected? Yet men will leave their physical bodies open to all kinds of influences, with never a thought of the results.

There is no scheme by which the laws of nature may be cheated. We sometimes hear about breaking the laws of nature; we cannot do it; they break us. Sooner or later we pay the price. The time to reckon with the settlement is the day we sign the contract. The day we let ourselves drift into the clutch of a debasing habit is the time to look into the face of the issue of it. We may as well draw and sign the check; we must cash in a hundred cents on the dollar finally and pay the full high cost of low living.

PEOPLE AND THINGS

The Southern Methodist University at Dallas, Texas, has this year enrolled 65 students in its Theological Department.

The postoffice address of Rev. H. M. Blair is Greensboro, N. C. An error in the list of appointments that appeared in some of the papers might lead some to think otherwise. Hence this correction.

Mrs. H. K. Boyer is in a Charlotte hospital, where she had to undergo a major operation last Friday. The good news comes to us that she is getting along nicely and hopes to soon be out and ready to go to her new home in Mt. Airy, where her husband is the newly appointed pastor.

Rev. J. W. Kennedy, the new pastor of Carraway Memorial church, began his work last Sunday morning. The people are greatly pleased with their new pastor and they have a reason to be. For he is a good preacher and a faithful, hard working man who is in the habit of succeeding.

Rev. T. G. Vickers is closing up a successful year at Ayden. The pastor expects to go to conference with everything up in full and many items that show substantial progress.

Rev. C. T. Thrift has been in a meeting at Norlina, where the Methodist church was packed twice each day for two weeks. Many souls were saved and many others reconsecrated themselves to Christian service. At the close of the meeting nineteen were baptized and received into the church. Rev. Marvin Self is the pastor.

The readers of the Advocate this week will greatly miss the good reading matter usually furnished by Mrs. J. LeGrand Everett for the Woman's page. Her letter failed to reach us. This is the first time during the past twelve months that such has happened, hence we are led to believe that Mrs. Everett's letter was miscarried in the mails.

Rev. B. Margeson and his good wife, whom many North Carolinians know and love, continue to make their home in Neosho, Missouri. Brother Margeson is now past his three score years and ten, but in good health, and sends his warmest Christian love to all his dear friends in the Western North Carolina Conference.

Norwood regrets to lose their pastor, Rev. Ira Erwin, who for the last two years has served them so well. The people of the good charge extend their congratulations to Maiden upon securing him and his excellent family. The Norwood Methodists will give Rev. C. M. Short a hearty welcome that will last the year.

Rev. L. P. Bogle has accomplished great things in the past two years on the Rural Hall charge. Church property has been improved, hundreds added to the church, and every department of the work given a new impetus under his splendid leadership. The people rejoice at his return for another year.

Rev. I. L. Shaver, a native of Rowan county and one of our young missionaries in Japan, is beginning his third year in the study of the Japanese language and now preaches, occasionally, in the native tongue of the people whom he has gone to serve. He and his good wife are both well and happy in the work. Blessing on these two consecrated servants of God!

Material is being placed on the ground for the new church at East Spencer. Rev. R. C. Kirk is the capable and hard working pastor of that charge and under his leadership the church expects to erect a house of worship that will be among the best in that section of the State. The people of East Spencer are happy over the return of their pastor for another year.

Hon. Warren G. Harding, president of the United States, visited Birmingham, Alabama, on October 26th and publicly installed Dr. Guy E. Snavelly as president of the Birmingham-Southern College, the exercises being conducted in the First Methodist Church. In his address President Harding declared that the denominational colleges of the country were more important than the state universities, and stressed the need of Christian education with great emphasis. Dr. Snavelly succeeds Dr. C. C. Daniel as president of Birmingham-Southern. He was formerly connected with Converse College of South Carolina and is an educator of much experience.

Rev. D. M. Litaker, the recently appointed presiding elder of Statesville district, reached his new home last Friday and is now comfortably domiciled in the district parsonage. He preached Sunday morning for the Broad Street congregation and at night for the congregation at Race Street. His sermons were well received and he begins the new year under most favorable circumstances.

Rev. M. T. Plyler, presiding elder of Durham district, spent Monday night in Greensboro on his way to Caswell and Person in a round of quarterly conferences. This elder is meeting fourteen quarterly conferences the last ten days of the conference year so as to aid in the annual "round up." He reports the outlook on the district most encouraging. The preachers are all hard at work.

Rev. D. P. Grant, pastor of the Westford charge, Concord, was stormed a few nights ago with such great violence that the pastor had no power of speech with which to express his appreciation of the people who brought him great quantities of good things to eat. The parsonage for some time to come will be the house of plenty.

Rev. L. B. Hayes preached his initial sermon last Sunday morning at Park Place church, this city. He was greeted by a fine congregation and made a favorable impression. His sermon bristled with thought, expressed in terse and vigorous English and was delivered with a spiritual passion that carried conviction to the hearts of his auditors. It was just the sort of gospel preaching that adapts itself to the needs of the present hour and that is sure at all times to get a hearing.

Rev. T. J. Ogburn, who last year served the Yadinville circuit, took the superannuated relation at conference after more than fifty years of effective service. The greater part of the time was given to the ministry in the Methodist Protestant church, where he was for many years one of the trusted leaders of our sister church. Brother Ogburn will make his home in Greensboro and will live on Church street. We welcome him to the Gate City.

Rev. W. B. West began his work last Sunday at Dilworth with a sermon on the Pre-eminence of Christ. He pleased his congregation with an old fashioned gospel sermon that magnified the Christ. A great work lies before this consecrated and gifted young minister in the marshalling his forces for the building of the costly new church in Dilworth. None who know Brother West question that he will succeed with the task in hand.

Dr. H. C. Morrison, who last year captured both the North Carolina and the Western North Carolina conferences, by his great evangelical preaching, is this fall with the Texas conferences, over which Bishop Ainsworth presides. The reports from out there are to the effect that his preaching is making a tremendous impression upon those Texas Methodists. The congregations everywhere overflow the churches in which he speaks.

We regret that acid or some other corroding substance has touched the copper face of the cut of the Centenary Methodist church that we are running on the first page of the Advocate this week and causes spots to appear in the picture. These spots detract from the otherwise good appearance of the cut, but no blame should attach to this office, because such was the condition of the cut when it arrived, which was too late to get another.

Rev. H. E. Spence, head of the Biblical Department in Trinity College, preached last Sunday night at West Market church. His sermon was one of unusual interest and delighted the big congregation that had assembled to hear him. Nobody goes to sleep when Spence is in action. Bright, racy, humorous and with the ability to depict life as it is, he talked in an illuminating fashion upon the borrowed subject, as he said, of "Life's Delusions." But his sermon was not borrowed.

The Charlotte Observer carries in last Sunday's edition a double column cut of Trinity's new pastor, tells how the board of stewards have increased his salary to \$4,200 and then Monday's paper gave a glowing description of Dr. J. E. Abernethy's sermons on Sunday when he charmed two immense congregations with his eloquence. Trinity's pastor is evidently getting a good start in his new charge and will unquestionably have a successful year. Great congregations are expected now to flock to Trinity to hear the gifted pulpit orator that at the very beginning has captured his people.

Rev. W. F. Womble began his new year's work as presiding elder of the Greensboro district with a splendid sermon last Sunday morning at West Market Street church. A large congregation heard the new elder and was highly pleased with his preaching. Brother Womble moved into the district parsonage on Summit avenue last Thursday and is now at home to his friends.

Rev. T. G. Williams, pastor of the Fines Creek charge in the Waynesville district, and Brother C. P. Williams, a prosperous young farmer of Rockingham county, were in our office Saturday. Brother Williams told us that the Advocate was to receive a large place in his charge this year, and that he was going to make a special effort to put it in every home that he serves. To begin with, Andrew-like he went and got his own brother and had him to subscribe as a starter.

Mr. Archibald Johnson—why prefix a title to the name of as big a man as he—writes editorially about our Methodist pastor as follows: The return of Rev. R. G. Tuttle to Thomasville was expected, of course, but brings happiness not to his own people alone, but to the entire community where he is honored and loved for his saintly life and attractive personality. He is, withal, a preacher of exceptional ability, and is doing a valuable work in the development of every department of the church work.

In a civic campaign recently closed in the city of Shreveport, the non-Methodists of the city subscribed \$134,000 to the Christian Education Movement. This amount goes direct to Centenary College, which is located in Shreveport. The movement had previously raised \$220,000 in Shreveport for Centenary and to this the General Education Board of New York added \$250,000 more. The conference raised \$453,000 of its quota, and thus the grand total in Louisiana has now reached \$1,157,000. The quota for the conference was \$1,027,500.

At the close of the evening service last Sunday night Rev. W. A. Newell held the first quarterly conference at Burkhead church, Winston. There was a large attendance on the official, the new elder made a favorable impression, the reports submitted were encouraging, plans were laid for the coming year in which was included the building of a handsome and modern house of worship. The following were elected delegates to the district conference to be held early in the year: C. W. Synder, T. F. Vestal, P. H. Futral and Miss Bettie Linville.

Rev. E. E. Williamson and family arrived Wednesday and are now occupying the parsonage of Grace M. E. congregation. Mr. Williamson will preach his first sermon as pastor of that congregation next Sunday. Last evening they received a most cordial welcome from scores of members of the church, who called to greet them, and in addition Mr. and Mrs. Williamson received many gifts of provisions. The larder was well stocked by these gifts, for which the new pastor and his family express sincere appreciation.—Winston-Salem Sentinel, Nov. 3.

Mr. J. A. Odell, one of the most consecrated laymen of the Western North Carolina Conference and for many years the treasurer of the Joint Board of Finance, celebrated his eightieth birthday last Friday, November 4, at his home on West Market street, Greensboro. He was the recipient of many presents, and numerous telegrams and letters of congratulations from this and other states. His niece, Mrs. C. F. Sherrill, and her husband, Rev. C. F. Sherrill, were the only guests outside of the members of his household. Brother Odell is in good health and quite vigorous for a man at fourscore.

Editor B. C. Ashcraft, for thirty years or more the man who has guided the fortunes of the Monroe Inquirer, is confined to his home in Monroe, North Carolina, battling with some organic trouble that yields slowly to treatment. But we hope that he may soon be himself again. For B. C. Ashcraft to be out of commission, even for a little while, leaves a vacancy in Union county that cannot be filled and at the same time brings sorrow to his many friends throughout North Carolina. We first knew him back in the nineties, when serving as an under-shepherd of the flock at Waxhaw, and through all the years since have admired his many admirable traits of character. He is a Baptist, but the Methodist preachers have no warmer friend than he, as all who know him will testify.

BLUE TO BLUE

NOTICE

The Class of the First Year will meet Tuesday evening, November 15, immediately after the Historical Society meeting at the Centenary Methodist church, New Bern, N. C.

J. M. Ormond.

NOTICE

The members of the class of the Fourth Year conference course of study will please meet the committee on Wednesday, November 16, at two-thirty o'clock in the afternoon at the place designated in the conference directory. Bring all credits and sermon.

W. W. Peele, Chmn.

NOTICE

The committee of admission on trial will meet at the Methodist church in New Bern in the room designated for the committee on admission on trial at 7 o'clock p. m. Those who wish to come before the committee are asked to be present as there will not likely be another meeting of the committee.

C. B. Culbreth, Chmn.

TO BUY OR EXCHANGE CONFERENCE JOURNALS

I desire to secure any or all of the following copies of the annual conference journals for following years: North Carolina Conference 1887, 1890, 1891, 1908, 1910, 1911, 1913.

Western North Carolina—1890, 1891, 1892, 1893, 1894, 1895, 1896, 1889, 1901.

I would be pleased to exchange for any of above named copies any of the following:

North Carolina Conference — 1889, 1914, 1916, 1917, 1918, 1919.

Western North Carolina Conference — 1897, 1900, 1902, 1903, 1904, 1909, 1910, 1912, 1914, 1915, 1917.

I would be pleased to confer with any interested.

S. B. Turrentine.

OPENING OF NEW CHURCH GREAT DAY AT ELIZABETH CITY

We opened our great new church Sunday for work and worship. The Sunday school end of the building is being used for all purposes until the regular auditorium is equipped for use. We had about seven hundred present in the Sunday school, which number is twice as large as we have usually had in the old church. The seven departments organized for work; a large number was promoted to higher grades, and ten infants were baptized by the pastor. At the eleven o'clock service there were as many as seven hundred present. This number would have filled the old church twice. A class of boys was received into church membership.

J. M. Ormond.

LAURINBURG STATION

As we approach the end of our second year as pastor of the Laurinburg church it is a pleasant reflection to think back over these two years. They have been two of the happiest and most successful years of our ministry. This is true because of the character of this church. Any preacher is fortunate who is appointed to Laurinburg.

The church has a loyal membership; they are true Methodists. They are loyal to their pastor and to their church. In a quiet and generous way they respond to all the claims and progressive movements of the kingdom. Although not so large in membership as many other congregations, there are few in the conference that exceed it.

When we came last year we found the congregation worshipping in a magnificent new church. The remainder of something more than an eight thousand dollar debt was raised and the church dedicated.

The church is well organized, and each department functions with splendid efficiency and enthusiasm.

Two revivals have been held. The one last year was conducted for three weeks by Rev. Arthur J. Moore and party. Bro. Moore was at that time one of the general evangelists of the church, and one of our most effective evangelists. He is now in his second year as pastor of Travis Park church, San Antonio, Texas. This was a religious festival for the entire town.

This year it was our great good fortune to have Rev. Walter W. Peele in a ten days' meeting. No more effective and acceptable preacher could have been found for this meeting. He was reared in this county, and our people are proud of him and felt that they were hearing their very own. Great congregations heard him twice daily. During the two years seventy-five have been added to the church.

Another pleasant feature of the Laurinburg work is the splendid co-operation and brotherly spirit that prevails among the several denominations. It has not been our pleasure to observe such to the same degree anywhere else.

We shall go to New Bern with pleasant recollections of the past two years and happy expectations of service in the Lord's kingdom in the years that may be in the future.

W. A. Cade, P. C.

PREACHER RECEIVES DELIGHTFUL SHOCK

The good people of Millbrook circuit were able to discern the need of a man clothed for comfort, so they determined to give the preacher of Millbrook circuit a suit of clothes.

Sister Orelle Gill may live long and do many things out of the common place, but never can she bring a more pleasant surprise, and set more cross currents to flowing, than she did when she started the unexpected message around the circuit. The unexpected has happened and the unusual will be one of the delightful memories of the year. Blessings on every one who had a part in this delightful shock. The kind thoughtfulness shown and the abundant good will manifest is prized above silver and gold. These make the real wealth of the world. Thanks in abundant measure to every dear friend of Millbrook circuit.

J. C. Williams, P. C.

FROM THE COLLEGE OF BISHOPS

By an unfortunate oversight the General Conference of 1918 failed to arrange for the annual payment which had been made for many years by our church to the support of the work of the Federal Council of the Churches of Christ in America, of which Council the Methodist Episcopal Church, South, is a constituent member. Without this specific order by the General Conference, no one has been willing to take the authority to make this annual payment. As the amount of their payment had been, preceding 1918 \$2000, the treasury of the Federal Council has been deprived of \$8000, which would have been paid by our church during this quadrennium, but for the accidental omission noted above.

This has not only been a cause of mortification to our representatives in the Federal Council, but the work of the council has been impeded for lack of this money. We greatly regret the present unfortunate situation, and we appeal to our people to contribute promptly \$8000 to prevent embarrassment of the Federal Council in its operations because of the failure of our General Conference to authorize the usual payment. We appoint Bishops John M. Moore, James Cannon, Jr., Dr. E. O. Watson as a committee to solicit and receive subscriptions for this purpose. Send all contributions to Dr. E. O. Watson, Room 937 Woodward Building, Washington, D. C.

Signed for the College of Bishops.

W. A. Candler, President.

Collins Denny, Secretary.

Richmond, Va., Oct. 26, 1921.

H. G. ALLEN'S GREAT WORK AT GRANITE FALLS

Three years ago Bishop Darlington sent to us a small unorganized station church Rev. H. G. Allen, a young preacher, with one year's experience in the conference. He came to us with many obstacles in the way, both spiritual and material. These he very soon cleared away, opened the church for regular service, after a siege of many weeks of the terrible influenza. (Here space forbids telling how nobly he acted in that siege, how he ministered to all, and won the hearts of many.)

This week after three years of hard, faithful and conscientious work he leaves us for a greater field. But his work and efforts will live on with us as shown in the following things he brought about while here:

First, one of the best Sunday schools in the Statesville district, both in Wesley classes and the departmental work, all thoroughly organized.

A banner Woman's Missionary Society of sixty-three active members.

A thriving Children's Auxiliary, this the newest organization, but it's moving!

Too we have a very much alive Ladies' Aid Society that keeps right behind any needs of our parsonage and church.

An Epworth League with a splendid enrollment of the youth of our church. This organization is doing fine work. We can already see some of its fruits.

And last but not least he leaves a board of junior stewards, boys that he has trained and led these three years. Here, most of all, we see and will continue to see, in these young lives, the faithful and consecrated efforts of Mr. Allen.

While with us Mr. Allen held three splendid revivals, one especially that was the greatest outpouring of the Holy Spirit this community ever witnessed. These revivals live on.

He fought the evils of our town with "gloves off," as a man of God should. For these things we love him and are grieved to give him up. But with the old Methodist love and loyalty we bid him God-speed in his new field and stand ready to welcome our "new preacher," Rev. N. C. Williams, who comes to us this week. May he take up the work where Mr. Allen leaves off and go forward, and may we stand, as a church should, solidly with him in all his undertakings.

A Member.

BISHOP LAMBUTH

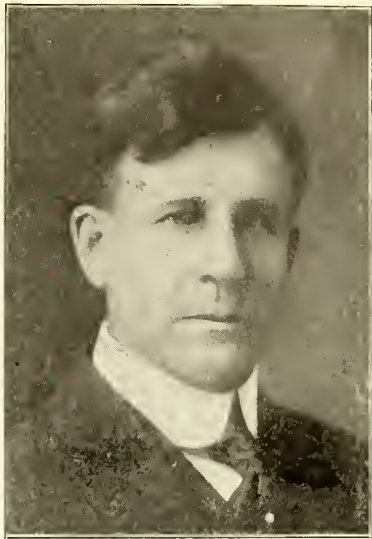
The Western North Carolina Conference shares with the whole church a sense of deepest loneliness and loss in the death of one of its chief pastors, Bishop Walter R. Lambuth.

We would record our profound gratitude to God for a spirit so rare, a character so saintly, whose every fibre was wrought in prayer and service, a life unparalleled in the history of our church for serene trust, militant courage, heroic achievement, and a love that constantly dared the impossible and challenged the church to follow intelligently. The need of men and the will of God made his horizon and gave him his daily task, at which he wrought with exceeding joy as a skilled workman that needed not to be ashamed.

Such men as Walter R. Lambuth, radiant with holiness, great with the gentleness of God, Christ-centered in aspiration and purpose and toil, are the chief need of the church and our age.

Assembled in annual session we would express our sympathy to his beloved wife and children in the lonely California home, whose brave cheer strengthened him for his ascribed service on every continent. We pray that to them there may come a fresh sense of our Father's gracious, comforting presence and power and His mighty, understanding love.

Resolved, That a copy of this paper



REV. H. A. HUMBLE, CONFERENCE HOST

Mr. Humble is serving Centenary church for his fourth year, and is more popular with that fine congregation now than he was at the beginning of his ministry.

be sent to Mrs. Lambuth, to the North Carolina Christian Advocate, to The Christian Advocate, and that it appear in the minutes of this session.

Emily A. Siler, R. M. Courtney, E. K. McLarty, L. B. Abernethy, G. T. Rowe, D. Atkins, W. R. Ware, Chas. H. Ireland, J. A. Baldwin. October 24, 1921.

DISTRICT GROUP MEETINGS

Waynesville, Asheville and Marion Districts.

The Waynesville district pastors and local church Centenary treasurers will meet at the Methodist church in Waynesville Monday, November 14th, at 11 a. m.

For the Asheville district the meeting will be at Central church, Asheville, Tuesday November 15th, at 12 m.

For Marion district at the Methodist church Wednesday, November 15th at 11 a. m.

Every pastor and Centenary treasurer in these districts is urged to attend their respective meeting. The purpose of the meetings is to go over the situation in the Centenary with reference to what has been done and also to lay plans for the collection of payments now due on the Centenary pledges not later than Pay-Up Sunday, December 11th. It is very important that all treasurers and pastors attend one of these meetings.

R. M. Courtney, Conference Miss. Sec.

LETTER OF INTEREST FROM GEO. D. HERMAN

We are having a hopeful start on the Waynesville station this year. Last Sunday the Rev. J. H. West, new presiding elder of the Mt. Airy district, gave us a great sermon. Today, November 6th, the Rev. Robt. S. Howie, the new presiding elder of the Waynesville district, began his work with us by preaching a sermon which would have done honor to a bishop. Brother Howie had a packed house, and they all felt that the new elder is a preacher of power both in head and heart. Watch the Waynesville district under the leadership of Howie.

Our Sunday school under the management of Prof. A. C. Reynolds and Bro. J. M. Mock is growing in numbers and power, and the outlook is most encouraging.

Our membership is now making the first payment towards the new church edifice. In March we intend to begin actual work on a \$5,000 building. Waynesville Methodism has set her hand to the plow and will not look backward. Yours truly, Geo. D. Herman.

Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris.....Editor
 16 Orange St., Asheville, N. C.
N. C. CONFERENCE
 Mrs. J. LeGrand Everett.....Editor
 Rockingham, N. C.

W. N. C. CONFERENCE

When comes the King in royal might,
 To crush the wrong and crown the
 right,
 When all the saints in glory meet,
 No more to die, no more to weep,
 When thrones are set and crowns are
 given,
 With all the rich rewards of heaven—
 Oh, in that glorious by and by
 What's done for God can never die!

HARVEST DAY

Your conference is asking your auxiliary to observe Harvest Day some time in December. The programs you need for making the service attractive and profitable may be had from the Home Base secretary. Do not fail to order as soon as you read this notice. Lay your plans well for a successful observance of the day and bring your auxiliary to the close of the year with all financial obligations met in full. Make it truly a Harvest Day.

SAFE ARRIVAL OF OUTGOING MISSIONARIES

Word has come that the party of outgoing missionaries that sailed August 18th has arrived safely. The voyage was rougher than is usual at this time of the year, but most of the missionaries proved good sailors. The presence of Dr. Robert E. Speer and Dr. Ernest Burton with the Educational Commission, on their way to China, together with John D. Rockefeller, Jr., made the trip interesting and helpful. Bishop Lambuth, though at the time not well, met the party at Yokohama.

The Korean missionaries went by rail to Shimonesekis and then on by boat and rail to Korea, accompanied by Dr. Fitzgerald Parker. The China missionaries continued on the Empress of China. Typhoons were raging and they entered Shanghai in a severe storm, but all arrived safely and report a cordial welcome.

A WOMAN MEMBER OF LEAGUE OF NATIONS COMMITTEE

Miss Emma D. Cushman, director of the American Hospital in Konia (the Iconium of the Bible) has been appointed a member of the Committee of Three of the League of Nations to investigate Turkish deportations of Christian women and children in war times. Miss Cushman has recently been awarded the Gold Cross of Jerusalem in recognition of humanitarian service. It will be remembered that Miss Cushman was at one time head of the Scarritt Bible and Training School Hospital. She would have gone out under the appointment of the Woman's Board of Foreign Missions had there at that time been need for her services.

BIBLE SUNDAY—NOVEMBER 27

"The Only Way Out of the Dark" is an exercise that has been prepared for celebrating Bible Sunday, November 27th, and may be used with organized Bible study classes under the Woman's Council. Simplicity and dignity are the keynotes of this exercise which can be given without making excessive demands on the time of the participants for preparation. It can be used for the morning service, Sunday school, or for young people's societies. The literature can be secured from the American Bible Society, Bible House, Astor Place, New York City, upon request.

The Advocate Printing House prints letterhead, statements, envelopes, circulars, catalogues—anything. Send us your next order.

FINANCIAL REPORT OF CHILDREN'S WORK OF W. N. C. CONFERENCE

Third Quarter, 1921.

Junior Division.

No. Junior Divisions	120
Membership offerings	\$213.94
Pledge	469.07
Total	\$683.01
Supplies .....	.50
Local work	24.40

Baby Division.

No. Baby Divisions	54
Enrollment fee	8.55
Pledge	33.08
Life membership	1.00
Total	\$46.63

Miss Amy B. Hackney,
 Conf. Supt. Children's Work.

Under the heading, "Educational Work in the Land of the Sky," Mrs. J. H. McCoy in October Missionary Voice writes most interestingly of a recent visit to Brevard Institute, at Brevard, N. C. We wish we had the space to give the entire article, but as we have not, we will give some extracts showing the development and progress made at this school for mountain boys and girls. Mrs. McCoy says: "As the visitor approaches the institute entrance, Superintendent Trowbridge explains that the ladies of the Baltimore Conference Missionary Society have contributed a substantial sum for the erection of a handsome stone entrance way and that the council treasurer, Mrs. F. H. E. Ross, herself an inalienable "Tar Heel," is seeing to it that the work is done right. Mr. Trowbridge will likely add that it was Mrs. MacDonnell and Mrs. Ross who got the school on its feet and saw to it that we got our fine commodious administration building—Spencer Hall.

As the visitor follows the drive to Spencer Hall, and thence to Taylor Hall, the girls' dormitory, named in honor of the founder of Brevard Institute, Mr. Trowbridge explains that the cottages on each side of the drive are used for the boys, and that the pretty two-story residence on the corner is the superintendent's home, named in honor of the former able secretary of the Home Department, "MacDonnell Cottage."

Bishop Cottage, a pretty little home across from the girls' dormitory, commemorates the work of Mr. Trowbridge's predecessor afterwards for nine years superintendent of Vashi Industrial School.

In the rear of the administration building Mr. Trowbridge calls attention to the beautiful farm just across the creek which bounds the institute campus. There are eighty rolling acres in the tract, with a very beautiful brick residence, stout new barns, apple orchards and vineyards, all under good fences. This farm is Brevard Institute's latest acquisition and with the original tract the school now owns 100 acres of fertile valley land.

The brick residence will become a dormitory for boys and the farm will at one and the same time furnish a source of food supply for the school and a laboratory of instruction for the students. The new farm cost the Woman's Missionary Council \$33,000, which was paid from the Centenary collection. With the funds that the school expects to receive from other sources and its unused portion of the Centenary allotment, the Woman's Missionary Council should be able to develop Brevard Institute into one of the most efficient educational enterprises conducted by our Home Mission Department.

Back in the remote North Carolina hills the school finds its patronage, and far down into the cotton mill district of South Carolina young people talk of Brevard and of the fact that ambitious boys and girls of the factory towns have been able to enter

there and broaden their narrow horizon—to lift the shadows of ignorance from their souls until God's glorious enlightenment caused them to shout over the wonder of life's new perspective.

A young business woman's missionary society in Washington City pays the salary of a Brevard Institute teacher; the money raised through the general treasury of Woman's Work meets the other salaries and keeps up the plant. A student at Brevard pays for his actual living expenses only. The school is always full to the limit and has a waiting list. The total enrollment last year was two hundred and sixty-six.

The law of the helping hand prevails at Brevard. Everybody has a task and no work is menial. The boys work the farm, milk, fire the furnaces, work in the carpenter's shop, and other industries that contribute to the common good. The girls cook, do the laundry, sew, work in the millinery department, and bear their full share of the responsibility.

Brevard has done a great work. We believe a great day is ahead of the school."

GREAT YEAR AT DOVER

The year has been one of success and reverses, pleasures and sorrows, profits and losses—just such a year as one might expect, who endeavors to do the full work of a Methodist preacher. Except at quarterly meetings, and one Sunday when the anti-Saloon League superintendent preached three sermons on enforcing the law against whiskey outlaws, the people have patiently borne with the ministrations of their pastor. Besides other duties and privileges the pastor has this year preached 152 times, held 13 church conferences, administered the Lord's supper 12 times, baptized 10 infants, and added 159 to our church roll. Eighty of these additions were by vows on profession of faith.

One of the peculiarly pleasing incidents of the protracted meetings was receiving into the church a manly little boy three years old. The little fellow had been to the altar kneeling for prayer. He seemed deeply in earnest. When he offered himself for membership, I hesitated a moment, and then asked his mother if she wished me to receive him. "Yes, of course," she replied with radiant face. Two weeks later his oldest sister and the father also joined. Later on this bright little Christian came up to the altar, devoutly knelt, and reverently partook of the bread and wine to show forth his love for his Lord.

The people have been kind, the Lord has been good, and the year has been pleasant.

S. A. Nettles.

ELECTED FOR FIFTIETH TIME

Mr. J. F. Edwards, of Ayden, Enters Upon a Half Century of Service as Steward at Ayden—The Board of Stewards Sends Him Letter of Love.

It was with a keen sense of regret that the quarterly conference of Ayden charge has noted your absence on account of sickness from all its sessions this year except the first, and the fact of your continued illness at present fills us with pain. We miss your accustomed presence in all the services of the church as well as in your official capacity as a member of this body. The fact has been called to your attention that for forty-nine consecutive years you have served the church as a steward. Many of us know of the unchanging faithfulness and unwearied courage with which you have performed the duties of this office and it is with the warmest sense of grateful appreciation and the tenderest affection that we have elected you a steward for the fiftieth time in your experience. Your name heads our list and there it shall remain until

the angels come to bear you away on their snowy pinions to your eternal home. A benediction to our church and the community is the fact of your life, even though you are unable today to be seen often among us as has been your custom. It is with an earnest prayer that you may be restored to health if it be our Father's will, that we remember you in our fourth session for this year, and send you this slight token of our love and thanksgiving for you. If it may be, we sincerely hope to see you in this holy place again, but if your voice should next be heard in a conference of the saints above instead of on earth we thank God for your long and useful life and feel confident that the Master has gone "to prepare a place for you" in His mansion in the sky. God bless you and give you every moment full and sufficient assurance of His presence.

N. H. D. Wilson, P. E., T. G. Vickers, P. C., J. Mc. Dixon, T. J. Worthington, Lee Cox, H. A. Evans, J. R. Turnage, J. D. Johnson, L. E. Turnage, O. C. Stroud, R. L. Turnage, S. M. Edwards.

SUCCESSFUL YEAR AT ROSEMARY

On last Sunday night we closed an eight-day meeting, resulting in about 30 professions and much good to the church and community generally. A class of 15 have already been received into the church and several more to follow. Mrs. C. L. Steidley, formerly a member of the McLendon part, assisted the pastor.

Mrs. Steidley is an intelligent, tactful and consecrated Christian worker. No pastor, in my opinion, would make a mistake in obtaining her assistance.

As we are now closing our fourth year at Rosemary, a few facts may be of interest to the Advocate readers, especially to the man who is to be my successor.

We will have received about 80 into the church this year. A total of approximately 300 during the quadrennium.

An old debt on the Rosemary church has been paid and the church dedicated.

A new church at Smiths (two miles from town) has been built, costing about \$6000.

A new parsonage has been built at a cost of \$7000. It is modern and comfortable.

The salary and collections have more than doubled as compared with my predecessor. The salary now is \$2000, including the appropriation.

Rosemary, while a difficult field in some respects, offers large opportunities to an earnest, tactful and energetic man. The town and community are rapidly growing. A \$500,000 high school building is now being completed, equipped with gymnasium, swimming pool, shower baths, domestic science and music rooms, a moving picture outfit, and an auditorium of 2000 seating capacity. In addition to the high school building there are two graded school buildings—one at Roanoke Rapids, the other in Rosemary.

With good churches and a new parsonage (most of which indebtedness has been paid, or provided for) with a total membership of a little less than 600 the Rosemary charge should move forward and be self sustaining within another year or so.

Chas. M. Lance.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.

Browne: "Mrs. Smith is an adept at making over old clothes."

Towne: "Yes; she even ruffles her husband's old temper."—Ex.

Sunday School Work

W. N. C. CONFERENCE
O. V. Woosley Editor
Lexington, N. C.

W. N. C. CONFERENCE ESSE QUAM VIDERI

It is better to have a few organizations working real well than to have many organizations spending much of their time and energy trying to keep alive. An organization should be a means and not an end. It is to turn out business and not to fondle itself. In some of our congregations there are to be counted organizations representing everything offered by our church with about the same faithful few trying to keep alive all of them. These few leaders gather a small percentage of the constituents of the church for the many organizations and as a result there is much overlapping for the few to the neglect of anything for the many. The many are not attracted because of the tax, monetary and time. Here is an example of overlapping. Our progressive Sunday schools have junior departments and in the same congregations are to be found junior missionary societies and Junior Epworth Leagues. Will it not be worth while to work towards securing one organization for our children that will contain the essentials of the three. Never mind about the name so long as the child gets a good chance to express himself and learns to love his neighbor as well as himself. Until this one organization can be worked out will it not be best to use the one organization now in existence that does the most good to the most people? The chief good is not in the number of organizations reported but in the goods delivered by those functioning. It is better to be than to seem to be.

MISSIONARY EDUCATION

The Sunday School Magazine for Teachers carries a missionary program for each fourth Sunday. Also the graded lessons carry regular missionary training. On each fourth Sunday it is desired that not only the offering shall go to missions, but better than that, it is hoped that a missionary intelligence may be secured through the training process. In those Sunday schools where junior departments exist and missionary educational programs are rendered once the month for all the children a better missionary spirit will prevail than to leave missions out of the Sunday school and gather each Sunday afternoon a few of the children and again tax them with time and money. A Sunday school that is not teaching missions is not doing its duty. It may continue to fail to do its duty so long as missions is separated from its functions. Let missions be taught to all the children in all the Sunday schools and let's do away with the idea that just the few can appreciate the value of it. Missionary societies ought now to be for the men as well as for the women, with "honoraries" left off. Yes, I've got my nerve working to jump into this business, but nobody will read it anyway.

SOUTHSIDE, WINSTON-SALEM

Rev. J. A. J. Farrington, our pastor at Southside, Winston-Salem, has a long name and he is a long fellow doing a long line of good work. Recently he attended one of our district Sunday school institutes and was not given a chance to tell about his constantly growing Sunday school, due to an oversight on my part. I want you to know that he has just organized six Wesley classes with charters secured for same, that Southside has a new Cradle Roll with fifty babies on it, that there is a home department there with 30 members and that the Sunday school has grown in one year from 72 actives to 350 regular members. Now "ain't" that going some?

MAIN STREET, GASTONIA

They have not yet completed their new Sunday school building at Main Street, Gastonia, but their Sunday school continues to grow. The present church building will not begin to house them all, so nearby sheds and tabernacles are sheltering some of them till a better day. At their rally day held just before conference there were 900 present. Over 800 on this Sunday paraded some of the nearby leading streets and created a profound impression. In the parade first came the babies attended by their mothers and then came the other departments till the home department which brought up the rear. The official board of the church reviewed the parade. Using sheaves of wheat, corn, beans, sugar cane, pumpkins and various other farm products for decorating the interior of the church, the "harvest home" idea was beautifully and effectively carried out. Liberal food contributions and \$200 were forwarded to the Children's Home. One can just imagine Brother Stanford telling about what glorious things were done.

A-1 AND A YARD WIDE

Well, your conference has done wonders, though none of us is very much surprised. Congratulations on the splendid showing made in your conference as indicated by the figures you gave me. They make us feel good. To date I haven't received anything like them. You are top of the list, A-1, all wool and a yard wide, copper lined, and anything else that has a similar meaning. Good luck to you. Let us know whenever we can help you in any way. Yours sincerely,

A. L. Dietrich,
Act. Cor. Sec., Nashville, Tenn.

NOT FOR PUBLICATION

We graded the Junior Department October 1, and it is getting along just fine. Have not secured a superintendent for that department yet, but expect to develop some good material through the approaching training school. We have four classes and they are just tickled with the new literature, the graded lessons and are doing some of the finest work you ever saw. We had a good meeting of the board of stewards Tuesday evening and they consolidated all the expenses of the church, including the Sunday school in the church budget, so you see we are getting to some of the things we have been working for a long time. I also feel sure that the stewards are going to prepare a place for the Junior Department, and that will mean more building. I am so glad of the interest shown by the board of stewards that I could hold a jumping rally. As ever, E. M. Kendrick,

S. S. Supt. South Main, Salisbury.

MRS. M. H. LOWERY

The Morven circuit, situated in the very most southeastern corner of the conference, almost pushing the Yadkin river out of its course, does big business. It also pays big money when cotton goes right. Some of the big business is the holding of a session of the Four-Times-A-Year Circuit Sunday School Institute each fifth Sunday afternoon, beginning early after dinner. Mrs. M. H. Lowery heads this organization, and for over a year its business has been on the increase. Concerning the last meeting of the circuit institute Mrs. Lowery writes as follows: "Our circuit Sunday school institute was held the fifth Sunday afternoon and we just had what you call a good time. We all enjoy these get-together meetings. I find them very helpful to me. We exchange our thoughts regarding the teaching of our classes and thereby each one gets new ideas. As we put forth enough energy and time we readily see that God honors our efforts and that makes us feel that His Word is true."

CENTRAL, SPENCER

They have a new pastor and a new superintendent at Central, Spencer, Rev. J. P. Jimison assuming the role of the former and Mr. M. L. Kiser doing the work of the latter. It was my pleasure to meet with the Sunday school there last Sunday and to teach a fine class of intermediate boys. Then again Thursday night I met with the officers and teachers in a Workers' Council where splendid plans were laid for promoting definite school work. There is a fine body of workers at Central, Spencer, and of course

(Continued on Page 16.)

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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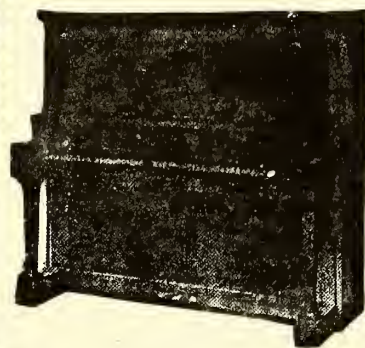
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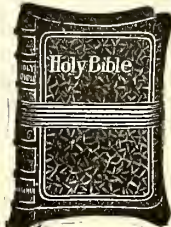
For Adults, Teachers and Preachers

and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear, Bourgeois. Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read. Size 8 x 5 1/2 inches. Specimen of Type. **From that time Jesus began to preach, and to say, The kingdom of heaven**



Containing New Copyrighted Helps by the most reliable Authorities, a Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps. No. 47, Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker. Publisher's Price, \$6.50. Our Price—Post Paid \$5.40 No. 81, RL Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above and same large Self-Pronouncing type. Publisher's Price, \$7.30. Our Price—Post Paid \$6.10 No. 73X, Holman India Paper, Genuine Morocco, Leather Lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above. Publisher's Price \$12.75. Our Price—Post Paid \$10.65

For Intermediate S. S. Scholars

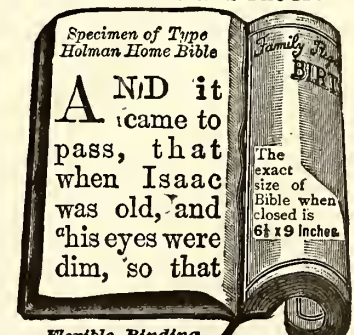


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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

"OBEY THAT IMPULSE!"

Silence is evidence of death. Is your chapter a dead one? Well, if it isn't why don't you send us the news?

We are just as anxious to have news from your chapter as any other in the conference. If you are too busy to write a letter, try a post card.

HALLOWE'EN PARTY AT TRINITY M. E. CHURCH

The Intermediate Epworth League of Trinity M. E. church, Charlotte, had a very enjoyable Hallowe'en party Friday evening in the Sunday school auditorium, which was decorated with cats, witches, cornstalks and other Hallowe'en features. There were 30 present, about 25 of whom were in costume and masked. Masks were removed after enjoying several games and guessing who the others were.

The fortune teller was also present and all enjoyed having their fortunes told. Many enjoyable games were entered into, among which was "bobbing for apples." Hot chocolate, crackers and candy were served.

HALLOOWE'EN AT FOREST HILL, CONCORD

On Monday night of this week a great Hallowe'en social was held in the basement of Forest Hill church. The large room was wonderfully transformed by the young people. About everything that suggests Hallowe'en was found in the arrangement of furnishings and the decorations. More than 75 jolly young folks came, all in costumes and masked in such manner as to make their identity almost impossible. Masks were removed after a time and much innocent fun was enjoyed. Sandwiches and coffee were served in abundance. It was one of the finest social meetings ever held here.

Reporter.

TRINITY STILL MOVING

Trinity Senior League (Charlotte) organized a mission study class Friday night and will continue the study every Friday till the book is finished. Naturally the first book selected is "In Wembo-Nyama's Land." This is the very latest book on our work in Africa. Every chapter in the conference should organize to study this book during the winter months.

THE BRIGHT SIDE IS THE RIGHT SIDE, LEAGUERS!

A writer who describes himself as "just an ordinary citizen, with an ordinary income, living in an ordinary way," very aptly paints conditions as they are with the majority of Americans today:

"I am writing this in the living room of my home, on a typewriter that weighs no more than a moderate-sized book.

"Light is provided by a lamp in which burn two incandescent bulbs.

"In an adjoining room is a telephone from which I can talk to any city on this continent.

"On the wall is a thermostat which regulates the flow of gas in my furnace, and keeps the room at an even temperature of 70 degrees.

"A music cabinet contains records of the finest arias from the best operas, and selections by the greatest musicians in the world.

"Almost within arm's reach are several shelves of books filled with the most profound and beautifully expressed thoughts of the ages.

"The floors of my home are cleaned with a suction sweeper, while the clothes are put through an electric washer and ironed in an electrically driven mangle.

"My children attend a school where they are given a better education than the sons of kings could command a century ago.

"I go to work in a machine which some people call an automobile, and I travel a distance in three-quarters of an hour which would have been an all-day trip for my father a generation ago.

"Were the good things of life ever so easily at the command of the ordinary man as they are today? Don't we all do a lot of welching that we haven't any right to do?"—Selected.

ANOTHER EPWORTH LEAGUE IN DURHAM

Durham, Oct. 30.—Under the direction of Rev. D. M. Sharp as pastor of the Pearl Mills M. E. church, an Epworth League was organized at 6:45 p. m. After a very interesting talk concerning Epworth League work by Mr. F. J. Stough, a student at Trinity College, who has specialized in Epworth League work, the following officers were elected:

J. D. Stott, president.
F. J. Stough, vice president.
G. G. Whitehurst, Supt. First Dept.
Miss Sue Sawyer, Supt. Second Dept.
Miss Annie Banes, Supt. Third Dept.
R. M. Hauss, Supt. Fourth Dept.
Mrs. Percy Dunn, corresponding secretary.
Mrs. Prince, Epworth Era agent.
Miss Elizabeth Moore, secretary.
L. V. Harris, treasurer.

PREACHING AND WORSHIP

In the sanctuary praise encircles with a golden halo. Its "psalms, hymns and spiritual songs" are the native language of the faith. The foundation of Israel's prophetic freedom and of the church of the new covenant were laid amid the hymnings of the first singers, who recorded the victories of God's providence and grace in their lyrics. It is not an exaggeration to say that Christianity owes the preservation of its life, the purity of its belief, and the persistence of mission, in a large measure, to the matchless anthems which have heralded its course down the ages. "True singing," as Carlyle said, "is of the nature of worship, whereof such singing is but the record and melodious representation to us." It would be strange if a religion which calls upon its adherents to "rejoice evermore" and "in everything to give thanks" did not afford the fullest range for suitable praise, nor reckon upon its molding influence in human character. It regulates the affections in delightful ways, composes and cheers the soul, banishes levity and boisterousness, and fills the mind with serene and lofty conceptions of sacred realities.

The regenerated heart and the conscience void of offense will always be the theatres of praise and will evince their gratitude and contentment to the outside world. One can mark the processes of Christian development, whether in the believer or the church at large, by the psalms and lyrics which have swayed the souls of the nations and which signified the firm and intelligent hold of entire communities and people upon standard truths and doctrines. The cementing strength of union and fortitude among persecuted households, down-trodden tribes, and oppressed sects is to be found in their religious stanzas set to appropriate melodies. In these, as in nothing else, the triumphs of God's deliverances are celebrated. They echoed on the shores of the Red Sea, in the catacombs of Rome, in the recesses of Eastern desert hermitages, in the fastnesses of Alpine Mountains, in the glens of covenanting Scotland, in the forests that skirted Plymouth Bay, and in the camp-meetings of early Methodism.—Ur. S. Parks Cadman.

DECIDEDLY DOWN-TO-DATE

Besides containing the 1920 census, "THE NEW ENCYCLOPEDIA AMERICANA" contains detailed and authoritative information regarding the United States Budget System; appointment of General Pershing Chief of Staff; of ex-President Taft as Chief Justice; of Leonard Wood as Governor General of the Philippines; creation of the new office of Comptroller-General, United States; death of Caruso; death of the former President of Switzerland in Sept., 1921; death of Senator Knox of Pa., Oct. 12, 1921; the League of Nations' decision of the Silesian question, and many other down-to-date topics not found in any other Encyclopedia. "THE AMERICANA" is "The World's Greatest Reference Work," and many years later than any other Encyclopedia. It contains thirty superb volumes, and is the most authoritative, most comprehensive, most recent, and most usable Encyclopedia published here or abroad. Write today for Special Introductory prices and easy terms. J. T. Norsworthy, Southern Salesman, Gastonia, N. C. Adv.

A CORDIAL WELCOME

Monday, October 30, was a very unfavorable day to move, but that was the time we came to East Belmont charge.

We found the people with open arms and warm hearts, not only for us but for everything that was good. To prove this, on Wednesday night a car came up in the yard loaded with various kinds of edibles, which they left with us. On Thursday night it was repeated with double force. Such poundings would make anyone feel good. We again wish to thank them for their kindness. We are expecting great things this year. A lot has been secured on which to build a new church. Brethren, pray for us.

G. L. Wilkinson, P. C.

A FINE MEETING

We have just closed a gracious and a very successful revival in Clark Street of two weeks. Rev. E. C. Few, of Nashville, N. C., did the preaching and did it in a most effective manner. Few is an earnest preacher and among the very best of the younger men of our conference. The church was greatly revived and several grown men and women came into the membership as a direct result. We shall have a good report at conference.

J. A. Dailey.

LETTER OF REGRET AND OF WELCOME

We, the members of Brevard Street church, Charlotte, regret very much to give up Bro. W. R. Shelton and family, who have been with us for the past two years. He has been a loyal pastor and friend, and we love him and his family with all our hearts. Their stay here will always be a sweet memory and we bid them Godspeed in his new charge. We want to extend to our new pastor, Rev. A. S. Raper, and wife a cordial welcome and are trying to make them feel from the beginning that they are at home and among good, true friends. They arrived November 4 about noon and the ladies were waiting at the parsonage with a real nice dinner to welcome them. The same evening about eight o'clock a goodly number of the members of the church gathered and gave them such a pounding that I don't think they will get over it for quite a while.

Every one seems to be well pleased with Brother Raper and his lovely wife, and I am sure we are going to love them and give them our whole-hearted support.

Mrs. Lou G. Crase.

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BCHURCH
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

URNS NIGHT INTO DAY

New Lamp Has No Wick, No Chimney, No Odor, Most Brilliant Light Known.

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 466 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night, a blessing to every home on farm or in small town. It is absolutely safe and gives universal satisfaction. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant, white light, and he will send one of his new lamps on free trial to any reader of the N. C. Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.—Adv.

A CALL

I am very anxious to complete my list of conference journals. I want to have three bound in order to place in my library. Will some one in the Western N. C. Conference help me? Want but two out of thirty—1891, 1895.

C. M. Campbell,
McAdenville, N. C.

DO YOU WANT A GOOD PIANO

If you have hesitated to provide a good piano, or player-piano, for your home, church or school the Advocate Piano Club plan, which makes piano buying economical, safe and convenient, will enable you to own a high-grade, fully guaranteed instrument, at a big saving in price and in such a way that you will never miss the money you put into it.

By placing your order through the Club, with the orders of ninety-nine other members, you obtain the very lowest price at which a thoroughly satisfactory instrument can possibly be marked when shipped direct from the factory to your home.

You have a wide variety of the newest and most attractive styles and makes from which to make your selection. Your instrument is guaranteed by one of the oldest, largest and most reputable piano houses in America. The plan of payment is so easy and fair that every one who has looked into it is surprised at its liberality and delighted with its practical operation.

As a member of this Club you are offered a piano-buying opportunity which cannot be equaled. How is it done? The answer is simple. The Club has one hundred members and, by purchasing in lots of one hundred instruments, we have a tremendous buying power, which the factory readily recognizes, and gives us the benefit of the very lowest factory prices.

You are cordially invited to join the Club. Write for copy of the Club's catalog, containing handsome illustrations of the various styles and full particulars as to prices, guarantees and convenient payment plan. Address the Managers, Ludden & Bates, Advocate Piano Club Dept., Atlanta, Ga.

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Our Orphanage Work

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A. S. BARNES.....Superintendent
MRS. MATTIE JENKINS.....Matron
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Carolina Conference.
THE CHILDREN'S HOME
Winston-Salem, N. C.
WALTER THOMPSON...Superintendent
Owned and maintained by the Western
North Carolina Conference.
N. C. CONFERENCE

During the Thanksgiving season every member is urged to give at least one day's wages or income to the Methodist Orphanage. Of course many can and will do far more than that. It is a time when all want to express their gratitude to God for His many blessings. Let us measure our appreciation of His goodness by a liberal response to the Methodist Orphanage.

Below will be found a little note from Mr. and Mrs. W. L. Moore, of Raeford, expressing their appreciation of the work of the Methodist Orphanage: "Having just returned from the splendid entertainment given by your orphanage children, I must tell you how much we appreciated it. The work of these bright children reflect great credit on your institution and especially on those in charge of the training. These boys and girls are the men and women of tomorrow and are being beautifully trained and prepared to go out into the world and live a life, not merely to make a living. May God's richest blessings rest upon them all. To those in charge, your reward will be, 'And ye did it unto one of these little ones.' Come again, Brother Barnes, the latchstring will be on the outside for you and the children."

The fifth Sunday was a great day for our singing class. We gave a sacred concert at Red Springs in the morning and at Raeford in the evening. Large and enthusiastic congregations greeted us at both services. Brother O. I. Hinson, the polished pastor of the Red Springs charge, and Brother B. P. Robinson, the popular and beloved pastor of the Raeford charge, gave us a warm welcome to their churches and homes. The congregations expressed themselves as being highly pleased with the concert and especially with the boys and girls who constitute the class. Our object in visiting the churches on Sundays is not financial, but educational and inspirational. We are anxious that our people may see the fine type of young life which we are developing at the Methodist Orphanage. The folks want to know what kind of results we are obtaining. If we send out trained, refined, Christian characters, they are ready to put more money and love into our Home. When once they see our boys and girls they are fully convinced that their money is being wisely spent.

During the summer quite a large number of Sunday schools and individuals fell behind with their contributions. Now money is more plentiful, I feel sure that all will count it a real privilege to send in their checks to pay up to November 1st. Below will be found a personal note that expresses the sentiments of our Sunday schools and friends: "We wish you to know that we have not forgotten you and the orphanage. We have been so 'hard up' for money this year that the Sunday school had to loan money to the church; therefore we are late with our collections for the orphanage, but we trust that it is 'better late than never.' I am enclosing check for \$70.51, which represents our Sunday school collections for the orphanage. Wishing you God's richest blessings."

Altogether for a great Thanksgiving offering for the Methodist Orphanage. Our slogan is a contribution from every church, Sunday school and organized class within the bounds of the conference. If for any reason there be those who do not have an opportunity to make their offering through these channels, then I want to appeal to all such to send me their contributions. It is our earnest hope that every pastor will hold Thanksgiving service in their churches on Thanksgiving Day or on Sunday preceding or the following Sunday. I am also trusting that all of our superintendents will present the needs of our orphanage to their schools on the third Sunday in November. As all of our pastors will be at conference the Sunday schools will have the entire fore them, so they need not rush through the service for the usual eleven o'clock preaching service. I am counting on the weak country Sunday schools, as well as the strong town and city school, to do its best for us. Let no school feel that it is to take part in this great undertaking. Let the larger ones make offering commensurate with their strength. If these simple suggestions are acted upon then we can put our orphanage on a better financial basis. The thing we need most right now is a generous response to this appeal. Hundreds of urgent calls come to us every year to which we have to turn a deaf ear. "Oh, how can they look up to heaven, And ask for mercy there, Who never soothed the poor man's pang, Nor dried the orphan's tear?"

IOWA PHYSICIAN MAKES STARTLING OFFER TO CATARRH SUFFERERS

Found Treatment Which Healed His Own Catarrh and Now Offers to Send It Free to Sufferers Anywhere.

Davenport, Iowa.—Dr. W. C. Coffee, Suite 726 St. James Hotel Bldg., this city, one of the most widely known physicians and surgeons in the central west, announces that he found a treatment which completely healed him of catarrh in the head and nose, deafness and head noises after many years of suffering. He then gave the treatment to a number of other sufferers and they state that they also were completely healed. The Doctor is so proud of his achievement and so confident that his treatment will bring other sufferers the same freedom it gave him, that he is offering to send a 10 days' supply absolutely free to any reader of this paper who writes him. Dr. Coffee has specialized on eye, ear, nose and throat diseases for more than thirty-five years and is honored and respected by countless thousands. If you suffer from nose, head or throat catarrh, catarrhal deafness or head noises, send him your name and address today.—Adv.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia — it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

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AT ACTUAL COST
J. H. SHUMAKER, Secy.
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Nc Soap Better
—For Your Skin—
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Sample each (Soap, Ointment, Talcum) free from
Laboratories, Dept. V, Malden, Mass.

CAN GOD REVIVE HIS WORK?

We are all praying, "Lord, revive Thy work. Lord, save souls." But really can God do it?

There was a time when it was done —and I am not sure that it was in answer to prayer. It came of itself, naturally, irresistibly. To revive His work is surely what the blessed Father of all men desires to do far more than we ever want Him to do it. As surely as He revives the earth with sunshine and shower in the spring-time, so surely does He seek to revive all things heavenly and blessed within the souls of men. But can He do it?

That is an awful saying in the gospels. He could there do no mighty work. Think of it. All the great longing of His heart, all the yearnings of His love undone. He who raised Lazarus from the dead, who opened a blind man's eyes, who healed a trembling leper and could do nothing. The Almighty, powerless. Omnipotence paralyzed. Why? Because no man put himself in line with God to fulfill His plans and purposes.

We pray, "Give us this day our daily bread." Yet God Himself can only answer that prayer when the man puts himself in line with heaven and earth. He must fulfill the conditions, or he will get no bread. Up there is the sunshine and shower; down here is the earth. Then comes the man who puts himself in line with each of them. He goes forth with the plow to turn the furrows; he goes forth to fling the seed corn. Then God can answer our prayer, but only then. Then only is the daily bread ours.

So it is with all life, spiritual as well as natural. We must fulfill the conditions, or God's love and power can do nothing.

Let us rouse ourselves earnestly to ask, feeling the tremendous significance of it all, when was it that God added to the church daily such as were being saved?

It was when His people were consumed with a great brotherliness—it was when the flames of God's love melted all within them to a divine compassion and eager helpfulness. Here is the record, "All that believed were together and had all things in common. And sold their possessions and goods and parted to every man as every man had need. And the Lord added daily to the church such as were being saved."

Now, honestly, what do we make of it? We pooh-pooh it aside with a breath of indifference if we think of it at all. And if one should urge it, at once it is met with an angry contempt. What nonsense! You don't mean seriously to require any such condition as that. It is sheer and blank Socialism. It is simply a rude communism.

Yes, Socialism—but the Socialism of Jesus Christ, "who was rich, yet for our sakes became poor, that we through His poverty might be made rich" Communism—but the communism of God our Father, whose Fatherhood means a true brotherhood among men.

If that were made a condition of church membership, we see the crowds going forth from its midst of whom it should be again recorded, "He went away grieved; for he had great possessions."

But let us at any rate be willing to consider this much: Can God revive His work in the church where there is no brotherliness and no love. If our religion means a selfish salvation, that, and that only, and nothing more, must be written today as of old, He could there do no mighty work?

What, then, is the matter with the churches? All admit and bewail the fact that there is something the matter. What is it? Here it is: put your finger right on it: Orthodoxy without brotherliness, and religion without love.

We are very familiar with the

You Would Fly Out Of Your Skin

Eczema Makes You Wish You Could

Your disease, which is sometimes called salt rheum, not only itches, but also burns, oozes, dries and scales over and over again. Sometimes it covers the whole body and causes intense suffering.

You have found that local applications have no lasting effect, and you want permanent relief.

You must thoroughly purify your blood or the eruption will continue to annoy, perhaps agonize you. Take Hood's Sarsaparilla. This blood-purifying medicine has been successfully used in thousands of cases.

To make and keep the bowels normally active, take Hood's Pills. They are gentle and thorough.

phrase "Dear brethren," and even "Dearly beloved brethren," but where is the brotherhood? Take one fact, and let it settle the matter. The old body that kneels next to me at the Lord's table may go to the poorhouse tomorrow.

"Well," you say, "what is that to me? I give something to the collection for the poor. What more can anybody expect?"

Alas! He could there do no mighty work!

Have we forgotten the saying of the Lord Jesus? He who saves the soul shall lose it. It is only he who gives his soul away in love who shall find it.

Is it really worth while for God to revive His work if our religion is only the blind and miserable selfishness of saving our own souls and going to heaven when we die, content to live in utter indifference to our neighbor? If the great test of our religion is ignored, what is it worth? Here it is: If a man say I love God, and loveth not his brother, he is a liar.

He that loveth not abideth in death. Is it really worth while for God to revive His work if the man in the church can be as mean and unbrotherly as anybody else? If he can be as snappy and snarly, if he can be as quick to take offense and as spiteful in showing it, if he can be as jealous as anybody else and as angry if he cannot have his own way?

Is it worth while for God to revive His work if the man in the church, in spite of the solemn warning against desiring to be rich, can be as eager and keen to be rich as anybody else, can put that first and foremost in his thoughts, his efforts, his life, for which everything else must be set aside; if he can be quick to take advantage of his neighbor's misfortune or ignorance; if he can be content to ruin his poor brother by mean advantage-taking or by under-selling?

Is it worth God's while to revive His work if the man in the church can spend huge sums of money on luxuries and self-indulgence, and be content to give God only of the superfluity of his wealth that costs him nothing? Can God revive His work in such conditions?

Let the preacher preach this much at any rate—the religion that does not save a man out of selfishness into love will never save him out of any hell into heaven.

Where love is, there God is. And where love is not, there God is not. And where God is not, what hope of any revival? Again it shall be recorded, He could there do no mighty work.—Rev. Mark Guy Pearse.

- F I T S -
"I cured my fits by simple discovery, doctors gave me up," says Mrs. P. Gram of Milwaukee. If you suffer you can receive a bottle of medicine "free" by parcel post from R. LEPSO, Dept. 36, Island Ave., Milwaukee, Wis. FITS

OUR YOUNG FOLKS

EDITH'S SACRIFICE

By Mabel Ingold (Age 13)

Edith Carol lingered near the shop window where a wonderful array of toys were displayed, while the other hastened homeward.

It was Christmas eve, and Edith carried in her hand a shining gold dollar which her father had given her that morning with which to purchase anything she chose.

How rich she felt, and her shining eyes were almost as bright as the much treasured money itself.

"Oh! what a beautiful doll," she breathed rapturously, "and its marked just a dollar. I can get it exactly."

"But here is another nearly as pretty for half the price" she reasoned.

"If I should get this one" said she, I would have some over with which to get mother something."

Just then she noticed three little children huddled near by. The soft flakes of snow were beginning to fall on their shivering little forms.

Edith looked at her own warm coat and her heart smote her.

The children apparently did not notice the snow which was falling faster every minute. They were occupied wholly looking at the beautiful things in the shop window.

"Oh! sister, look here," came from the youngest of the group, a boy of perhaps four years. "What a pretty red ball; I wish I had it."

"Oh, but Benny, father hasn't a cent. You know mother has been sick so long."

The speaker's voice trembled and she bravely choked back a sob. "We can't have anything" sighed the smaller girl as two large tears welled in her soft blue eyes. "Don't talk that way, Mary," the older sister said, reproachfully; "we have mother. You said that you would never complain if she would only get well, and then we can look at these lovely things even if we can't have them," she added bravely.

Edith all of a sudden felt very mean and wicked.

She had a comfortable home, warm clothes and just lots of pretty things. Ought she not give something to these poor little children who could get nothing at all for Christmas?

Just to think of a Christmas without a single present! She would have lots of pretty things, and her uncle was coming to spend Christmas with them.

She had so many things to make her happy and these children had nothing.

Stepping boldly forward she handed the clerk her dollar. "Mr. Man" she faltered, her heart throbbing, "I want that pretty picture book and that big red ball."

"Edith could never forget the happy expression on the faces of the two younger children when she generously handed them the gifts.

She still had fifty cents that would buy the less expensive doll.

She was about to call for it when she caught the look of eager expectation on the face of the older girl.

She bought the doll, but not for herself.

For one moment she cuddled the

smiling dolly in her arms. Then kissing the rosy cheeks and caressing the golden locks of her new darling, she placed it in the arms of its new mother, and fled without waiting for their earnest thanks.

Just as she turned the corner she ran into her uncle who had viewed the whole scene.

"Edith," he whispered as she clung joyously to his arm, "you are a brave little girl and I am very proud of you."

"I will take you home in a few minutes, but I have a little shopping to do."

He went directly to the little shop where the children were still standing and handing the clerk a dollar he lifted from its place the beautiful doll, and placed it in Edith's arms.

"Oh! uncle I'm so happy" she breathed as they turned homeward.

"I am too," her uncle replied as he helped her with the big car.

THE LITTLE MAPLE TREE

By Eva Heitman Bivens.

A little maple tree grew on a hillside where the sun shone brightly upon it, the wind tossed its branches, and the rain swept over it. It was so very small and young that it knew little of the ways of trees—or of anything else, for that matter—but it was very happy on the hillside, lifting up its face to the sky and digging its roots deeper and deeper into the earth, and growing and growing as all young things should.

In the spring when the sap began to rise and run to every part of its slender body the tiny buds began to swell, the little tree's heart almost burst, too, with joy and pride. Day after day it watched while its red buds grew into full flower, then fell away and in their place came tiny, misty green leaves, unfolding in the warmth of the sun like rustling banners. How radiant it was, when, with full grown leaves it made a patch of shade upon the hillside and the birds sought it now and then to rest and sing in its branches! When a pair of brown wrens built a nest close against the slender trunk its cup of happiness was full—and it knew itself to be the most fortunate tree in all the world.

When the nest was finished and three tiny eggs lay within it, the maple was happier still. Through all the days that the mother bird sat patiently on her nest the little tree waited quietly, too, to see what would happen next. Finally three hungry young birds squirmed and cried in the nest and the mother and father bird were busy from morning till night finding food to drop into their wide opened mouths. The little tree sheltered the nestlings as best it could and rocked them gently to and fro, till they were old enough to fly away and care for themselves. Very soon the old birds went away, too, and only the empty nest was left to show they had ever been there. The maple was sad and lonely at first, but it had no time to grieve for the summer was upon it and it could think only of growing and rejoicing its beauty and strength.

As time went on another change came to it. Its leaves were no longer all green but began to take on tints of red and yellow. This distressed the tree at first, but when it saw it was becoming more beautiful than ever it was happy again and blazed on the hillside in a splendor of reddish gold.

The fields grew brown around it, the grasses died and the birds began to go away, but the sun was still warm and the maple was content. Through all the soft, sweet autumn days it stood there proud and full of delight

at its own beauty and the world was so pleasant and wonderful the tree did not dream of the things that were soon to come.

But one day the sun did not shine and the sky instead of being blue was dark and gray. The wind whistled over the hills and the rain swept in sheets across the fields. The maple did not mind this at first, for it loved the wind and rain and knew them to be friends, but when first one leaf and then another was torn from it, it grew frightened, and then very angry. Instead of bowing before the wind as it had always done, it turned and struggled and fought with it. The wind was strong and it caught and twisted the little tree in its mighty arms, and tore the leaves from its branches and carried them whirling and dancing away. Then it went on and the little tree was left on the hillside, stripped of all its beauty, naked and unprotected under the dark sky. It wrung its bare branches in grief and bent in sorrow to the earth, and from it the rain drops ran like tears as it mourned over its miserable fate.

The next day the sun came out again and shone upon the maple tree, shorn of all its glory on the hillside. Of all its leaves not one was left; only scars showed where they had grown and where the wind had torn them rudely away. No longer did the tree care for the sun or the blue sky. Life was over and done with it thought. There was nothing more to live for. Its summer had been brief, but full of happiness and beauty. It did not want to live so bare and brown and scarred as it was now.

As it was thinking thus, a robin came by and stopped to rest for a moment on the topmost bough. "Why are you here?" asked the maple sadly.

"I am passing by," the robin answered, "for I am on my way to the southland before the winter comes. I have waited too long, perhaps, but I love the hills and do not wish to leave them till I must." "I wish I might go, too," sighed the little tree. "There is nothing left for me here now. Look how ugly and bare I am, and see these scars where the wind stripped off my leaves. I cannot live like this. I am dying can you not see it?"

But the robin shook its head. "Oh, little tree, little tree," it chirped, "don't you know—but of course you don't, you are too young and small. Life isn't done at all, little tree! The wind has taken away your leaves so that for a long time you may rest and then begin to grow again. Little tree, listen, listen! From every scar will grow another leaf when the spring time comes once more. You will be beautiful again, you will shade the earth and the birds will build in your branches. Wait, only wait, patiently, and you will see that what I say is true."

The bird prepared to go but paused for a moment to add: "And you will see wonderful things while you wait, little tree. You will see all the beauty of winter upon the hills, the snow spread white about you, the sleet making a fairland of the forest, the frost shining over the fields and the sun rising and setting in a splendor you never dreamed of. For unto every season God has given beauty after its kind, little tree, if we only open our eyes to see it. And you are not without beauty of your own, even now, dear tree. There is beauty in every curve of your body, in every little bare, pointed twig that you raise, finger like, toward the sky."

"Be patient and be happy, and you shall see, you shall see. Life is only beginning for you. And now, I must go. I have no time to spare. Good-bye, dear little tree, good-bye."

Then the robin flew away toward the south and the maple tree watched it, swimming and sailing along till it was out of sight in the distance. Then with a sigh of contentment it settled happily into its winter rest.

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By Lydia E. Pinkham's Vegetable Compound, Restoring Mrs. Benz to Health

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No woman can realize the joy and happiness this healthy babe brought into the home of Mrs. Benz, unless they have had a like experience.

Every woman who suffers from any ailments peculiar to her sex, as indicated by backaches, headaches, bearing-down pains, irregularities, nervousness and "the blues" should not rest until they have given Lydia E. Pinkham's Vegetable Compound a trial.

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THE CIRCUS TRICK HORSE

L. E. Eubanks, in Our Dumb Animals. Superficial observers often think that circus animals enjoy the life they lead. At one of our best known shows recently I heard a discussion wherein it was unanimously agreed that all the animal actors, especially the horses being the most nearly human, as one man explained—took a keen pleasure in their stunts.

Circus owners, and animal trainers in whatever position, very naturally encourage this belief on the public's part; but real students of animal life know better. I would not say that no animals enjoy their acts; it depends first on the kind of act, then on the species of animal and on the individual, for members of a species are not necessarily exactly alike in temperament. Further, it depends on specific conditions at the particular time—the animal's health and the environment.

My neighbors at the circus thought that the constant switching of the horses' tails indicated pleasure and their fatness proved contentment. It is a fact that most horses in the circus ring keep the tail moving, but it indicates nervousness instead of pleasure. A horse is one of the most nervous of all animals, and he never becomes deaf to that crack of the trainer's whip. He is on a nervous tension as he trots around the circle, divided between two efforts—to keep an eye on the commander, and to help the rider-acrobat, who is jumping on and off his back. Anyone with a rudimentary knowledge of animal psychology can read the real conditions in the horse's eyes.

That the rider-acrobat's horse is always fat I admit; but the sleek plumpness is achieved in spite of the nervous strain, not because of it. Good condition of the stock is an aim with all circuses, profitable from all view points, and particularly desirable in the case of acrobats' mounts, because a broad back gives the rider a better working platform.

One of the hardest tricks done by circus horses is stationary running on the revolving circular platform. Usually the runner is a pony, and is held while he "pedals." Though it might be possible for but few of these ponies to do the trick without a man at their head, it is true that his presence there increases the nerve strain. The worst feature in this stunt is not the "run," but the stop; the pony must slacken speed gradually before he can get off gracefully, and if the trainer is impatient (as he usually is) and pulls on him, the animal gets fearfully nervous.

It is true that horses can be trained to do wonderful things, and true that the circus horses usually are well-tough sternly treated. But these facts do not justify the assumption that they enjoy their lot. A horse's nervous system is ten times more delicate than is popularly supposed, and it has to suffer extremely when the animal is made to do things that are wholly unnatural for him.

Dreadnaughts, a few years ago, cost a million dollars apiece. Now they cost forty million. Every rise in the scientific efficiency of war is met by a corresponding rise in the costs of war that go up by incredible leaps and bounds. Airplanes, gas, long-range guns, high explosives, ships, vast armies, world-wide campaigns—we all most need a new word for war so different are the implications of it from

anything humanity has ever faced before. And the economic consequences are appalling. The United States is the least of our brethren in bearing the financial burdens of war and feeling their weight, and yet even here ninety-three per cent of all our national taxes is going now for war, past, present and to come.—Harry Emerson Fosdick.

Heat.

"Why do you call a fast automobile rider a scorcher?"

"Because he goes out at a hot race, makes pedestrians boiling mad, warms up the police, gets roasted in court, and calls it a burning shame."—Boys' Life for August.

Founding Rome.

"Was Rome founded by Romeo?" inquired a pupil of the teacher.

"No, my boy," replied the wise man; "it was Juliet who was found dead by Romeo."—Exchange.

No, Sir.

A member of a national medical association tells the following story at the expense of a physician:

"Are you sure," an anxious patient once asked—"are you sure that I shall recover? I have heard that doctors have sometimes given wrong diagnoses and treated a patient for pneumonia who afterward died of typhoid fever."

"You have been woefully misinformed," replied the physician indignantly. "If I treat a man for pneumonia, he dies of pneumonia."—Harper's.

Oh Hush!

Little Nelly told little Anita what she terms a "little fib."

Anita—A fib is the same as a story, and a story is the same as a lie.

Nelly—No, it's not.

Anita—Yes; it is, because my father said so, and my father is a professor at the university.

Nelly—I don't care if he is. My father is an editor, and he knows more about lying than your father.—Blighty.

THERE WAS A REASON

"Why do you turn out for every road hog that comes along? said the misses, rather crossly. "The right of way is ours isn't it?"

"O, undoubtedly!" answered he, calmly. "As for our turning out, the reason is plainly suggested in this epitaph which appeared in a newspaper recently:

"Here lies the body of William Jay, Who died maintaining his right of way;

He was right, dead right, as he sped along,

But he's just as dead as if he'd been wrong."

—Boston Transcript.

A member of Parliament called another an ass in the sacred precincts of the House. The offended was called upon to apologize and withdraw his statement.

He didn't like doing it.

"I withdraw," he said stiffly, "but I maintain that the hon. member is out of order."

"How am I out of order?" asked the other man, heatedly.

"Probably a veterinary surgeon could tell you!" was the reply.—Ex.

The chauffeur never spoke except when addressed, but his few utterances, given in a broad brogue, were full of wit.

One of the men in the party remarked: "You're a bright sort of a fellow, and it's easy to see that your people came from Ireland."

"No, sir; ye are very badly mistaken," replied Pat.

"What!" said the man. "Didn't they come from Ireland?"

"No, sir," answered Pat, "they're there yet."—Ex.

IF A HORSE COULD TALK

Load me but lightly, Master,
Drive with an easy line.
If the sun is warm to your lesser form,
Just think what it is to mine.

A pound in the winter, Master,
Is two in the summer sun.
The mercy course makes a better horse
When the hot day's work is done.

Easy in loading, Master,
Light with the driving line.
Forget the goad on the sun-baked road

Be merciful, Master mine.
—Morton Birge in the Boston Traveler.

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W. E. Webb, Secretary.

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I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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IN MEMORIAM

PATTERSON—In the death of H. N. Patterson, Harrison church, on the Pineville circuit, lost one of its best members. Brother Patterson was a true and faithful Methodist, believed in his church and stood by his preacher. He was one of the laymen of the church who believed in the Advocate and never allowed an issue to miss. Every interest of the church had his attention. He wanted to know what the church was doing, and believed that the only way to make a faithful member was to be informed as to what the church at large had mapped out to do.

Brother Patterson's remains were laid to rest in the church cemetery at Harrison, where he had attended church and Sunday school from early childhood to the end of his pilgrimage here below.

H. C. Byrum.

RESOLUTIONS OF RESPECT

Whereas, the Woman's Missionary Society of Black Mountain, North Carolina, has sustained a real loss in the death of Miss Laura Barber, who died August 2, 1921;

Be it resolved, That we hold her name in tender remembrance as one of our most worthy members; that we emulate her splendid Christian qualities; that, in case of affliction, we will exercise the same measure of patience and faith; that we will ever cling to the holy ideals which were dear to her heart.

Resolved further, That these resolutions be spread upon the record of our society, a copy be sent to the relatives and friends, and another to the North Carolina Christian Advocate for publication.

Mrs. J. V. Brittain,
Mrs. W. W. Jackson,
Mrs. J. O. Wood.

BISHOP—Brother Charles W. Bishop was born April 13, 1846, and departed this life October 16, 1921. For more than a year he was practically an invalid from paralysis. All the while cheerful and of a sunny disposition. For nearly forty years he was a member of Bethany church, loyal to its every interest. During the conflict between the states he was a valiant soldier. He was a valiant soldier of the cross and was faithful to his Master. His life was lived above reproach. On more than one occasion he assured his pastor and friends that he was ready to answer the last roll call and meet His great Captain face to face. Funeral services were held from the church he so much loved on Monday, October 17th, in the presence of a large concourse of friends and loved ones who mourn their loss but who rejoice in his triumph. To his bereaved widow we extend our heartfelt sympathy. The church and community will miss this good man. The pastor of this church will ever miss him from the ranks. M. F. Hodges, P. C.

HOLLIS—The subject of this sketch was born January 30, 1927, and departed this life April 20, 1921. He lived for more than ninety-four years a life above reproach. No one ever said anything except words of commendation of his life. For many years he was a member of Bethany church. A few years of his age possessed the physical strength that he did. Above all else he was strong in the faith and died leaving the assurance that he was ready and only waiting to be called home to be with the Lord. He said as did Paul, "I have fought a good fight, I have finished the course." He has gone to receive the crown of life prepared for the faithful. He leaves two daughters, Mrs. C. W. Bishop and Miss Elizabeth Hollis, to mourn their loss. A good man has gone from us. M. F. Hodges, P. C.

SANDERS—Mrs. Fannie Powell Sanders was born August 4th, 1863, and left earth for the better land October 1st, 1921. Her parents were Joseph D. and Corinna Lemay Powell. On December 20, 1882, she was united in marriage with Willis H. Sanders, who with five children realized the loneliness of home without mother. She also leaves two sisters, Mrs. J. M. Walton and Mrs. Eliza Powell, both of Durham, N. C. She joined the M. E. Church, South, in her 15th year, and in every relationship of life adorned her faith and walk with God. As the end drew near there was evident the perfect love that casteth out fear in that she talked quietly of her entire surrender to God's will. She loved her home and its family circle, and her chiefest desire was the temporal welfare and spiritual security of each one. For this family there is comfortable hope that they will be united again, and at present they enjoy the grace that sustains and sanctifies in sorrow. D. H. Tuttle.

HIGGINS—John Bynum Higgins was born August 22, 1856, and departed this life October 27, 1921. He was converted and joined Mountain Creek Baptist church at the age of 16. After his marriage to Amanda Gibbs December 26, 1878, he moved his membership to the Methodist church with his wife. He was a loyal church member, a faithful steward for many years, loved the church and preacher, and was a devout Christian. The church at Rutherfordton will miss him, his true Christian wife will miss him, but they all know where to find him. E. N. Crowder.

IN MEMORIAM

On Saturday evening, October 15th, 1921, after a useful life of faithful service the gentle spirit of Miss Martha Newell received the summons to come up higher to her eternal home in glory, there to receive the Master's approving smile, to hear the gracious words, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Miss Martha Newell passed away at the State Hospital for Insane Colored People at Goldsboro, N. C., where she had been an employee for more than thirty years. The superintendent and her friends at this institution ministered with loving hands and untiring efforts to make her

last days as comfortable as constant care and ministry could do.

Miss Newell was never married. She received what education the public schools of her day furnished, and by perseverance and hard study at home, she acquired enough to teach in the public schools of her earlier days. However, she was a student of the Bible. She could possibly repeat from memory as many verses of Scripture as any person who had not made the Bible a lifetime study. She told the writer just one week before she died that she had found during a long life that the best weapon in all the world with which to fight the devil with is the Word of God. Her exact words were: "If we accept what God says in His written word, we do not accept everyism and cism that the devil and the world may thrust upon us."

She was born and reared in Wayne county near Providence church on the Mt. Olive circuit, the church which she joined in early girlhood, and was a faithful member until death. Never wavering, she was satisfied with the religion that she professed.

She was modest and unassuming, and early learned the Master's teaching of loving and faithful service as the highest form of life.

Her life was characterized by faithful service to the institution that she served, the work that she had chosen and to her God that she loved and served. She was never known to turn away any person in need. To be in need, and to convince her as being worthy, was a sufficient claim upon her sympathy and help. With patience she bore her suffering to the end. She seemed to be aware of her approaching departure, having told the writer the last time that he ever saw her alive that "I know that I shall stay with you only a few hours longer, but I am ready. The best thing that comes to a Christian is death. I shall depart to be with my Lord. I am only waiting for the final summons." And with the readiness that the Christian religion affords this good woman passed into the higher life and fuller experience.

She leaves surviving her one brother, H. P. Nowell, several nephews, D. H. G. F. and S. B. Newell, of Wayne county, and one nephew, W. H. Newell, of Palmyra, N. C.

Loving hands laid her to rest in the cemetery at Old Providence church, there to await the resurrection morn. The funeral services were conducted by Rev. J. W. Potter, of Goldsboro, assisted by her pastor, Rev. W. F. Craven, who was unavailingly detained and came late. Her nephew, W. H. N.

A TRIBUTE TO MRS. R. H. BROOM

A life victorious, a death triumphant! This epitaph might well be written over our beloved friend and coworker, Mrs. R. H. Broom.

Through an intimate association with her for two years as our pastor's wife, we learned to love her very much, and we as a missionary society will ever cherish and remember the precious moments spent in her parsonage home, where she cordially invited our society to hold one of its twice-a-month meetings, and where we were always welcomed by this sweet-spirited Christian woman. We thank God that the ties of memory, love and friendship are not broken by the hand of death.

To her husband and family we give our sympathy and condolence in their bereavement. We rejoice that the comfort which God alone can give is theirs.

Mrs. Hattie Edwards,
Mrs. J. C. B. Morton,
Mrs. J. B. Morton.

Committee for the Woman's Missionary Society, Morehead City, N. C.

SKEEN—Mollie Muller Skeen was born on January 1st, 1850, and died October 5th, 1921, aged 71 years, 9 months and 4 days.

She was married in July, 1876, to Milton D. Skeen, and in less than a year was left a widow. Returning to the home of her father, she lived there, caring for her father and mother until their death, and made that her home, with short intervals when she lived at Trinity and Guilford College, until her removal to Farmer a year ago.

In early life she was converted and joined Concord M. E. church. A few years ago, for convenience in church attendance, she moved her membership to Lebanon, but when that church was discontinued, it was moved back to Concord.

During all the years since her conversion her loyalty to her church has never faltered, and her interest in it and its work has never failed. Ministers were always welcome to her home. Her Bible was her constant companion, and her church paper came regularly to her through all the years. She was well informed about the interests of the church at home and abroad.

Falling health in later years has kept her from active church work, but her testimony was that her faith in Christ was steadfast, and that she was ready when the call should come.

W. B. Thompson, P. C.

NICKS—Died, at her home at Phillips Chapel, October 15th, 1921. Mrs. Nancy A. Nicks, aged eighty-seven years, three months and thirteen days. The funeral services were conducted from Phillips Chapel church Sunday afternoon by her pastor, assisted by Rev. Mr. Yearby, of Mebane, N. C. Sister Nicks was a faithful member of the Methodist church and will be greatly missed by a host of friends. Wm. R. Hardesty.

RESOLUTIONS OF RESPECT

It has pleased our heavenly Father to call home Mrs. Alice L. Cuthbertson and Mrs. Fannie E. Clark, two of the oldest members of Union church, Waxhaw, N. C.

Mrs. Clark was an invalid for a number of years and could not attend church yet she retained an interest in all the affairs of her church and was ever ready to contribute of her means for the Master's kingdom.

Mrs. Cuthbertson was a woman whose Bible was her daily companion and thus her life was enriched and filled with all

the blessings which makes a true Christian. She loved her Saviour and had an abiding faith in the God of her salvation.

Be it resolved, First, that although we realize the great loss their presence is in our church, yet we know God has rewarded them for their faithfulness.

Second, to their loved ones who are left to follow their example, exemplifying the life of Christ in the community, we extend our deepest sympathy.

Third, that a copy of these resolutions be placed upon the church records and a copy sent to the N. C. Christian Advocate.

Mrs. R. B. Cuthbertson,
Miss Sallie Hunnicutt,
Miss Lucile Shannon,
Committee.

HOUSE—The spirit of a good man took his flight on October 3, 1921.

Calvary church, Roanoke circuit, lost an active, earnest member; his community lost a friend and the family a devoted companion. Everyone who knew him had a word of commendation for his Christian life. For thirty-two years he was a teacher in Sunday school and the mention of it brought forth words of affection from him.

He was an unusually strong and active man. At the close of a hard day's work on January 24, he was stricken with paralysis. One side helpless, he suffered much but patiently, often saying that he wanted to spend the remaining days in the service of Christ, "doing good."

A large assembly of people attended his funeral, conducted by his pastor, and former pastor, Rev. Wm. Towle. He is survived by his wife and five children.

N. M. Wright.

DISARMAMENT OR DESTRUCTION

The nations of earth have reached a crisis in human history. They will soon be called upon to decide whether they will lay the foundation for unparalleled progress in commerce, art, science and civilization or for the bloodiest war of all time. In the event of the latter, all that is worth while will be demolished.

In the face of the enormous waste and the appalling horrors of the World War, with its aftermath of moral wreckage, economic disaster and starvation in many lands, has the time not come to decree war's destruction? For the reign of reason, rather than unreason, and the control of the world by the principle of the brotherhood of men rather than that of the savagery of fends?

The World War cost approximately \$348,000,000,000 in property and loss of production, not to speak of the aggregate war budget of the nations which is almost beyond calculation. The powers are arming with feverish haste as never before. Great Britain appropriated in the present year \$1,121,318,000 for her army and navy as against \$351,044,000 in 1912; the United States \$1,422,752,000 as against \$244,177,000 in the same years. Out of every ten dollars this country collected in taxes she spent eight for past wars and present armaments.—Baltimore Southern Methodist.

The Advocate Printing House is prepared to furnish Sunday school class roll cards, Baptismal, Church and Marriage Certificates. Orders filled same day received.

STOMACH TROUBLE?

Weakness? Distress?

Ashland, Ky.—"Many years ago my mother used Dr. Pierce's Golden Medical Discovery for her stomach. She had taken treatment from physicians and had never obtained good results. After commencing to take this remedy she noticed an improvement and I can say it surely helped her wonderfully. I am pleased to write this to let others know how this medicine helped our family. Any one will benefit by the 'Discovery' if they will try it."—Mrs. M. A. Brown, 642 E. Carter Ave.

Obtain the Discovery in tablets or liquid at your nearest drug store, or send 10c for trial package to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. and write for free medical advice.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.



DRINKING HABITS OF ANIMALS

To me it was an astonishing statement that there are animals that never drink. I went into the matter for a thorough investigation.

Really, most of us know but little about the use of water by animals. We know that "meat animals," like the dog, lap up water with the tongue, while vegetarian animals, like the horse, suck the water up. We know that all the common animals with which we are acquainted drink at least once a day, some of them many times. If we were asked what animal can do without water the longest, we probably would name the camel.

Most of our pet animals, like the dog and cat, drink nearly as often, and would die of thirst nearly as quickly, as a person. This is partly their nature, but very largely a result of habituation. A horse can, when he has to, do without water several days, though he suffers greatly after the first day.

Camels travel four or five days without drinking, but they are not doing without water all that time. A camel's stomach is peculiarly made, with a number of pouches—"pockets on the sides." Water is stored here when the animal drinks, and he can draw on these "reserve canteens" one at a time for bodily moisture. His keenness in detecting water at incredible distances makes it easy for him to regulate his water rations between drinking places.

Hunters and naturalists say that a giraffe can do without water three or four days. One famous explorer states that in Africa he kept a herd of giraffes under closest observation for a week, and that not one of them drank a single time.

Some of the African antelopes drink but rarely; the eland, in spite of its bulk and fat, goes for weeks without a drink. The narteebeest drinks when water is handy, but goes drinkless without apparent inconvenience when necessary. The klespringer, one of the liveliest of antelopes, and the gerenuk, called by the natives "little camel," are said never to drink. The long-snouted dikdik could not get water if it so desired; its home is a hot dry thicket which it never leaves. The jerboa, a sort of kangaroo rat, is another curious creature of the Dark Continent that lives entirely without drink—under conditions of heat and dryness that to a man without water would be fatal within forty-eight hours.

According to Dr. Heller, eminent scientist and explorer, autopsies on these non-drinking animals proved them not organically different from other mammals. The most feasible explanation is that of habituation. It is significant that no flesh-eaters (carnivores) are among these "water fasters;" it is probable that they, being more ferocious, drove the timid animals from the streams and waterholes back into the high, dry altitudes. As the centuries passed the herbivores developed, by comparison, a constitutional tolerance of thirst. We will never know how many generations perished prematurely because of insufficient water; but adaptability, that wonderful power God has given to all His creatures, finally triumphed, and evolved the non-drinking animal.—L. E. Eubanks.



NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and
Western North Carolina Conferences
Methodist Episcopal Church, South.
Established 1855.

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A. W. PLYLE, Editor
T. A. SIKES, Business Manager

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Six Months1.00
To all preachers of the Gospel, year 1.00

District Appointments

ASHEVILLE DISTRICT W. H. Willis, P. E., Weaverville, N. C. FIRST ROUND

November	
Mount Pleasant	13
West Asheville	13
Fairview, Bethany	19-20
Biltmore	20
Hominy, Oak Hill	26-27
West Asheville	27
December	
Hot Springs, Hot Springs	3-4
Spring Creek, Bouldings	4
Henderson, Fruitland	10-11
Hendersonville	11
Chestnut Street	11
Swannanoa, Swannanoa	17
Black Mountain	17
Central	18
Flat Rock-Fletchers, Fletchers	25
Saluda	25
Mills River, Shaw's Creek	31
January	
Rosman	1
Brevard	1
Weaverville, Alexander Chapel	7
Mars Hill, Bush, Glen	8
Weaverville Station	8
Joint conf. of Lester and Sandy Mush,	
Erick Church	14-15
Bethel	15

CHARLOTTE DISTRICT J. B. Craven, P. E., Charlotte, N. C. FIRST ROUND

November	
Hickory Grove, 11 a.m.	12
Pineville, Pineville, 11 a.m.	13
Calvary, night	13
Duncan Memorial, night	17
Prospect, Prospect, 11 a.m.	18
Unionville, Unionville, 11 a.m.	19
Monroe Central, 11 a.m.	20
North Monroe-Idemoree, night	20
Waxhaw, 11 a.m.	26
Marshville, Wingate, 11 a.m.	27
Trinity, night	27
December	
Ansonville, Ansonville, 11 a.m.	2
Lilesville, Lilesville, night	3
Wadesboro, 11 a.m.	4
Morven, Morven, night	4
Bethel, Providence, 11 a.m.	10
Belmont Park, 11 a.m.	11
Brevard Street, night	11
Polkton, Peachland, 11 a.m.	17
Weddington, Weddington, 11 a.m.	18
Matthews, night	18
Seversville, night	28
January	
Spencer Memorial, 11 a.m.	1
Dilworth, night	1
Chadwick, 11 a.m.	8
Thrift-Moore, night	8
The district stewards will please meet in Tryon Street church, Charlotte, Thurs- day, November 17th, at 2 o'clock p. m.	

GREENSBORO DISTRICT W. F. Womble, Presiding Elder. 508 Summit Ave., Greensboro, N. C. FIRST ROUND

November	
Centenary, 11 a. m.	13
Bethel, 7:30 p. m.	13
Wesley Memorial, 11 a. m.	20
East High Point, 7:30 p. m.	20
West Greensboro, Muirs Chapel	26-27
Carraway Memorial, night	27
December	
Randolph Hopewell, 11 a.m. 3rd, 3 p.m. 4	
Main Street, High Point, 11 a.m.	4
Uwharrie, Oak Grove	10-11
Asheboro, night	11
Wentworth, Salem, 11 a.m. 17th, 3 p.m. 18	
Reidsville, 11 a. m.	18
E. Greensboro, Holts Chapel	24-25
Park Place, night	25
Deep River, Cedar Falls, Q C 2 p.m. 31	
(Preaching 11 a.m. January 1.)	

January	
Randleman, night	1
Pleasant Garden, Pleas. Gar.	7-8
Gibsonville, night	8
Jamestown, Jamestown	14-15
Spring Garden, night	15
Coleridge, Coleridge	21-22
Ramseur & Franklinville, Ramseur, ngt	22
Ruffin, Pelham	29

MARION DISTRICT Z. Paris, P. E., Marion, N. C. FIRST ROUND

November	
Conley Springs, C. S., 11 a.m.	12
Table Rock, Oak Hill, 11 a.m.	13
Forest City, P. G., 11 a.m.	19-20
Rutherfordton, 7:30 p.m.	20
Bald Creek, Bald Creek, 11 a.m.	26
Burnsville, 11 a.m.	27
December	
Micaville, Daetons, 11 a.m.	3
Spruce Pine, Spruce Pine, 11 a.m.	4
Mill Spring, Lebanon, 11 a.m.	10-11
Henrietta-Caroleen, Henrietta, 11 a.m.	18
Cliffside & Allendale, Cliffside, 7:30 p. 31	
Old Fort, Bethel, 11 a.m.	31
January	
McDowell, Murphys, 11 a.m.	1
Marion, 11 a.m.	8
Marion Ct., Providence, 3 p.m.	8
Marion Mills, 7:30 p.m.	8
Restic, Oak Grove, 11 a.m.	14-15
Broad River, Kesters, 3 p.m.	15
Gilkey, Gilkey, 11 a.m.	22
Spindale & Alexander, Alex., 7:30 p. 22	

MT. AIRY DISTRICT J. H. West, Presiding Elder. FIRST ROUND

November	
Draper, Mt. Carmel	12-13
Spray, 11 a. m.	13
Leaksville, night	13
Pilot Mountain, Pilot Mountain	19-20
Walnut Cove, Walnut Cove	26-27
Stokesdale, Stokesdale	27-28
December	
Rural Hall, Rural Hall	3-4
Summerfield, Summerfield	4-5
Dobson, Siloam	10-11
Jonesville, Jonesville	17-18
Elkin, night	18-19
Mt. Airy Ct., Salem	31-Jan. 1
January	
Rockford St., Rockford St., night	1
Madison S., Madison, 11 a. m.	8
Mayodan, Mayodan, 3 p. m. & ngt.	8
Danbury, Danbury	14-15
Sandy Ridge, Delta	15-16
Yadkinville, Yadkinville	21-22

NORTH WILKESBORO DISTRICT J. W. Williams, P. E., Jefferson, N. C. FIRST ROUND

November	
Elk Park, Montazuma	10-11
Avery Ct., Jonas Ridge	12-13
Boone, Boone	13-14
Watauga, Vallie Crusis	16-17
Creston, Thomas Chapel	19-20
Sparta, Shiloh	26-27
Laurel Springs, Mt. Zion, 3 p. m.	27-28
December	
North Wilkes, Miller Creek	3-4
Wilkesboro, Wilkesboro, night	4
Wilkes Ct. Beulah	6-7
No. Wilkesboro, No. Wilkesboro, ngt.	7
Elkland, Hopewell	10-11
Helton, Chestnut Hill	17-18
Warrenville, Ashby	20-21
Jefferson, Jefferson	22

SALISBURY DISTRICT T. F. Marr, P. E., Salisbury, N. C. FIRST ROUND

November	
Woodleaf, Ct., Woodleaf, 11 a.m.	12
Concord, Central, 11 a.m.	13
Forest Hill, 7:30 p.m.	13
Salisbury Ct., Shiloh, 11 a.m.	19
Spencer, Central, 11 a.m.	20
East Spencer, 7:30 a.m.	20
Gold Hill, Gold Hill, 11 a.m.	24
Concord Ct., Mt. Olivet, 11 a.m.	26-27
Epworth, 7:30 p.m.	27
December	
Kannapolis Ct., Oak Grove, 11 a.m.	3-4
China Grove, China Grove, 7:30 a.m.	4
Kannapolis Sta., 11 a.m.	11
South Main, 7:30 p.m.	11
Norwood Ct., Cedar Grove, 11 a.m.	17-18
Norwood St., 7:30 p.m.	18
Albemarle Ct., Fine Grove, 11 a.m.	24-25
Albemarle, Central, 7:30 p.m.	25

January	
New London, N. London, 11 a. Dec. 31	1
Bald, 7:30 p.m.	1
Salem Ct., Salem, 11 a.m.	7-8
First Street, 7:30 p.m.	8
Yadkin-Rowan Mills, Yadkin, 7:30 p.m.	11
Mt. Pleasant, Mt. Pleasant, 11 a.m.	14-15
Kerr Street, 7:30 p.m.	15
North Main, 7:30 p.m.	18
Harmony, 11 a.m.	22
Westford, 7:30 p.m.	22

SHELBY DISTRICT H. H. Jordan, P. E., Gastonia, N. C. FIRST ROUND

November	
South Fork, Plateau, 11 a.m.	12-13
Lincolnton, 7:30 p.m.	13
Belwood, Fairston, 11 a.m.	19-20
Lafayette Street, 7 p.m.	20
Polkville, Elliotts, 11 a.m.	26-27
Shelby, Central, 7:30 p.m.	27
December	
Crouse, Crouse, 11 a.m.	3
Cherryville, St. Pauls, 11 a.m.	4
Franklin Ave., 7 p.m.	4
Rock Springs, Denver, 11 a.m.	10-11
Mt. Holly, 7 p.m.	14
East End, 7 p.m.	14
Shelby Ct., Salem, 11 a.m.	17-18
Kings Mountain, 7 p.m.	18
West End, 7 p.m.	21
Lincoln Ct., Pisgah, 11 a.m.	24
Trinity, 11 a.m.	25
Main Street, 7 p.m.	25
Lowesville, Hills Chapel, 11 a.m.	31

January	
Stanly, Stanly, 11 a.m.	1
Ranlo, 7 p.m.	1
Bessemer, 11 a.m.	8
Cramerton, 7 p.m.	8
Dallas, Dallas, 11 a.m.	15
Belmont, 11 a.m.	22
East Belmont, 7 p.m.	22

Every official member is urgently re-
quested to attend the first quarterly con-
ference and assist in organizing for the
ensuing year's work.

STATESVILLE DISTRICT D. M. Litaker, P. E., Statesville, N. C. FIRST ROUND (In Part)

November	
Moorestville, First Church, 11 a.m.	13
Moorestville, Broad Street, 3 p.m.	13
Davidson, 7:50 p.m.	13
Lenoir, First Church, 11 a.m.	20
Lenoir, South, 3 p.m.	20
Granite Falls, 7:30 p.m.	20
Lenoir Ct., 11 a. m. Sat.	26
Hickory, First Church 11 a.m.	27
Hudson, 3 p.m.	27
Rhodiss, 7:30 p.m.	27
Dudley Shoals, 11 a.m. Monday	28

WAYNESVILLE DISTRICT R. S. Howie, Presiding Elder. Waynesville, N. C. FIRST ROUND (In Part)

November	
Webster-Cullowhee, Webster	12-13
Sylva, Sylva	13-14
Bethel, Bethel	19-20
Lake Junaluska & Clyde, Clyde, 8 p.m.	20
Jonathan, Jonathan	26-27
Waynesville Ct., Delwood, 8 p.m.	27
December	
Shoal Creek & Echota, Olivet	3-4
Eryson-Whittier, Whittier	4-5
Hayesville, Hayesville	10-11
Hiawassie, Brassstown	11-12
Murphy Ct., Tomotla	13-14
Robbinsville, Robbinsville	15-16
Andrews	17-18
Murphy	18-19

WINSTON DISTRICT W. A. Newell, P. E., Winston-Salem, N. C. FIRST ROUND

November	
Centenary, Centenary, 11 a.m.	6
Barkhead, Barkhead, night	6
Thomasville Ct., Pinewoods, 11 a.m.	12-13
Thomasville, Thomasville, night	12-13
Linwood Ct., Cotton Grove, 11 a.m.	19-20
Lexington, Lexington, night	19-20
Davie Ct., Center, 11 a.m.	26-27
Mocksville, Ickesville, night	27
December	
Grace, Grace, 11 a.m.	3-4
Hanes-Clemmons, Hanes, 3 p.m.	4
Southside, Southside, night	4

DURHAM DISTRICT M. T. Plyler, P. E., Durham, N. C. FOURTH ROUND

November	
Leashurg, Bethel	10
Person, Oak Grove	11
East Roxboro, Grace, 7:30	11
Chapel Hill, 11	11
Orange, Carrboro, 2:30	13
Mebane, 7:30	13
Lakewood, 7	14

ELIZABETH CITY DISTRICT R. H. Willis, P. E. FOURTH ROUND

November	
South Camden, Nash's	11
Pasquotank, Union	12-13

FAYETTEVILLE DISTRICT J. D. Bundy, P. E. FOURTH ROUND

November	
Dunn, Dunn	6-7
Duke, Duke, night	6
Parkton, Parkton, 11 a. m.	9
Hay St.	13-14
Person St. & Calvary, Calvary, ngt.	13

NEW BERN DISTRICT F. M. Shamburger, P. E., New Bern, N. C. FOURTH ROUND

November	
& 3 p. m.	11-13
Oriental Ct., Oriental, 11 a. m.	12-13

RALEIGH DISTRICT Rev. John C. Wood, P. E. FOURTH ROUND

November	
Clayton, 11 a.m.	11
Smithfield, 8 p.m.	11
Four Oaks, 11 a.m.	12
Benson, 11 a.m.	13

WASHINGTON DISTRICT N. H. D. Wilson, P. E., Washington, N. C. FOURTH ROUND

November	
Aurora, Bonneton	12-13
Washington, night	14

SEE WHAT THE CHARLESTON- NIANS HAVE DONE

No one doubts that the Epworth
Leaguers of Central Chapter, Charles-
ton, W. Va., are not of the enthusias-
tic variety, but the weekly bulletin
which they issue called "The Epworth-
ians' Chum," proves it conclusively.

This single-sheet newspaper is just
that, "The Epworthians' Chum." It
contains little items of direct League
news, but more essentially does it con-
tain inspirational matter leading up
to and urging on the members to
greater activity in Win-My-Chum
Week. It is very attractively compli-
ed and carries a message which can-
not fail to reach the Leagues of Cen-
tral chapter.

Central chapter has won the banner
at the summer institute for two suc-
cessive years. The first lone delegate
attended an institute five years ago.
Next year he took two companions
with him. The third year sixteen rep-
resentatives went forth and the fourth
year this number increased to twenty-
four, while this past summer the rep-
resentation numbered forty-three, this
including all officers but recording
secretary. A fine record!—Epworth
Herald.

LUKE 5:38—MATTHEW 9:16

So it is with an old reference work,
"revised" or "patched-up" by using an
electrotypist's chisel. The one and
only Encyclopedia that has been writ-
ten, compiled and published since the
World War is "The New Encyclope-
dia Americana." It is the most Au-
thoritative, the most Comprehensive,
the most Usable published—here or
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of These Ugly Spots.

There's no longer the slightest need of feeling
ashamed of your freckles, as Othine—double strength—
is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—
from your druggist, and apply a little of it night and
morning and you should soon see that even the worst
freckles have begun to disappear, while the lighter
ones have vanished entirely. It is seldom that more
than one ounce is needed to completely clear the skin
and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as
this is sold under guarantee of money back if it fail
to remove freckles.

"Pardon me, sir," began a motorist
in the far-back Ozarks, addressing a
time-worn man whom he had over-
taken in the big road, "but where do
you live?"

"I don't live a-tall," was the answer.
"I stay at my son-in-law's."—Kansas
City Star.

Reassuring.

Nervous Tourist—What if the bridge
should break and the train fall into
the river?

Conductor—Don't worry, sir. This
road won't miss it. It has a lot of
trains.—Erie Railroad Magazine.

He—May I call you by your first
name?

She—By your last name, if you
wish.—Yale Record.

Learning His Trade.

"Johnny," said the teacher reprov-
ingly, "you misspelled most of the
words in your composition."

"Yes'm; I'm going to be a dialect
writer."—Washington Star.

"Digging out a hole, eh?"

"O, no. I'm digging out the dirt and
leaving the hole here."—Home Sector.

Commercial Candor.

"Do not delay," urges the advertise-
ment of a clothier published in a New
Zealand paper. "The remarkable coats
we are offering will last only a few
hours!"—East and West.

Brown—That new cock of ours
makes everything out of the cook
book.

Derby—Then that must have been
one of the covers I tasted in the pie
last night.—Kind Words.

He—Words fail to express my love.
She—I know they do. Try candy.—
The DePauw.

CENTRAL, SPENCER

(Continued from page 9.)

such a body of workers wants to know more. It was decided that practically every teacher would attend the Salisbury-Spencer Standard Training School which is to begin Sunday, November 13. We have at Spencer one of our best church plants and the good people there want to use every bit of it in the best way.

STILL GROWING

Rev. W. C. Owen, of the Young People's-Adult Department, Nashville, forwards a list of twelve new Wesley classes for his department for October. As soon as the list comes from the Intermediate-Senior Department the names of these fine classes will be published. A Wesley class helps itself, the Sunday school, the church and the community. Get yourself one.

GIVE AND RECEIVE

"I am enclosing an application blank for our Wesley class. Our class motto is not just what I would have chosen, but 'Give and Receive' was suggested by a little round faced blue-eyed boy of 13 years, sticking full of mischief and fun, but a boy who is always present in his class and knows his lesson—in fact, a little fellow who thinks. "Bob," I said, "why do you choose 'Give and Take' for the motto of the class?" "Well," he said, "Why not think up something yourself 'stead of always usin' what other folks say?" So "Give and Take" is the motto of the fine Wesley class of Intermediates that Mrs. Lee S. Smith is teaching at Muirs Chapel on the West Greensboro charge.

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Dr. B. B. Williams, Physician in charge

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HAIR BALSAM**

Removes Dandruff—Stops Hair Falling
Restores Color and
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50c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 10c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

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POTATO BUG KILLER**

Protects Your Whole Garden. Hasten to your druggist and lay in a supply of this efficient but inexpensive friend to the gardener, which absolutely does away with bugs, which would like to destroy all your vines and small plants. For Sale by ALL DRUGGISTS, SEEDSMEN and GENERAL STORES.

**HATS**

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Satisfaction guaranteed. Mail orders receive prompt attention.

The Charlotte Laundry, Charlotte, N. C.

MOTHER, HOME AND HEAVEN.

By W. R. Kelly.

Among the list of the sweetest names ever written by pen or fell from the lips of man, these words are found "Mother, Home and Heaven." I fear that many of us boys and girls, men and women, fail to appreciate our mothers as we should. Some of our mothers are still living and would give their lives for us should it be necessary, but some of the mothers have just passed over the border line and have gone out of sight, yet they still live. If mother has passed on, her influence is growing in the lives of her children.

Should there be children that do not remember mother because she left them when they were quite young, yet her influence is being handed down to her children through other people. Those of us who have a mother should be very obedient to her and let her know that we love and appreciate her. Let us not speak unkindly to mother or do something that would cause her heart to break. Often when we are at work, out having a good time, or probably in slumberland, mother is on her knees asking God to care for and protect her children and lead them in the Christ-like way. We children do not consider as we should what mother has done for us. She has suffered much pain for us; she has gone through much uneasiness about us when we were absent from her, and, unaware of the fact that she was even thinking of us. Then again she has toiled and labored for us at all hours of the night, while the other members of the family were fast asleep.

Let us not wait until our mothers are placed beneath the sod and then cover their resting place with flowers that will lose their perfume and fade away as soon as the sun arises, but let us plant living flowers of the sweetest kind and of perfect beauty in the lives of our mothers, and let them know while they are with us that we dearly love, honor and appreciate them. May we also remember that our fathers walk hand in hand with our mothers all through life's journey.

What is home? It is just what we make it. Many people have the wrong conception as to what it takes to make a home. They think that it takes a fine, costly building, well equipped, and beautifully situated in some desirable place. It is true that this helps to make an ideal home, but home hinges upon the ones that dwell within. It is very seldom that parents close the door upon any of their children. A boy or girl may go astray so to speak, but the love of mother and father is so strong that they are always eager to see them come back home. We enjoy the comforts of our homes as we never enjoy them again until we have homes of our own. "Be it ever so humble, there is no place leaves home he or she never finds like home." It is true that you may go into places where the conveniences are better than they are at your home, but still you have a longing desire for the place where you were born and reared. When children leave home and go away to work, or to school they fail to have mother to come in and straighten up the room and have everything in place when you return to it. However, we should learn to keep our rooms in good condition ourselves. The association around and in the home is what means much to us. It fills my heart with joy to see neighbors love their neighbors, and to see father and mother, sisters and brothers that love to keep together. When you see a home where all the members of the family seem to be eager to keep together you may know that, that is a happy home. While in school at a certain institution in this state, I well remember two brothers that were there that seemed to think a great deal of each

other and when you saw one of them the other one was not far away as a rule. Such associations as this clear through the family forms a love that will never cease to exist. May we all try to make our homes better homes and permit Christ to be the head of each of our homes.

If we love and appreciate our mothers as we should, and make our homes what they should be, then we will almost have a foretaste of heaven, before entering the haven of rest. It is a great consolation to all of us to know that there is a time coming when there will be no more sorrows, no more disappointment, no more pain, and never again will we have to say goodbye to our loved ones, but it will all be peace, joy, love, and happiness. So if we live the kind of lives that we should live and serve God and our fellowman as we should, then some day we can say as Paul says in Timothy 4:7, "I have fought a good fight; I have finished my course, I have kept the faith."

RESOLUTIONS

Whereas, our esteemed Teacher and Pastor, Rev. W. A. Jenkins, has been transferred to another charge and, therefore must cease his labors with us and,

Whereas, for two years, he very earnestly and ably taught our class, so leading our thoughts as to inspire true appreciation for the Great Teacher and manifesting at all times the highest type of Christian leadership and greatly up-building our class, therefore,

Resolved, that we hereby express to him our sincere thanks for his untiring labors in behalf of our class and express our earnest wish for his happiness and success in his new field.

Resolved, that a copy of these resolutions be entered in our minutes and that a copy be presented to him as a mark of our esteem, also a copy sent to the North Carolina Christian Advocate.

Young Men's Class,
Trinity Church



For the Future of the Church

The future of Methodism depends upon the future of Christian Education in the Church.

From the days of Wesley until now—in every Nation under the sun—it has achieved its triumphs and advances only as it maintained institutions of learning. Its whole genius and history attests that the Church must Educate or die

Otherwise its leadership will fail. There will be no workers for pulpit or for mission field. The world's thought will be dominated by ideals that are not Christian. Ours will be a "hard shell" Church—relegated to the rear—consigned to the ranks of every sect on earth which has not educated.

We Face a Crisis Now

Today our colleges are in danger. Crowded to the utmost limit of capacity, turning away students from their doors, pressed by soaring prices—nearly all of them now make a life or death appeal to the Church.

In a wonderful way the Methodists have rallied—pledging many millions to insure that Christian Education shall not perish from the earth. And when these pledges are materialized it will be a new era for the Church.

Have you paid the Christian Education Pledge? The first installment on nearly all the subscriptions is now due. Make the payment to your Church collector now. Or send a check at once to your Conference Educational Secretary.

**Christian Education
Movement**
Methodist Episcopal Church, South



NORTH CAROLINA Christian Advocate

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Number 46

A MESSAGE FROM OUR BISHOPS

Unanimously adopted at their semi-annual meeting in Richmond, Va.

We rejoice that the progress of our church during the past year has been so great. Reports from the annual conferences which have been held, both at home and in the foreign fields, show unusually large increase in the membership, and reveal a most commendable degree of liberality in matters material and financial, notwithstanding the commercial depression which prevails in our own and other lands.

Our preachers and people having put behind them certain divisive issues and distracting agitations, whereby for a time their spiritual life was somewhat impaired and their evangelical labors hindered, have given themselves with renewed zeal and quickened energy to the discharge of their high and holy obligations. The churches thus having rest from unprofitable debates and walking in the fear of the Lord and in the comfort of the Holy Ghost, have been edified and multiplied. For this we give thanks unto God, and take occasion to entreat most affectionately all who have membership in our widely extended connection to walk by the same rule and mind the same thing. Let us dwell in the unity of the faith and of the knowledge of the Son of God, continuing steadfast and immovable in doctrine and always abounding in the work of the Lord.

While rejoicing in the abounding prosperity with which the God of all grace has so enriched our beloved church, we are not blind or indifferent to perils which easily beset us in common with all other evangelical bodies in the land we love and for whose welfare we cherish a jealous care.

The world has but lately emerged from a terrible war, which it is now generally agreed was the outcome of decayed faith with its consequent demoralization of life. This fearful conflagration was kindled not by the fanaticism of ignorance, but by an incendiary rationalism which had been consuming the foundations of faith in one of the most enlightened and highly educated nations of modern times—a nation whose educational influence and rationalizing processes had been communicated to not a few individuals and institutions in our own country. This lesson of the war should not be overlooked. What wrought evil over seas cannot fail to be equally pernicious in America. If men depart from the truth as it is in Jesus, wasting in riotous rationalism their rich inheritance of divine revelation, they must expect spiritual destitution and moral disorder extending through all the ranges of individual, national, and international life and relations.

Heretofore our church has been remarkably exempt from these destructive influences and revolutionary tendencies. Our preachers, with few, if any, exceptions, have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical christianity. May such ever be the case!

We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers who came forth from the halls of famous seats of learning we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro, and carried about by every wind of doctrine. Modern rationalism must not be permitted to affect

our devotion to the established tenets of ancient and abiding Christianity. To such folly we should not give place for a moment.

In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquility and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions.

The learned and devout men into whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way of salvation. Mists arising from "astral myths" and "ethnic legends" did not becloud their judgment nor dim their faith, and to the sure word of prophecy in which they trusted we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the just anathemas of all faithful and holy souls. Our office is not to produce a new Christianity, but to preach the power of the Holy Ghost sent down from heaven, "the old, old story of Jesus and His love." We should deplore any other view of our mission and deprecate any departure from it.

Let the evangelical note sound loud and clear throughout our borders excluding all doubtful disputations.

At the same time let the campaign for Christian Education, so auspiciously begun under most difficult conditions, be carried to complete success for the more perfect equipment and adequate endowment of our institutions of learning, and let our schools of all grades fulfill with unwavering fidelity the purpose for which they were founded by the church which established them and to which they must ever look for fostering care and constant support.

The Centenary Movement resulted in an extraordinary development of our work, especially among foreign peoples. The maintenance of this new work is of necessity dependent upon the successful carrying out of the obligation assumed by our people during the Centenary campaign. We urge that the subscriptions made to our Centenary fund be met with scrupulous exactness and promptness, to the end that the work of Christ committed to our hands may be maintained and extended in both home and foreign fields.

Rejoicing in all that God hath wrought for us and through us, let all our forces advance to greater victories of faith under the leadership of the Captain of our Salvation, to whom be glory and dominion forever and forever.

E. R. Hendrix,
Warren A. Candler,
Henry C. Morrison,
James Atkins,
Collins Denny,
John C. Kilgo,
William B. Murrah,
Richard G. Waterhouse,
Edwin D. Mouzon,
John M. Moore,
William F. McMurtry,
Urban V. W. Darlington,
Horace M. DuBose,
William N. Ainsworth,
James Cannon, Jr.

It is self that keeps us from service, self which breaks the golden rule by which Christ bade us live. Self is the first weight that we must cast off and lay aside, to which we must say as the knight said unto those who came to tempt him from his errand: "Stand aside; I run for my lord the king!" —Margaret Slattery.

THE WASHINGTON CONFERENCE

The conference that met in Washington on November 11 has for its expressed purpose the reduction of armaments, particularly of the navies of the world. In his invitation to European and Asiatic powers to meet representatives of our government in Washington, Secretary Hughes set forth the reasons for the conference and the object of it.

The reason is the burdened condition of the world with the nations well nigh bankrupt from extravagance and waste. The object is to effect an agreement whereby there shall not be a mad competition between the nations; that the nations shall agree to so limit their armaments as to bring relief from the unbearable burdens of the present and at the same time to strip themselves of the power to undertake offensive war. This would relieve them from the fear of unprovoked attacks and cause the governments of the world to rely more upon arbitration to settle their differences.

What will be the outcome of the conference remains to be seen. Lloyd George said in a public address that the conference, if successful, would be the greatest held within the last nineteen hundred years. The British Premier upon the same occasion declared that the heart of England is with the expressed purpose of the conference. The American people are unquestionably in sympathy with the proposed ends of the conference. Japan claims to be for a limitation of armaments.

At the opening of what some newspaper men have been disposed to call a talkfest, the prospects appear favorable to the actual accomplishment of some practical results. But we need not be too hopeful. The age long practice of settling all international differences by the law of the jungle has a strong grip upon the world. Old jealousies among the nations are not yet dead. Europe has been so long addicted to the secret treaty with its attendant consequences that we can hardly hope for a frank, open agreement upon a great international policy such as that under consideration.

Furthermore, there is the Far Eastern Question. Will the conference attempt to set bounds to the influence of Japan in the Pacific Ocean? Will the other powers insist upon determining what shall be the policy in the Far East? These and similar questions will engage the attention of the conference, and possibly to its embarrassment.

But the time is at hand for the enlightened and Christian sentiment of the American people to express itself in no uncertain terms against the present extravagances of war. The leaders said when we entered the great world war that we must fight in order that future wars might be impossible. Before our armies were back from France, the American government was taking steps to build a bigger navy than we had ever had, in fact to make it second to none. The other nations of the world are in the same mad scramble. Greater expenditures are now being made after the war than had ever been even suggested before the war.

Whatever may be the immediate outcome of the conference that proposes the reduction of armaments, the agitation of the matter will unquestionably result in some good. This is the first meeting of the kind in the history of nations and none other has been given greater publicity. The great dailies have employed special correspondents of wide reputation without regard to the cost to cover the conference and to present to their readers every conceivable aspect of the meeting and of the subjects under consideration. The columns of practically all the periodicals in this country are crowded with matter that pertains to this effort to relieve the nations of the burdens under which they stagger.

The conference is the one big event of the year, and let us hope that it will make an epoch in the history of civilization, because the nations have begun to conduct themselves as civilized and Christian people ought.

THE HUGHES PROPOSAL

At the first session of the Washington Conference Secretary Hughes proposed that the United States, Great Britain and Japan scrap 66 capital ships aggregating 1,878,048 tons. With the adoption of the proposed agreement the United States would have 18 capital ships, Great Britain 22, and Japan 10. The tonnage of the three nations under such a plan would be 500,650, 604,450 and 299,700 respectively. Ships when twenty years old might be replaced by new ships, but no replacement ship shall exceed 35,000 tons.

Mr. Hughes with characteristic directness presented his unexpectedly drastic proposals for the limitation of armaments and his brief presentation of something really practical fell like a bombshell upon the opening moments of the conference. "It was," to use the words of Norman Hapgood, "open diplomacy with a bang." Such a beginning of the conference promises to save it from the snare of secret diplomacy, which many feared would prove the undoing of the conferences so far as practical results are concerned.

While surprised, if not stunned, by the proposed cut in armaments, the foreign delegates expressed themselves as hospitable to the terms proposed through their chairman by the American delegation. Mr. Balfour, head of the British delegation, characterized it "a statesmanlike utterance, pregnant with infinite possibilities, and most hopeful of satisfactory results." Baron Kato, the chief Japanese delegate, declared that it was drastic but suitable as a basis of discussion.

The American people are behind Mr. Hughes. They are not only opposed to war, but they are unwilling to stagger on under the unbearable burdens that the military policy of the nations has placed upon their shoulders. And in our judgment, the people of other nations, if allowed to express themselves, will agree with the people of America. Now is the time for the public sentiment of the world to compel the Washington conference, if unwilling to act without such pressure, to give the nations relief from the burdens of needless preparations for war.

DERIDE NOT A RUBBISH HEAP

In most cases sharp words of derision miss the mark. The object scorned eventually becomes an object of glory and praise, or else invokes the world's sympathy. For instance, the members of the "Holy Club" at Oxford were in derision called Methodists, but in less than two centuries the Methodists have grown to be the biggest and most influential Protestant church on the globe.

Speak not in derision, not even of a rubbish heap. One may in pity, or with joy, speak of the rubbish heap, but never in scorn.

In pity, perchance, because all material things will eventually find their final resting place. Today the florist weaves garlands for the victor's brow, or wreaths for the casket and the grave, but tomorrow the garlands and the wreaths alike await the rubbish heap. Every flying spindle of the manufacturer, the ponderous locomotive of the rails and the dreadnaught of every navy are all on the way to the junk yard. Even this solar system and all other systems will eventually occupy the scrap-heap of worlds. Look if you will with pity upon the rubbish heap, but not with scorn.

One may speak with joy of the rubbish heap, because it is the dumping ground for all that is false. False philosophies, that in their little day strutted across the stage of human knowledge, false religions with their temples and altars, false gods set apart in mock sanctity, have all gone to the rubbish heap, where everything false must eventually go.

Time and fashion hustle many things to the discard. With the skill of an artist, mother bird and her mate build the nest that became the nursery for their offspring, but in a few weeks the fledglings flew away, leaving their little cradle to fall as a fragment of straw among the rubbish of the forests. My lady's last year bonnet was a dream of beauty and her skirt, her little skirt, served its purpose, but these are now among the discarded things of the household.

The rubbish heap, in fact, serves too many necessary and useful ends to be looked upon in scorn or spoken of with derision. Furthermore, hidden away under the world's rubbish may be jewels of

rare value, and beneath the ashes of time may smoulder the fires that are eternal.

Such was the faith of our Master. The world to which Jesus came was a moral ash heap, and the church of His day little better than ecclesiastical junk, yet he saw underneath all the rubbish that which merited His eternal sacrifice. For us to see the world as Jesus saw it is a cure for pessimism and a guarantee of faithful and courageous service on the part of all His followers.

Clean up the slums, therefore, no matter how bad they may have become, send messengers of hope to the neglected who sit in the shadow of despair, declare the possibilities of a better day even to those for whom the present holds out no promises, and let faith, hope and love rule everywhere. Then no child of sin need be damned, no son or daughter of ignorance need dwell in darkness, for whosoever will may be saved. Such is the gospel message of hope and victory.

GOD'S DISREGARD OF NUMBERS

God has little concern about figures. Not so with man. Even some preachers measure the value of a religious service by the size of the congregation. They estimate the worth of the church to the kingdom of God by the number on the roll and by the rating of the members in Dun and Bradstreet. The rule of Three with a good many folks counts for more than the Golden Rule, and the multiplication table is consulted more often than the Tables of the Law. But arithmetic will not do to rely upon as the science of salvation.

Majorities in the world's great crises have in most instances been wrong. It was so in the time of Christ. It was true in the days of Martin Luther. Every great reformer who has been an instrument in the hands of God to set civilization forward upon a higher moral plane has battled with majorities.

Instance after instance in God's revelation of Himself and of His ways with man serve to emphasize the truth under consideration. Lest Gideon and the people of his day should rely upon numbers, God sent back not only the ten thousand, but caused all of Gideon's volunteer army to return to their homes, except the three hundred. Israel's trust in stature, weight, size, equipment, accounted for the fear that struck terror to her armies as Goliath strutted and defied them. A shepherd lad with the dew of youth and the smell of the sheepfold upon him was God's answer to the challenge of weights and measures.

Elijah was God's chosen defender of the Old Dispensation, as Moses had been its founder. Elijah measured up to every duty till he got to counting, then he took to the shadows of the juniper tree and to the protection of the cave. He figured that he was the only man left who could be counted upon to stand steadfast for Jehovah. Counting was bad enough for a prophet of God to indulge in, but it was even worse for him to make a mistake of as much as six thousand in his figures. We ought, however, to excuse him for he was not accustomed to relying upon arithmetic. His first effort with its blundering proves that a prophet has no right to call the science of numbers to his aid.

HEADS TOGETHER

Dr. S. R. Belk, a North Carolinian who years ago strayed off into Georgia, and is now the popular pastor of Trinity Church, Atlanta, relates a mule story that for prudential reasons he locates in the far west.

"Away out west," says Dr. Belk, "the mules, in order to be protected from the other animals, stood in a circle with their heels together. When the animals came for an attack, the mules went to kicking and kicked one another to death. Another herd stood in a circle with their heads together. When the animals came for an attack the mules with their heads together went to kicking and killed the bears, buffaloes, wolves and everything that came."

Down in Georgia, not in Carolina, is a church that behaves just like that first herd of mules with their heels together—kicking each other till that church is almost dead. Heads together is the idea. Then the enemies will be destroyed, and the church will dwell together in safety.

SIGNS OF LIFE

Methodism is Christianity in earnest. It is a growing affair. It was in its incipency a rekindling of the altar fires. It is military to the core. Not only is the itinerancy a military system for supplying churches with pastors, but Methodism is distinctly a fighting machine. Of old, whenever one of those knights of the saddle-bags arrived in a community, there was a stir in the camp of the enemy. For all forms of unrighteousness came to fear those brave circuit riders of other days.

Methodism is still in earnest, still growing, has not quenched its altar fires, neither has the militant spirit entirely departed from us. For these very reasons there is much astir among us, that alarm some, but should make us glad that we are not dead. They are only the signs of expanding life.

For instance, in these months before the assembling of the general conference, voices of every sort will be lifted up in earnest and insistent demands for change. Some of them are clamoring for what is wise, others of them for what is otherwise. Men, and women, too, are suggesting changes in church polity, while others are sounding notes of warning against "touching the ark."

To limit the Episcopacy to a term of four years with privilege of re-election, to require the bishop to live within the bounds of his district, to prohibit a man's serving as presiding elder longer than a term of four years in succession, to change the name of the church, to enlarge the membership of the Board of Missions, and sundry other suggestions are among the questions being presented by memorials from annual conferences and by articles in the church papers as matters for general conference legislation at its session next May.

We have nothing to say at this time as to which of these proposed changes we endorse. We expect later to give our reasons for being in favor of some of these and very much opposed to others. What we urge just now is that none of these, nor all of them, should occasion undue alarm. This is not the first time that the church has been agitated by sundry questions, neither will it be the last. These agitations are only signs of life and vigor. They are not born of prejudice or evil passion. In the main they are honest efforts to adapt Methodism to the ever changing conditions of human society.

Trust God and man, learn well the lessons of Methodist history, keep a clear head, strive to live up to the best traditions of our fathers, remembering that their faces were ever to the sunrise, and all will be well with our Zion. Life with thorns by the wayside is better than death and the graveyard.

THE AVERAGE MAN

The unknown soldier figured large in the celebrations of Armistice Day. And properly so. It is something new for the common soldier to get much of a place in the celebrations of war. The laurels have been for the brow and the wreath for the casques of commanders of armies, but none for the brave men who fought in the ranks. Now to its credit the nation bows at the tomb of the unknown soldier.

It is another manifestation of the spirit of democracy that is making itself felt in every department of life. The same spirit of the times account in a large measure for the failure of the last war to produce a single popular hero. It seems to us that the world is gradually coming to a proper appreciation of the average man.

Dr. J. W. Long, the orator of the day for the Armistice celebration in Greensboro, delivered a thrilling oration to an audience that packed the Guilford county court house. Dr. Long is not only a great surgeon but an orator of no mean ability. Because of the service that he rendered in uniform and what he saw of the American soldier in camp and on the battlefields of France, Dr. Long was well qualified to speak for and to the boys who turned the tide of battle in Europe and forced the Germans to accept the hard but just terms of the Armistice as submitted by Marshall Foch. Dr. Long's address was a feature of the Greensboro celebration that greatly impressed all who were privileged to hear him.

"A man is born unto trouble as the sparks fly upward. But the path of the sparks is the best way out."—The Continent.

PEOPLE AND THINGS

Syracuse University is raising \$1,500,000 to pay accumulated indebtedness. Those Northern Methodist dare to do big things.

Rev. W. H. Willis will hold quarterly meeting at Marshall November 27, instead of at West Asheville as appears in the official list.

Rev. Burke Culpepper begins a meeting at Lafayette Park Church, St. Louis, November 20. He has just closed a revival campaign at Cape Girardeau, Mo.

The Lenoir Methodists are greatly pleased with their new pastor, Rev. P. W. Tucker. His first sermons were enjoyed by large congregations of members of his own and other churches of the town.

Rev. G. B. Sterling, that faithful Methodist preacher, who never fails to give a good account of his work, will measure up to his high standard in the report that he submits at Newbern from the Mount Olive and Calypso Charge.

Rev. W. F. Craven goes to conference this year with a gratifying report from the Mount Olive Charge. A good preacher and a good section of country got together when Craven went to Mount Olive. Everybody is happy over results.

Rev. H. G. Allen, who did three years of very successful work at Granite Falls, has been received most cordially by his new church at Franklin. The people are highly pleased with their pastor and expect great things the coming year.

The revival services recently held at Memorial Church, Durham, with Rev. H. A. Humble as the preacher, were successful in every way. Large congregations attended, the church was greatly revived and seventeen were added on profession of faith. Dr. Bradshaw is delighted with the results.

The Jenkins Memorial Church at Raleigh was dedicated last Sunday morning by Dr. T. N. Ivey, editor of the Christian Advocate, Nashville, Tenn. He is this week in attendance upon the sessions of the North Carolina Conference, where he preached the opening sermon.

The Reidsville Methodists are delighted with Rev. M. F. Moores, their new pastor. Immense congregations greeted him on the first Sunday that he preached for his new flock and his people are already counting upon keeping him for the full term allowed a Methodist pastor.

The Junior Ladies' Aid Society of Carthage has had "Methodism in Moore County" by W. J. Adams, published, and the society is selling the attractive booklet for the small sum of twenty-five cents. Send a quarter of a dollar to these young ladies at Carthage and get twice the worth of your money.

Rev. E. L. Bain, D. D., has received a warm welcome back to old Cumberland Street Church, Norfolk. The folks there think he is the right man in the right place and have no idea of giving him up. They are making his plans for the future.—Richmond Christian Advocate.

Rev. M. A. Osborne, the new pastor of Epworth Church, Concord, began his work at Epworth by preaching to overflowing congregations both morning and evening. The people are delighted with their new pastor and were greatly pleased with his first sermons of the new year.

The Trinity College football team at Raleigh on Armistice Day scored more heavily against Wake Forest than the Advocate last spring in its contest for new subscribers did against the Biblical Recorder. If Brother Johnson's eye should fall upon this paragraph we may have to put on our armor of defense.

Dr. W. R. Ware has made a great impression on the people of Albemarle. His preaching is delighting the immense congregations that gather to hear him. The other churches of the town closed the first Sunday night that he preached in order to attend the services at the Methodist church and welcome the new pastor.

Rev. A. L. Stanford, pastor of Main Street Church, Gastonia, last Sunday night began a series of sermon-addresses on his recent visit to Europe and the Holy Land. These lectures will be illustrated with stereopticon views and the pastor hopes to make them so realistic that the hearers may seem to stand on the sacred places of the Holy Land.

"My husband had a stroke of paralysis on the

4th of October and is not able to walk. I am not able to renew my subscription to the Advocate. I am so sorry for I love the paper, but as I am not able to pay for it you will have to stop it." Thus writes a good woman—who will send us the price of the paper and let us send it on to her?

Rev. Z. E. Barnhardt, of Winston-Salem closed an interesting meeting at Trinity Church, Durham last Thursday night. He had been assisting the pastor, Rev. A. D. Wilcox. We learn that the large congregations were very much pleased with Bro. Barnhardt's ministry. Rev. A. D. Wilcox, one of the strong men of the North Carolina Conference is closing his second year as pastor of that great church and is always heard by a full house.

In appreciation of the fine service that Dr. R. C. Beaman has rendered that delightful Methodist congregation at Lumberton during the past quadrennium, by a unanimous vote of the quarterly conference, the bishop and his cabinet will be asked to return Dr. Beaman for his fifth year. He is one of the truly great preachers of the conference and any change would be fortunate to have him as its leader as long as he is able to preach.

The people of all denominations are glad to have Rev. G. C. Brinkman back in Boone for another year. At the first services of the year, Mr. Brinkman presented to the congregation the proposition that the conference boards had made to the people in regard to the new church building enterprise and his report full of encouragement to the local congregation. The Methodists of Boone hope to see at no very distant day the completion of their new church that is so much needed.

Many reclamations and conversions have resulted from the series of meetings which have just closed in the Methodist church at Hamlet. Rev. Walt Holcomb did the preaching and the singing was led by Prof. Porterfield. The church would not begin to accommodate the throngs that wanted to hear the evangelist. There will be a large number to be received on profession of faith. This was considered the greatest meeting ever held in Hamlet.

"And everything shall live wither the river cometh," was the text for an illuminating sermon by Rev. G. T. Bond, the pastor, last Sunday morning at Spring Garden Street Church, this city. His theme was Christian Missions. At the close of the sermon an invitation was extended to any who would offer themselves as missionaries to come forward. Eleven fine young people, some of them students at the North Carolina College, responded to the invitation. Rev. G. T. Bond is doing a great work at Spring Garden.

For sixty-seven consecutive years Dr. Bennett Mitchell of the upper Iowa Conference, had answered roll call. This year the aged veteran was in a hospital at Sioux City when his conference met, but by long distance phone his room in the hospital was connected with the conference room at Storm Lake. Bishop Hughes called, "Bennett Mitchell" and in clear, distinct tones came the reply, "Here". The conference minutes carries this record: Dr. Bennett Mitchell heard his name called and answered."

Sunday, November 20, has been set apart by the people of Calvary Church, Charlotte, for the opening of their handsome new church that is nearing completion. That will be a great day for the Calvary congregation, and a happy occasion for the pastor, Rev. J. A. Sharpe, who had labored in season and out in the building of the splendid structure, which is to be the joy and the pride of the people. We hope, at an early day, to carry a cut of this new church in the Advocate and with it a glimpse of the pastor's face.

It is mighty hard to get these pesky linotype machines to do the right thing. Our Number 14 last week made Prof. F. S. Aldridge, headmaster of Trinity Park School, say that "the prices of tuition and room rent had been advanced 300 percent." Th professor meant to say, and did say in his article, "While the expenses of the teachers and material have advanced 300 percent, yet the prices of tuition have been very little increased during the history of the school." We take great pleasure in making this correction.

The Baptist of North Carolina are this week gathered at Rocky Mount in their state convention. A great company of militant Christians will be together for counsel in that good progressive town.

With the Baptist at Rocky Mount and the North Carolina Conference in session at New Bern, it should be a good week for the religious forces of the state. The Baptist are a great people, evangelical, progressive, lovers of liberty and loyal at all times to their church and to the Word of God.

The numerous friends of Brother Geo. L. Hackney in all parts of North Carolina sympathize with him and his family in the loss by fire of their home with its furnishings and all their clothing. This unfortunate occurrence took place in the early morning of November 5, in Lexington, North Carolina. The family might have been burned, but for the thoughtfulness of their little daughter, who upon awaking and finding the house full of smoke, ran down stairs and awoke her parents. Theresa, bless her little heart, deserves a gold medal.

The members of the North Carolina Conference will greatly miss the presence of that strong and popular preacher, Rev. J. E. Underwood, who is still confined to a hospital in Raleigh; though his improvement is likely to be slow, his physicians hope that he will be himself again in a few months. No more popular man belongs to the conference than this servant of the church who has faithfully labored for the advancement of the Kingdom of God for more than a quarter of a century.

The Methodist Protestant Conference closed its annual session at Burlington last Monday. Rev. R. M. Andrews was re-elected President. The one item of commanding interest just at this time with our sister church is the building of their college at High Point. We trust that at no distant date the long desired institution of learning will be built and its doors thrown open to the youth of our land. The reports of the conference showed progress and the new year begins with every prospect of a happy and prosperous year for the church in North Carolina.

The North Carolina Conference (colored) of the Methodist Episcopal Church held its annual session last week in Reidsville and the attendance from all parts of the state was large. Bishop R. F. Jones of New Orleans, presided. The bishop is a native of Greensboro and was the first negro bishop ever elected by the Methodist Episcopal Church. His election took place last May, one year ago, at the general conference held in Des Moines, Iowa. He is a man of ability and is held in high esteem by the people of New Orleans, where he has lived for a number of years, having been editor of the Southwestern Christian Advocate.

Rev. C. A. Wood, the new superintendent of our Children's Home at Winston-Salem, officially took charge of the institution last Friday. Mrs. Walter Thompson, widow of the late superintendent, will remain in the Home as supervising matron. The services of Mrs. Thompson will be of inestimable value to the new superintendent. All who know him expect Brother Wood to make a wise, level headed superintendent who will at the same time be progressive enough to meet all the demands of a great institution that has upon it constantly increasing demands. The Children's Home at Winston-Salem is destined to become one of the very greatest institutions of our church.

We take the liberty of giving our readers the following interesting items from a personal letter to the Editor from that prince of good fellows, Rev. R. D. Sherrill, who is now recuperating at his old home near Statesville, N. C.

"The change to Statesville was made with but little inconvenience and fatigue to me. I am quietly resting here at the old home, trying to get back to normal. "We have many pleasant things to think about, many things to cheer us. Kind friends have risen up all about us. The Reidsville people were extremely kind during my illness there, expressing that kindness in concern, sympathy, money, checks, provisions and showers of useful things for house-keeping. At the station at Greensboro friends from Centenary met us with love, a big basket of nice things, and gold. A few days ago the mail brought us a generous check from the Board of Stewards and other friends of West End, Winston. We have had beautiful letters of sympathy from friends, new and old. All these things have made our burden lighter, and for every expression we are grateful. I thing I have improved gradually from the beginning. I can walk around a little now without any assistance, except my cane."

MINUTES OF BISHOP'S MEETING IN RICHMOND, VA., OCTOBER 26-28

Nine bishops attended the meeting of the College of Bishops held in Richmond, Va., October 26-28. Bishops Candler, Atkins, Denny, Murrah, Waterhouse, McMurry, Darlington, DuBose, and Cannon. Bishops Hendrix, Morrison and Kilgo sent word that because of sickness they could not be present. Bishop Moore has not yet returned from Brazil, and Bishops Mouzon and Ainsworth were busy with their conferences.

Bishop Lambuth

Communications from Bishop Lambuth were read, written in Yokahama the day before he went under the knife. He gave a detailed account of his work in the East, and calmly spoke of his trust in God. The American Bible Society and the Oriental Missions Council of San Francisco sent resolutions of sympathy. Bishop Atkins was appointed to prepare a memoir of Bishop Lambuth to be read at the spring meeting.

Representative to American Bible Society

The American Bible Society requested that a representative from the College of Bishops should be appointed to attend a meeting of that Society November 2nd and 3rd in New York, and Bishop Denny was appointed.

United Brethren Church

Dr. E. B. Chappell, Fraternal Delegate to the United Brethren Church, sent a report of his mission.

Universal Conference on Life and Work

Bishop Cannon, Drs. T. N. Ivey, W. W. Pinson, and H. N. Snyder were appointed members of the Committee on Arrangements of the Universal Conference on Life and Work.

Telegrams of Sympathy

Telegrams of sympathy were sent to Bishop Hendrix and Mrs. Lambuth, and letters to the Bishops who because of sickness could not be with us.

Questions of Administration

Much time was given to the discussion of questions of administration, in order to comply with the provision of the Discipline which charges the Bishops "as far as possible to provide a uniform policy of administration."

The Orient and Africa

Bishop McMurry was appointed to take episcopal oversight of the oriental fields assigned last May to Bishop Lambuth. Bishop Cannon was appointed to take charge of the African work assigned last May to Bishop Lambuth, and Bishop Cannon was requested to arrange for his conferences as to dates and if necessary to call to his assistance one or more of his colleagues to the end that he may visit Africa before the meeting of the General Conference, if practicable to do so, and return by May, 1922.

Adjustments with the Methodist Episcopal Church

Our last General Conference adopted report No. 12 of the Committee on Missions, in which report a commission to be composed of one Bishop, three laymen, and three ministers was to be appointed to co-operate with a like commission from the Methodist Episcopal Church, or such other agents as may be authorized to act for the Methodist Episcopal Church, to consider the wisdom of the exchange of territory and such other adjustments as may be possible and practicable in order that all needless waste and competition may be eliminated and that American Methodism may, under the most favorable conditions, and to the best advantage, occupy and cultivate the whole field. This committee was duly appointed and notice of the appointment sent to the Board of Bishops of the Methodist Episcopal Church. That Board of Bishops acknowledged receipt of the communication, but no further notice having been received, the Secretary of our College of Bishops was requested to call the attention of the Board of Bishops of the Methodist Episcopal Church to this fact.

Administration in Mission Fields

The Bishops in charge of our mission fields, with Bishop McMurry as chairman, were appointed to work out a consistent practical plan for administration in those fields.

Tablet to Bishop Asbury

The Methodists of Richmond had provided a tablet to Bishop Asbury to be unveiled October 27th, the 150th anniversary of the landing in America of Asbury, and to be placed on the site of the Church in Richmond, Va., in which the dear old Bishop had on March 24th, 1816, preached his last sermon.

Cornerstone of the Methodist Publishing House in Richmond, Va.

On the afternoon of October 28th Bishop McMurry, the Bishop in charge of the Virginia Conference, presiding, the cornerstone of the new Methodist Publishing House was laid. Bishop Candler delivered the address, Bishop DuBose offered the prayer, Bishop James Cannon, Jr., read the scripture, and Bishop Murrah pronounced the benediction. The St. John's Lodge of Masons was present and participated in the exercises, calling on Dr. T. A. Smoot, pastor of Centenary Church, to pray.

Resolution of Thanks.

The Methodists of Richmond were most courteous in their hospitality and the following resolution of thanks was adopted:

"With hertiness the College of Bishops thanks the committee in charge of our entertainment, our preachers, and indeed all our Methodist brethren in the city of Richmond for the gracious hospitality extended to us. Our stay, though short, was most pleasant, and the care of us made it profitable. Not one thing was left undone that could have been done, and the ample and unaffected courtesy we received from every one was in perfect harmony with the best traditions of Virginia."

Collins Denny,

Secretary of the College of Bishops.

CHILDHOOD AND BOOKS

By Lorne A. Pierce, in Christian Guardian

"Sweet are the studies of the schoolboy, delicious his idle hours! Fresh and glad some in his walking, balmy are his slumbers, book-pillowed."—Charles Lamb.

The past is always magic and into that happy Avalon of Childhood, fragrant with flowers and merry with music, there lies a garlanded lover's lane through the memory of Everyman. And what made the golden days of childhood? In general it was joy, the joy of innocent and radiant childhood, the joy of effervescent life when the whole world, the circling seasons and the swimming stars came and went just for us, "the joy of adventure with eternity before and worlds to conquer," and then, oh the joy of life surrounded and suffused by unremitting mother-love and father-love!

It is easy to understand why these words were spoken of that inimitable child-soul Charles Lamb: The impressions of infancy had burnt into him, and he resented the impertinence of manhood. The men who have climbed highest never seemd to have lost that spirit of youth. It is the feminine in man which has always made men follow them, lay down their lives for them. The rugged sea-raider would call to his mariners "On, my hearties." The ruthless Napoleon affectionately addressed his warriors as "My children." And it is the child in men, the spirit of trustfulness, of indomitable enthusiasm, of sheer over-flowing life and healthy-mindedness which has filled whole libraries with wonder tales of leadership and achievement.

No man becomes so great but that he delights to carry back trophies to the court of the King Child. English literature, from the time of that longly far-off voice Henry Vaughan and the Welsh parson Traherne, through Goldsmith. Wordsworth, Cowper, Blake, Coleridge, Robert Louis Stevenson and the Lambs down to this present moment, has placed its choicest chaplets at the feet of the child. The supreme honor paid childhood was when Jesus passed that way, and when later he took childhood in his arms and blessed it and marked it off as sacred, and declared that upon the child-like virtues should the rule of God be established. Scientists, educationalists, artists, authors, and parents never approached the divine problem of understanding the childhood and learning how to release its hidden splendor with such eager determination as at this moment. We are heirs of an inestimable heritage of which we are scarcely yet aware. There are books prepared by experts on "The Care and Feeding of Children," but there are other needs

besides the physical, and these needs have been met in delightful books on child nature and child nurture, how to reach and guide boys and girls of a certain age, stories to tell them, charming books to tempt them, works of art at a penny each to draw out the best in them, and music to inspire them. It seems as if the world had set itself the task of understanding the child and providing richly for its every need. Most of our problems arise from our not knowing the nature of the spiritual material upon which we are called to work. The child is looking for means to assert itself, is trying to break into the kingdom of manhood, endeavor to find its true place in the world and to be happy in it, and it is the highest honor one can ever pay oneself to be able to assist that child in achieving selfhood. It must be done in his own way, in his own time and in his own place: any other manner, place or time will inevitably end in disaster, hence the reason for graded classes, graded literature, graded art, graded work and play. We have not imagined how close the nursery lies to the sanctuary.

It is usually supposed that Christmas time is the real time to buy books for the children. The Christmas rush for something that will do is a crime and a hideous folly. Nothing but the best will do, and it requires time and infinite care. We read that Wordsworth says, referring to his boyhood:

"The sounding cataract

Haunted me like a passion—."

That is the best and the worst of it all these early impressions do haunt us forever. The great Plato and Plutarch confessed this. Gladstone, Gothe, Lincoln, Wagner and a host of others paid beautiful tributes to the books which their mothers read them and which really made them. Many another can look back to the book atmosphere of the old home and devoutly say, "all that I am or ever will be first took root and grew in that careful, loving selection of the best books." Of course there is a place for "Sally, Sally Waters" and "Jack and the Bean Stalk," etc., but through Milton's "L'Allegro" to them, let them catch the music of it until it haunts them like Wordsworth's cataract. "I preach to you that the base of all Literature, of all Poetry, of all Theology, is one, and stands on one rock; the very highest Universal Truth is something so simple that a child may understand it." (Quiller-Couch.)

Canada will again celebrate Childrens' Book Week from November 13-19, and it ought to be observed in every home. With a carefully graded and selected; invade these, plunder them, for they are the real valley of gold, they are the real acres of diamonds. But best of all teach the boy or girl how to make a little library shelf and then assist them in building up a little library of their very own, something to save their pennies for, something which with their schooling will be their real inheritance, the only thing we are bound to leave them. Perhaps you will be glad of our assistance in the matter of making a choice of suitable books. We freely and gladly offer our services.

"All over the world . . . the children are trooping to school . . . in country lanes . . . making short cuts through the corn . . . The morning side of the planet is alive with them; one hears their pattering footsteps everywhere . . . these school children of the dawn."

KEEP THE HUMAN MACHINE IN ORDER

By Rear Admiral Bradley A. Fiske, Washington, D. C.

Every man has been given charge of a machine which he must use through life and keep as his inseparable companion until his life ends.

That machine is his own body. Some men are given very fine machines—strong, healthy, handsome, and directed by fine minds. Other men are given machines that are not very fine—weak, unhealthy, ugly, and directed by minds of an order not very high. Most men are given machines that occupy the numerous grades between the two extremes.

The original character of any machine gives no correct idea, however, as to the kind of a machine that it will be after twenty, thirty, forty, or seventy years of us; for the reason that some men treat their machines badly while others treat them well.

The worst machines that one sees, the most diseased, the most hideous are often machines that originally were the best. In fact, one might declare that as a rough general rule the best machines receive the worst treatment.

The reason, of course, is that (and also as a general rule) any ill-treatment of a machine results in a pain to the owner; and a very fine and strong machine will stand more ill-treatment than an inferior machine. That is, it will stand ill-treatment longer.

No human machine will stand ill-treatment long, however; and the longer it stands it, the longer and the more intense will be the suffering that finally it visits on its owner.

The result is that (again as a general rule) the state of mental and physical happiness which a man beyond middle age enjoys—or endures—is a better indication of the way he has treated his machine than of the kind of machine he originally received. A watch lasts longer than a football; not because it is more rugged, but because it is better treated.

The first decision, therefore, which anyone should make is to keep his machine in good condition. To accomplish this it is not necessary to exercise any extraordinary wisdom or to perform any prodigious deeds of any kind, but simply to do those wholly natural things in the way of eating, drinking, thinking, and working that his own common sense whispers to him to do, and to refrain from doing those things that his own common sense whispers to him not to do.

In order to accomplish this, the main essential is to fill oneself with the ambition to lead a noble life. If a man does this, he will never fall very far; "as he thinketh in his heart, so is he."

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TRANSFER OF CHURCH MEMBERSHIP

The following interesting proposition will be presented for consideration of the Committee on Memorials to the next General Conference at the eighty-fifth session of the North Carolina Conference:

To amend "answer 20 to the question": "What are the duties of a preacher, who has the charge of a circuit, station or mission?" Paragraph 161, page 65 of the Book of Discipline, by inserting the clause: "That has discharged his or her church obligations to date of application" so that this part of the answer will read as follows:

To furnish everyone removing from his charge, that has discharged his, or her church obligations to date of application, with a certificate in the following form:

The bearer hereof,....., has been an acceptable member of the Methodist Episcopal Church, South, inC. Station (circuit or mission)Conference. Our present law requires every preacher in charge to furnish every member removing from his charge with a certificate in the following form:

The bearer of....., has been an acceptable member of the Methodist Episcopal Church, South, inC. Station (circuit or mission).....Conference.

I venture to say that the author of this language and the General Conference that enacted it as law, intended that a certificate should be granted to such members of the church removing from one pastoral charge to another, as are in good standing; but unfortunately for some boards of stewards and the financial interests of some local congregations, this phrasiology does not serve the desired purpose.

Ever since the "20th answer" to this momentous question was written into the law, pastors have granted certificates of transfer to applicants simply against whom there was no formal bill of charges but with the distinct understanding, and ardent hope, of course, that said applicant would be thoughtful and kind enough to hunt up his or her collecting steward, and pay up all church dues for the year, or at least to the date of removal.

While I entertain no desire to arraign anyone, nor to sell any secrets, suffer me to say, that Madam Rumor whispered in "a voice soft and low" that about a thousand miles from North Carolina, a forgetful backslider, "once upon a time", forgot

to settle with the steward, and on his arrival in his new church home, the pastor gave him a glad hand and hearty welcome, read his church certificate and introduced him to the congregation, and in repeating the Apostles Creed and the Lord's Prayer, his voice was louder and stronger than all the rest when they said, "I believe in the holy Catholic Church," and "Lead us not into temptation." From the depths of his heart he believes in a universal church and knows the mighty power of temptation. If an overwhelming percent of all the accessions of our local churches is by certificate, and many of our local churches are weakened numerically and almost stranded financially by granting transfers, could anything less be asked, desired or thought of, than that all these applicants for church certificates pay their church dues before they apply for their certificates and leave for the ends of the earth?

We have such perfect mail facilities I have often thought that it would be a very convenient plan to have a law that would require members to pay for the whole year where he is assessed in the beginning of the year or grant certificates of membership only at the expiration of the quarter, or the year, and that after dues have been paid up to date of granting the certificate.

Is not the abuse of the privilege of transfer a detriment both to the individual and congregation in many instances in our day, when the church in every place seems to be carrying every financial obligation that she can breathe under? If a designing backslider neglects to pay any part of his assessment until the expiration of the second quarter of the conference year, and then secures a certificate of church membership and keeps it in his "trunk" a few months, and moves his church membership over to another charge late in the year, he can successfully dodge the payment of a whole year's church dues. But some men will say, grant all the certificates that are requested and bring charges against those that neglect to pay their assessments.

All things considered, this is not practicable nor advisable, for the remedy would occasion more confusion than the great financial loss which the church now sustains.

If "B" is a church member, and is assessed and accepts his assessment of \$100, that is an honest debt that he owes to his local church. If for any cause he does not pay all, or any part of that amount, said amount is not provided for, and if it has to be divided up and paid by others, it works a hardship upon them, who have their own assessments to pay and heavy burdens to carry. Has a church member any more right to cancel his obligations than he has to cancel his obligations to his grocer?

"Honor the Lord with thy substance, and with the first fruits of all thine increase."

"Bring all the tithes into the store house."

A story is told of a close-fisted church member in Philadelphia who moved to Denver and neglected to pay his church dues before and after he moved. After his safe arrival in Denver his church collector wrote to him earnestly requesting him to please remit the amount of his church obligations. He made no reply, but requested a certain Denver pastor to write to his former pastor and request him to please send by return mail a certificate of the church membership of the new arrival.

The certificate was written, sent and received at an early day, and reads as follows:

"The bearer hereof, Sylvanus Silvester, has been an acceptable member of the Tenth Street.....Church and is in the mountains of the west dodging his church collector and fleeing from the payment of his church dues, etc."

Such accessions would be of no benefit to any church. Would it not be infinitely easier, wiser, and better for our great progressive church to remedy this growing evil, by adopting the proposed amendment to this law of transfer next May, at Hot Springs, at the next session of our General Conference, and publish to the ends of the earth that the universal condition upon which an application for a certificate of transfer of a member of the church from one pastoral charge to another will be entertained, shall be the payment of all church dues, up to the date of application?

William B. North.

"METHODISM IN MOORE COUNTY"

Justice Adams, one of the Associate Justices of the Supreme Court of North Carolina, has written an historical sketch of Methodism in Moore county, that should have a large circle of readers among the Methodist people of North Carolina. With this end in view and, also, to give the Advocate readers something real good, we quote several paragraphs which describes some of the early battles over the introduction of musical instruments into the old church at Carthage, North Carolina.

"In the earlier days illiteracy was abundant and hymn books were scarce. Convenience, if not necessity, induced the preachers to provide for these conditions. Two lines of a stanza were read by the preacher and sung by the congregation in sequence until the singing was concluded. Why not? Did not the Greek stanzas run in pairs—strophe and antistrophe? When the old building was remodeled some foresaw an opportunity to improve the singing. The purchase of an organ was proposed. To certain of the members the proposal was grateful; with others the effect was analogous to the appearance in a closed arena of the toreador with his instrument of torture—it meant combat. The former class regarded the organ as a helpful means of worship; the latter, as a thing slightly less than profanation. Each in battle array, clan met clan. On each side passion rose again; words flew more swiftly than a weaver's shuttle; and neither friend nor foe of the beneficent instrument would yield an ell.

"Then each at once his falchion drew,

Each on the ground his scabbard threw,

Each looked to sun and stream and plain

As what they ne'er might see again;

Then foot and point and eye opposed,

In dubious strife they darkly closed."

"But finally, wonderful to relate, the strife ended, reason was restored, the organ was "installed," and the fashion of "lining" the hymns was committed to the past.

"But the end was not yet. Time had rolled his ceaseless course when some stout soul made bold to suggest as ancillary to the organ the resonant tone of the lusty cornet, and the vibrant strings of the gentle violin. "What! A 'horn' and a 'fiddle' in the church!" Vesuvius was now in eruption. Lava and copious showers fell everywhere, but the discharge, of short duration, was solidified by cooling, and fortunately no one perished. In due season there appeared in the choir a silver trumpet and two venerable stringed instruments descended straight from Stradivari, of Cremona. At the same time there appeared in the congregation several expanded eyes. Side glances and wry faces. The organ, the cornet, and the two violins "sang a piece," and immediately the tactful pastor in sonorous voice read this exhortation: 'Praise ye the Lord. * * * Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon loud cymbals: praise him on the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord.' Then there was ogling but fewer skewed faces.

The best part of human history is never written at all. Family life, patient service, quiet endurance, the training of children, the resistance of temptation—these things are never mentioned by the historian If we remember these things we shall mitigate the contempt with which we are apt to speak of so-called nobodies. Because we admire brilliance we need not despise usefulness.—Joseph Parker.

Read the Gospels and you cannot help seeing that what men learnt from Christ was to be themselves—not bound by convention, or custom or unintelligent respectability, tradition of ordinances which only restrict and confine, but that each man, in his own individual gifts, had his own splendid opportunities, his own unique powers of development put into his own hands, and that the voice of the Father was perpetually calling him to use them to the utmost and so to rise into the glorious liberty of the children of God.—William Holden Hutton.

The latch is on the inside of the door, and only the human hand can lift it from within.—Bishop Charles H. Brent.

CHAPEL HILL

Give us a final word as to the close of our four years in this important field.

We are closing a pleasant pastorate, and one in which we have witnessed the doubling of our usefulness, and a great growth both in the University and the Methodist church.

There are above sixteen hundred boys here, and our hearts swell with justifiable pride to report one third of them from Methodist homes. And they are such a loyal and promising aggregation—fine looking, intelligent and earnest young men. They are loyal to the church, and interested to a man in the proposed new plant to be built here in the near future.

We have had a gratifying increase in the membership of the church, locally, and many of the new members are of the most substantial and representative kind, including heads of departments in the University, and others who for one reason or another have helped to swell the congregation and the population of the town.

The University has embarked upon a new era of expansion, and the next five years will see the institution double its capacity and its working force. North Carolina can justly be proud of her institution.

It is evident from what is said that the opportunity, the obligation, the demand of this field, brings it into the forefront of importance. We must build an adequate plant to take care of these increasing numbers from Methodist homes if we are to hold our first place here, and do our work in contributing to the production of our future state manhood.

Our committees are organized; our plans for the work of construction are definitely set; the field is incipient. Through the local pledge and the pledges of the Conferences there will be a building fund of some eighty thousand dollars. The General Board of Church Extension has not made its pledge yet, but it has long been promised through the former secretary, and there is a concerted movement on the part of the Boards of Missions and Church Extension to help consummate this work.

The cause must finally be presented before the state Methodism, and it is earnestly hoped that at least fifty thousand can be thus procured, so as to give us a fund of one hundred and fifty thousand dollars, which, while large, is not enough to put us where we should be at this strategical field.

Having labored here most earnestly for four years and having carefully weighed the importance of this proposition we are profoundly convinced that if our Methodism is to hold its place in the estimation of our people, and contribute its share of work in the advancement of our Commonwealth, in giving the state a higher type of citizenship, this field is absolutely unequalled in importance and promise.

The way is now open; the call is for liberality; the field is white; the boys are here—and they are our own children. Shall we give them that for which they are asking—bread? or shall we offer them stones? We believe the next pastor here is going to find the hearts of the people over the state open, and that we are going to do a worthy thing.

If you have a contribution ready, just send it to Mr. Clyde Eubanks, Chapel Hill, and he will acknowledge same and take care of the accumulated fund.

Euclid McWhorter.

PAY AS YOU GO

Our book of discipline, paragraph 215, prescribes the duties of stewards: To meet and organize and estimate the expenses and provide for the support of the gospel, etc. This should be done early after the adjournment of the session of the conference. We suppose these requirements are being diligently met on all pastoral charges. To organize and estimate may be easily done. But what about the execution and prosecution of the plans formulated in the first meeting of the boards of stewards? Many of our stewards defer any effort to raise amounts estimated till the close of the conference year, consequently they are forced to tustle with an "annual tug," to raise the required amount estimated. It is commonly called a "tug" but a better term would be an "annual drag." If they would put on a "drag" in the early part of the year and keep it up till the last quarter their efforts would

result in a surplus rather than a deficit. This dragging method should not be tolerated. It is unbusinesslike to say the least of it. Why wait till the close of the year to put on a strenuous drive to do what ought to have been done all along the year? The only redeeming feature about this method is, it is better to raise the pastor's salary than not at all. Stewards practicing this method would be ashamed to be so unbusinesslike about their own affairs, and they ought to be ashamed to treat the business of their church in any such way. Some members treat their washerwoman better than their pastor. They seem to forget or don't care that their pastor needs his estimated income all along the year to meet his financial obligations upon him. This embarrasses him and robs him of much of his freedom and influence as a man of God. It naturally takes time and thought away from his pulpit obligations and pastoral work and he is thus shorn of much power and efficiency. It adds to any pastor's moral standing and usefulness in the community to be able to meet his bills promptly when they fall due. Of course this adds to his influence and power for good in the business circles of life. But it is not only good for the pastor, but it is also good for the stewards, for a faithful steward is a better Christian and gets more out of the services of the church because of this faithfulness. The same may be said of the private members, they feel better because of their faithfulness in meeting their obligations regularly and promptly. Again, a church that pays its pastor regularly maintains a better standing in the community where located. The world points with commendable praise to a church that faithfully discharges its moral obligations and the influence of such a church is strengthened and broadened. A stigma is placed upon any church that fails to be honest and straight forward. While withholding may not rob the pastor of the real good things of life, for God always takes care of His own, yet it robs the church of much joy and peace of conscience. They become offended at the church and kick it when really they know that they are the one that should be kicked.

To sum up the whole matter it benefits the preacher to be paid up regularly; it benefits the board of stewards; and it benefits the church membership. The preacher is relieved of anxiety, the stewards feel easy with no deficit to meet, and the members can attend services with a testimony of a good conscience toward God and man. Let all our churches start out in the new year right, keep it up, and the winding up will be glorious.

J. A. Bowles.

BISHOP LAMBUTH

The best pen sketch of Bishop W. R. Lambuth that we have seen is by Dr. Wilbur F. Tillet of Vanderbilt University. Here it is:

"Bishop Lambuth was the most beloved man in the M. E. Church, South. His love and sympathies knew no ecclesiastical or racial bounds. The red man, the yellow man, the black man, the white man, were all his brothers. He was at once a man of vision and a man of action. God the Father, Christ the Savior of men, the Holy Spirit, Inspirer, Guide of all who seek to know and to do the will of God, were not figures of speech to him, but living and ever present realities in his faith and life. He believed profoundly in a prayer-hearing and prayer-answering God; and practiced what he believed and preached. His greatness did not lie in strength of intellect or in accuracy and extent of scholarship, though in these respects he was not lacking, but preeminently in purity and nobility of character, in spirituality, in winning personality, in zeal, in self-forgetfulness, in abundance of labors, in tireless devotion to whatever task he had in heart and hand, in his passion for the great things of the great gospel which he proclaimed from the pulpit and practiced in his own life. If I had to name among all the ministers I have known the man whom I regard as most like an apostle and whose labors were most like that chiefest one of all the apostles, whose mission was to the gentile nations, it would be Walter R. Lambuth."

The doors of your soul are open on others and theirs on you. Simply to be in the world, wherever you are, is to exert an influence—an influence compared with which mere language and persuasion are feeble.—Horace Bushnell.

"REST IN THE LORD"

When I am resting in the Lord, and I look out upon the billowy clouds of mystery which, as Ruskin says of the natural clouds, "fills by far the largest part of the habitable world," I can quietly believe that the clouds are heavenly ministers, and that in the soul there are latent powers of spiritual discernment, buried faculties of holy apprehension, noble possibilities of sympathy and communion, which require the school of mystery for their quickening and development. There are exquisite ferns which grow only in the cool, deep shadows of mysterious grottoes, and which we never find flourishing in the unrelieved glare of the open noon. They need the mystery of the shadow to lure them into strength and beauty. The shadow succeeds where the light would fail. And if we could look into the souls of Christian men and women over whose lives the shadows of mystery are resting like a pall we should find some rare spiritual ferns and flowers of which the Heavenly Gardener is very proud, and which would never have been grown had it not been for the friendly ministry of the mist and the darkness. I mean such lovely, delicate ferns as modesty, humility, meekness, sympathy, forbearance. When the heart is resting in the Lord, and deep mystery hangs thickly around, these spiritual ferns grow into amazing strength and beauty. And so much do I believe this that some day, when the mists have rolled away, and the discipline of uncertainty is over, and we open our eyes upon the finished handiwork of God, I expect that part of our thanksgiving will be this: "My Father, I thank thee for the mystery; I bless thee for the darkening veil; I praise thee for the things I did not know; I worship thee for all the growth that took place in the mist and in the night." So do I say and believe that when the heart is resting in the Lord the mystery of life is only a cloudy home of grace. "Rest in the Lord."—J. H. Jowett.

Rev. W. A. Barber, the new pastor of Glenwood and Grace, Greensboro, has captured his new congregations at the very outset. The Glenwood people gave him a pounding last Monday evening that enriched the preacher and did not impoverish the people.

Rev. W. L. Sherrill, secretary of the Western North Carolina Conference and pastor at Mocksville, favored the Advocate office with his presence this week. He was here looking after the proof of the Conference Journal of which he is the Editor. The work is moving well and if there be no unexpected mishap, the Advocate Company will make good its promise to have the Journal out within thirty days after the adjournment of conference.

The Concord Times carries an interesting story of a "house warming" given Rev. W. A. Jenkins, the new pastor of Central Church last Thursday night. It was in the nature of a banquet given by the Board of Stewards in honor of the new pastor. Mr. D. B. Coltrane, chairman of the Board of Stewards, acted as toastmaster and in words of welcome sounded the keynote of the occasion when he said: "The banquet was held that the members of the church and their friends might become better acquainted with one another. There is a great work to be done here and this work can be done more easily and with better results when a feeling of good fellowship prevails throughout the membership of the church." There were interesting speeches "quite a few". David Crowell, a lad 13 years of age, said in speaking for the boys class, "he had been going to Sunday school so long that he could not remember how long."

Rev. B. H. Reinhardt of Maiden, N. C., is coming to the Belwood Circuit to succeed Rev. Dwight W. Brown who has been sent to the West End Methodist Church at Gastonia. The conference appointments showed that Rev. A. R. Surratt of Kannapolis had been assigned to this work, but Mr. Surratt could not come on account of the delicate condition of his wife's health and other reasons "not necessary to mention." This is important work and it is understood that Mr. Reinhardt is well qualified to follow in the footsteps of that splendid young man, Rev. Dwight W. Brown, who was so energetic and popular on this charge. Mr. Reinhardt is a young man with a family and will probably report this week on his new duties.—Cleveland Star.

Mountain to Ocean

POUNDED

The good people of Spray met at the parsonage and gave the inmates a rather severe but yet delightful pounding on Saturday night, Nov. 5th, leaving many evidences of their love and affection for their pastor and family. We have a kind people to serve and are glad to be with them for another year. We are praying God to help us to feed their souls.

W. L. Dawson.

STATESVILLE DISTRICT TAKE NOTICE

If it is possible for you to do so, I should be glad for you to announce group meetings for the local church. Centenary treasurers and pastors in the Statesville District, at Hickory November 17th at 1:30 P. M. and at Statesville Friday, November 17th, at 1:30 P. M.

Yours fraternally,

R. M. Courtney,

Conference Missionary Secretary.

NOTICE OF DISTRICT STEWARDS' MEETING

The Pastors and District Stewards of Shelby District are called to meet, Tuesday, Nov. 22, at 10 A. M. in the Methodist Church in Lincolnton. I am very anxious that every pastor and district steward shall be present to assist in the planning of our work for the ensuing year.

H. H. Jordan, P. E.

GREENSBORO DISTRICT NOTICE

Our Missionary Secretary, Rev. R. M. Courtney, is asking that all Pastors and Centenary Treasurers in the Greensboro District meet in West Market Street Church, Greensboro, N. C., at ten o'clock a. m., on Friday, Nov. 25th. West Market will furnish lunch at the church. A full attendance is desired. It is important that pastors and treasurers attend.

The District Stewards will meet in West Market Street Church, Greensboro, N. C., on Friday, Nov. 25th at one o'clock P. M.

W. F. Womble, P. E.

MCCRACKEN'S GREAT YEAR AT WASHINGTON

We are delighted to have you as our editor. Brother.

We are closing a great year in Washington. In many respects one of the best in the history of the church. We have held two revivals

this year. I conducted our Spring meeting and Dr. T. B. Price assisted us in a great revival last month. We have had 116 to join the church. We are going to have a great report next week. Shall expect you and Sykes at our conference.

I am yours,

J. H. McCracken.

A KIND RECEPTION AND A BIG POUNDING

We have been kindly received by the good people of Main Street, High Point. We are pleasantly situated and are beginning to feel very much at home.

We find a great Sunday school, a live, aggressive church, with a large and increasing membership. We are expecting and praying for a great year. Last, but not least, we have received a great pounding for which we are profoundly grateful. Our earnest prayer is that God's blessings may rest richly upon each donor.

Success to the Advocate, its good editor and manager.

T. J. Rogers.

A STORM STRUCK THE PASTOR

I write to say that this pastor and family are "at home" at Walnut Cove, and if we were not so before last Tuesday evening, we are severely so now. On that memorable evening at about eight o'clock there blew in a storm the most pleasant I think that ever came my way. It consisted of men and women plus commodities suitable for the kitchen and dining room. And the quantity of the latter was a close approach to that of the former, and that was legion. As to quality, I can speak with authority as yet only of that which tarried behind when the friends departed; that is excellent.

J. T. Ratledge.

LECTURE AT RUTHERFORD COLLEGE BY REV. T. J. OGBURN

The regular monthly public lecture at Rutherford College for November was delivered by Rev. T. J. Ogburn on Thursday night, November 3rd. Brother Ogburn delivered a strong and scholarly lecture on the subject: "Tobacco As a Menace to the Human Race." Probably no man in the state has given the subject more time and thought, nor worked harder to get men to see the evil done by the use of tobacco. His arguments were not offensive to the users of tobacco, but plain simple truths about the subject. As a result of the lecture ten or



REV. T. A. SIKES

Business Manager of Methodist Board of Publication, Inc.

twelve of the boys have quit the use of the poisoning weed.

All schools and colleges, in my judgment, would do well to have this lecture delivered to their students.

W. E. Hauss, Sec.

W. E. Hauss, Sec.

A STORM AND A SONG IN THE NIGHT

On the night after our arrival, the people of Weddington stormed the parsonage with loads of bundles and packages and we surrendered at once. After heaping up the dining table and occupying considerable floor space with the articles which they brought they remained for a social hour at the close of which we all sang "Bless be the tie that binds" and joined in prayer. We have had a most hearty reception, and are beginning to settle down to do our level best.

There is in process of making a great school here. The Weddington Industrial Institute, bids fair to become one of the most valuable of our educational assets. If it could be properly presented to our men of wealth, so that they could really see its possibilities for usefulness, its financial footing would be assured.

E. J. Poe.

PASTOR POUNDED—EDITOR INVITED TO A TURKEY DINNER

Just a line to let you know how it feels to return for the fifth year. The people seem glad for our return. The week of my return from conference, the officials at Zion church called me there to a stewards' meeting. On arriving I found more than a hundred people there all turned into stewards and each having something to report. One who had never been prominent in church affairs claimed to be bishop and was taking a leading hand in the biggest pounding this preacher ever saw. All the people of all faiths had a hand in it, and as a result two touring cars were required to bring the spoils to the parsonage. Even the

Thanksgiving turkey is in the coop ready and I hereby invite the editor to a Thanksgiving dinner. Don't let Brother Sikes see this, for both can't leave the office and I don't want him to feel badly.

E. M. Avett.

OUR ROYAL ARMY—TO THE ADVOCATE

In age and infirmity this superannuate of our conference desires to thank the joint board and all the brethren for kindness and helpfulness shown him in a substantial way. Our young preachers need not have any fear of superannuation. They will be in the company of the remembered, not Dr. Ivy's "forgotten" ones. The gracious tide of remembrance and love is rising in our clerical and lay ranks. While on this superannuate shelf, I rest and wait, as the great Methodist army go by, and the Advocate artillery sweeping on in front, better and brighter than ever, I realize that the ideals of Methodism are higher, nobler and nearer the supreme ideal of Christ than in other years. This magnificent Methodist army of Christ is composed of three divisions, the preacher division, the laymen division and the Christian women division. The ideal of the pastor division is conveying in every pastoral charge, and the world for Christ. In our strong and consecrated laymen division of the army a paid up sheet in every church, and The Advocate read in every Methodist home, are the ideals for the conference during 1921.

The wise and devoted women workers of our conference constitute the third and really thrilling division of the forward and upward movement of our conquering Methodist army. On to conquest and the "well done" of the head of the church let the preacher division, the laymen division and the splendid women division press on and sound aloud the note of triumph.

S. M. Davis.



ROSEMARY PARSONAGE

This parsonage was built in 1919-1920, during the pastorate of Chas. M. Lance, at an approximate cost of \$7,000. It is modern and comfortable, equipped with electric lights, has running water, and is located in the most desirable part of Rosemary, within two blocks of a new \$50,000 High School Building.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

HOME MISSION VOLUNTEERS

Through the joint efforts of the Home Mission Council and the Council of Women for Home Missions a strong movement has been put on for the enlistment of volunteers to work in the home field. A special committee charged with this work is planning for a conference for home volunteers to be held some time this fall. They hope through this meeting to form a permanent organization like that of the Foreign Student Volunteer Movement. The committee is asking the Church Mission Boards to finance this initial meeting, hoping that the organization will be able to carry itself in the future.

MEETING OF INTERNATIONAL MISSIONARY COMMITTEE

The first meeting of the International Missionary Committee was held at Lake Mohonk October 1-6. Miss Belle H. Bennett, who is one of the three women from America elected to membership on the International Committee by the Foreign Missions Conference of North America, was in attendance. The meeting is under the leadership of Dr. John R. Mott. Every one will look forward eagerly to the forthcoming reports of this great gathering.

A WOMAN MEMBER OF LEAGUE OF NATIONS COMMITTEE

Miss Emma D. Cushman, Director of the American Hospital in Konia (the Iconium of the Bible), has been appointed a member of the committee of Three of the League of Nations to investigate Turkish deportations of Christian women and children in war time. Miss Cushman has also recently been awarded the Gold Cross of Jerusalem in recognition of humanitarian service.

It will be remembered that Miss Cushman was one time the head of the Scarritt Bible and Training School Hospital. She would have gone out under the appointment of the Woman's Board of Foreign Missions had there at that time been need for her services.

ROWLAND AUXILIARY ENTERTAINS

On the afternoon of October 12th at the attractive home of Mrs. J. E. Barker, the ladies of the Rowland Auxiliary delightfully entertained those of the three other churches of the charge. The guests were received by Mesdames J. E. Barker, W. C. Merritt, J. Mc N. Smith and E. B. Ward.

A pleasant half hour was spent making new acquaintances and meeting old friends before Mrs. Merritt, president of Rowland Auxiliary called for order and conducted devotional exercises that opened a very helpful and inspiring program. She explained that, on account of sickness, Mrs. Le Biggs, conference officers from Rock-Grande Everett and Miss Georgiaingham who had been expected, were unable to be present. This was deeply regretted by all, however the women showed a fine spirit of co-operation and gave from their own experiences valuable information.

A sacred solo was sung by Mrs. Thomas Bullock accompanied by Miss Julia Graham, after which Mrs. E. B. Ward read a splendid number of ways that each member can help her Auxiliary. Mrs. J. M. C. N. Smith related the remarkable growth and progress of the Juniors and gave useful hints for carrying on the work. Mrs. Ernest Watson, then told of equally good work done by the Bright Jewels, and their eager delight in entertaining the mothers and babies at the quarterly

meetings for both. Mrs. E. B. Ward very graciously spoke of "How a Mission Study Class can be Conducted" and passed on the idea to scattered country congregations of having a one day study and luncheon and completing a book in a day. Each of the visiting auxiliaries responded to an inquiry of work done by them, and round table discussion brought out many helpful items of interest. Miss Mary Sills and Mrs. Merritt concluded the program with a beautifully rendered arrangement of "Jesus Lover of My Soul".

When a delicious salad course had been partaken of, the guests reluctantly bade farewell, with many expressions of pleasure and inspiration received from having met together, with a common purpose of carrying on our Master's work. Sincere thanks were given the thoughtful and charming hostesses for having had the vision of a charge united and made possible this delightful occasion.

Mrs. D. A. McCormick.
Mrs. W. S. Alexander.
McDonald, N. C.

MISSION AND BIBLE STUDY CIRCLES REPORTING 3rd QUARTER, 1921.

Durham District

Graham—1 Mission Study Bible, 13 members; 1 Bible Study Circle; use Bulletin.

Roxboro—1 Mission Study Circle, 16 members; use Bulletin.

Brooksdale—1 Mission Study Circle, 2 members.

Leasburg—1 Mission Study Circle, 12 members; 1 Bible Study Circle; 1 Missionary Library; use Bulletin.

Lea's Chapel—Use Bulletin.

Bethel Y. P.—1 Mission Study Circle, 20 members; use Bulletin.

Trinity B. J.—1 Mission Study Circle.

Roxboro, B. J.—1 Mission Study Circle.

Memorial B. J.—Use posters, send missionary items to papers, will organize class in October.

Elizabeth City District

Elizabeth City, 1st Church—Use Bulletin; send missionary items to 2 papers.

Wanchese—1 Mission Study Circle, 10 members; use Bulletin.

Fayetteville District

Fayetteville Y. P.—Use Bulletin; send missionary items to one paper.

Dunn B. J.—1 Mission Study Circle, 17 members.

New Berne District

Mt. Olive—1 Mission Study Circle, 10 members; 1 Reading Circle; use Bulletin.

St. Paul's, New Bern—1 Mission Study Circle, 22 members; 1 Bible Study Circle; use Bulletin.

Oriental—1 Mission Study Circle, 8 members.

Mt. Herman—1 Mission Study Circle, 24 members.

Snow Hill B. J.—1 Bible Study Circle, 15 members.

Lizette Henderson B. J.—2 Mission Study Circles, 33 members.

Raleigh District

Mary Pescud—1 Reading Circle; 1 Bible Study Circle; use Bulletin.

Fuquay Springs—1 Mission Study Circle, 10 members; use Bulletin.

Louisburg—1 Mission Study Circle, 22 members; use Bulletin.

Salem—1 Mission Study Circle, 10 members; 1 Reading Circle; 1 Bible Study Circle; use Bulletin; send missionary items to 1 paper.

Edenton St. B. J.—1 Mission Study Circle, 75 members.

Fuquay Springs B. J.—1 Mission Study Circle, 17 members.

Kenley B. J.—1 Mission Study Circle, 10 members.

Rockingham District

Laurinburg—1 Bible Study Circle; use Bulletin.

Rowland—1 Mission Study Circle, 20 members; use Bulletin; send Missionary items to 1 paper.

Greenlake—1 Mission Study Circle, 12 members; use Bulletin.

Fairmont—1 Mission Study Circle, 12 members; use Bulletin.

Rockingham—1 Mission Study Circle, 14 members; use Bulletin; send missionary items to 2 papers.

Rowland Y. P.—1 Bible Study Circle.

Red Springs—Use Bulletin.

Biscoe B. J.—1 Mission Study Circle, 20 members.

Gibson B. J.—1 Mission Study Circle, 50 members.

Rebecca LeGrand Y. P.—1 Bible Study Circle.

Rockingham B. J.—1 Mission Study Circle.

Warrenton District

Battleboro—1 Mission Study Circle; use Bulletin.

Colerain—1 Mission Study Circle, 9 members; use Bulletin.

Winton—1 class studying "Methodist Armor"; use Bulletin.

Rich Square—1 Mission Study Circle; send missionary items to 1 paper.

Macon—1 Mission Study Circle, 22 members.

Garysburg—1 Mission Study Circle.

Milwaukee—1 Mission Study Circle, 11 members; use Bulletin.

Warrenton—1 Mission Study Circle.

Garysburg B. J.—Reported will organize in October; send missionary items to one paper.

Winton B. J.—Reported will organize in October.

Warrenton B. J.—1 Mission Study Circle, 25 members.

Washington District

Farmville—1 Mission Study Circle, 26 members; use Bulletin.

Tarboro—1 Mission Study Circle, 7 members; use Bulletin.

Rocky Mount—Use Bulletin; send missionary items to 1 paper.

Fremont B. J.—1 Mission Study Circle, 19 members.

Wilmington District

Trinity—1 Mission Study Circle, 12 members; use Bulletin; send missionary items to 2 papers.

Rocky Point—1 Mission Study Circle, 11 members.

Warsaw—Use Bulletin.

Rocky Point Y. P.—1 Mission Study Circle, 24 members; use Bulletin.

Richlands Y. P.—1 Mission Study Circle, 25 members; 1 Bible Study Circle.

Rocky Point B. J.—1 Mission Study Circle, 28 members.

Richlands B. J.—1 Mission Study Circle.

Of the total number reporting are 13 new adult, 1 new Y. P., and 8 new Juniors.

READY

"Ready to go, ready to wait,
Ready a gap to fill.
Ready for service, small or great;
Ready to do His will.
Ready to suffer grief and pain
Ready to stand the test;
Ready to stay at home and send
Others if that seems best.
Ready to do, ready to bear,
Ready to watch and pray;
Ready to stand aside and give,
Till He shall clear the way.
Ready to speak, ready to think,
Ready o'er souls to yearn;
Ready for life, ready for death,
Ready for His return.

—Selected.

MRS. H. K. BOYER

Friends of Mrs. H. K. Boyer, throughout the Conference, will be interested and gratified to know that she is recovering nicely at the Charlotte Sanitarium, following a very serious operation. Mrs. Boyer has been ill for several weeks and it is earnestly hoped that she may soon be entirely restored to health. As soon as she is able to travel she will leave the hospital for Mount Airy where Dr. Boyer has been recently appointed as

pastor of Central Church. We wish for her a speedy and complete recovery.

There is nothing more encouraging or more helpful to a missionary society than to have the pastor interested in its work and co-operating with it. There are in our Conference a large number of these pastors who are ready and willing to co-operate in the woman's work and who realize the value to the church of a live woman's organization. Their interest is appreciated and needed. One of these pastors and his wife who have been most active in the missionary work, will see from the following resolutions what the society in the church they are leaving thinks of the splendid service they have rendered during their pastorate there, and how highly they value them.

Resolutions of Appreciation

Whereas, at the recent session of our Annual Conference at High Point, the Bishop deemed it wise to remove from our midst our beloved pastor, and his wife, Rev. and Mrs. C. F. Sherrill, to a new field of labor. And whereas, the Woman's Missionary Society of Bethlehem Church wish to give some expression of regret on losing these splendid members, therefore be it

Resolved: First, That we, a committee representing the Woman's Missionary Society are deeply grateful and appreciative of the loyal, faithful service which Brother and Sister Sherrill have rendered in our Society during the past two years; and that we pray God's richest blessings may follow them to their new work.

Second, That it is with inexpressible regret we give them up. We commend them to the people of West Greensboro charge and trust that they may have success and enlarged usefulness.

Third—That copies of these resolutions be sent to the Reidsville Review and Woman's Page of North Carolina Christian Advocate for publication, a copy spread upon the minutes of our society, also a copy be mailed to Mr. and Mrs. Sherrill.

Mrs. R. A. Moir,
Mrs. J. I. Anderson,
Mrs. E. W. Pugh,
Mrs. J. R. Mobley.

Franklin is regretting the loss of their President of the Woman's Missionary Society whose resignation is made necessary by her removal to Greensboro where her husband has been appointed as pastor of Park Place church. We feel sure Mrs. Hayes will fall right into line in the missionary work in her new charge, and will receive a cordial welcome from the good women of that society.

An Appreciation

Whereas, our friend and co-worker, Mrs. L. B. Hayes, is leaving us for work with her husband, in a new field and

Whereas, During her residence in Franklin for three years she has at all times been an enthusiastic member of the Woman's Missionary Society a diligent worker, efficient, hospitable and lovable and has endeared herself to us in many ways:

Therefore, we the undersigned, for ourselves and for our society wish to express our deepest regret at losing Mrs. Hayes from the society, the church and community and also wish to assure her that our warmest regards and heartfelt good wishes follow her and her husband to their new charge.

Mrs. Frank T. Smith,
Mrs. Geo. A. Jones,
Mrs. Leon T. Sloan.

The Advocate Printing House is prepared to furnish collection envelopes for every Sunday in the year, and for less than most houses. Get our prices before you place your order for next year.

Sunday School Work

W. N. C. CONFERENCE

O. V. Woosley Editor
Lexington, N. C.

ELEMENTARY..... SUPERINTENDENT'S REPORT TO THE SUNDAY SCHOOL BOARD OF THE W. N. C. CONFERENCE

As Conference Elementary Superintendent of the Sunday School work in the Western North Carolina Conference, I respectfully submit the following report for the year ending, October 19th, 1921.

Since entering the work last October, 1920, your Elementary superintendent has endeavored to gain a clear knowledge of the field of Elementary work in the Western North Carolina Conference, also, to learn the different types of schools, the difficulties under which some are working and the advantages of others. With the generous help given by the Field Secretary, Mr. O. V. Woosley, we have tried to promote the work in rural, town and city schools. The fall and winter months were given to the work of town and city schools, the spring and summer months to that of the rural churches.

The Elementary work has been presented at eight District Conferences. It has also, been presented and discussed at ten District Institutes, thirty Circuit Institutes and thirty-one local churches. In all eighty-five talks concerning the work have been made during the year. The work of the children has been observed in thirty-five Sunday Schools and twenty-four group meetings have been held in interest of the work. To do this, it was necessary to travel 9,805 miles.

The General Elementary Council of the Southern Methodist Church, met at Nashville, Tenn., March 30th, 1921. The Sunday School Board made it possible for your Sunday School Superintendent to attend this meeting, the purpose of which was to revise and develop standards for the Elementary departments of our Church.

At the last annual meeting of the Sunday School Board, the matter of observing "Children's Week" in this Conference was presented and it was voted that we should observe it, according to the plan of our Church. We followed the plan that it would be best to select the strongest points in several districts and do intensive work in them, working to make the results so satisfactory that the territory could be easily broadened for the following year. The places that observed the week are Asheville, Charlotte, Greensboro and Salisbury-Spencer, twenty-three churches taking part in the observance the last week in April. Most of the churches did thorough work for the week. There were exhibits of attractive posters that suggested the importance of the proper religious nurture of children, story hours were held and many homes of the Elementary children were visited by their teachers. In Salisbury-Spencer 953 homes of Elementary children were visited during the week. At each local church that observed this week, a meeting for parents' was held. Speakers from the college, pulpit, and public school made talks concerning the religious life of the child in the home, the community and the Sunday School. Most of the churches adopted a forward step of progress. The following are selected from some that were made and to the best of your field worker's knowledge were carried out:

To use all efforts to promote the building of a modern new Sunday School building.

Improvements in Sunday School equipment. Decision to see that aim of school is carried out.

To get all children out of school in school and to keep them there.

School departmentalized through the Elementary Division. Proper equipment for new building.

A regular visitation observed three or four times a year as was conducted during "Christmas Week."

To make greater efforts to train teachers.

Cradle Roll and Parent Teachers' Associations organized.

Since "Children's Week" has become a permanent work of the church, made so by our General Sunday School Board, we hope it will meet with the approval of our Conference Sunday School Board to endorse the observance of it another year.

We are glad to state that there is steady progress in the Elementary work of the Conference, both in attendance at Sunday School and in work accomplished. One of the most encouraging features of the work being the desire on the part of the teachers to become better trained for their work. As an evidence of this, many Elementary teachers took advantage of the Standard Training Schools held in our Conference this past year.

In order to render the best services possible, your Elementary superintendent attended these Training Schools, taking a course for credit in each. At the Training School for Sunday School Leaders, held at Junaluska this past summer, two courses for credit were taken.

It is the earnest desire on the part of your field workers to promote the work of district organization, so that our work may be reached more thoroughly. We now have a District Elementary superintendent for each district, and it will be our aim for the coming year to find all Elementary departments that have reached certain points of efficiency and give them credit for their work; at the same time we will try to inspire those that fall short to try to reach the goal. A record of the standard departments will be kept on a district chart by the District Elementary Superintendent, the chart and standards both being only a means to an end.

For the coming year we want to work for an organization of our Elementary work that will bring about team work, and a desire on the part of the workers of the organization to enter in and do the thing together. We hope that all we shall attempt for the child life of our Church will meet the approval of our co-operative Sunday School Board.

Respectfully submitted,
Ida M. Womack.

HONOR ROLL

Junior Class of Crouse Methodist Church for Month of October

Irene Beatty
Louise Heafner
Winnie Sue Sullivan
Vera Sneed
Guy Beatty
Herman Carpenter
Lois Carpenter.
Avis Sullivan
Veola Heafner
Jessie Heafner

Daily Bible reading during month of October:

Lois Capenter.
Viola Hefner.
Jessie Hefner.
Irene Beatty.
Avis Sullivan.
Winnie Sue Sullivan.
Louise Hefner.

Teachers—Mrs. Lee Beatty, Miss Annie Lee Carpenter.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

WALNUT STREET, GREENSBORO

One of the best Sunday Schools I have visited in a long while is located at Walnut Street, Greensboro. Over four hundred boys and girls and men and women gather in this school each Sunday and overrun the church which has several times been enlarged. A fine class of young men and a better one of young women use the adjoining public school building for their meeting place. There is a fine class of older men and one of busy mothers, both of which seem to be surcharged with experimental religion. Of course the small children have their own department and use graded lessons. The Juniors and Intermediates were scattered about doing the best possible under the crowded conditions. Supt. E. D. Grubb and Pastor A. Burgess are doing great things at Walnut Street. They have a fine lot of assistants.

STANDARD TRAINING SCHOOL

The eight Methodist Sunday schools of Greensboro and the three similar schools of High Point have joined their efforts in promoting a standard training school for Sunday School leaders and the results at this writing are beginning to show themselves in no unmistakable fashion. With a faculty of six of the strongest teachers in Southern Methodism and a bona fide enrollment of 216 of the strongest Sunday school leaders from Greensboro and High Point a good school bringing good results is the natural consequence. In this school, as in others of like nature, a pupil selects one of the offered courses and sticks to it through twelve lessons. If he does all the work he gets one unit on the Southern Methodist Sunday School Diploma. It is thought that a representative member of credits will be awarded at the various participating congregations in charge. The following courses and faculty make the school:

Beginner Pupil—Miss Pauline Sudath, Nashville.

Primary Pupil—Mrs. W. B. Ferguson, Oklahoma City.

Junior Pupil—Mrs. Clay E. Smith, Little Rock.

Pupil Study—Rev. J. I. Schisler, Nashville.

Principles and Methods of Teaching—Rev. J. C. Robertson, Danville.

Sunday School Management—Prof. H. E. Spence, Trinity College.

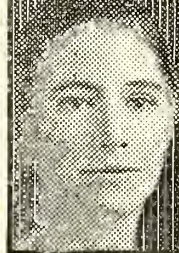
PELHAM

Miss Womack spent Sunday, November 6, at Pelham, the congregation that has recently been transferred to us from the North Carolina Conference. She reports a busy and successful day's work. At the morning services she worked in the Sunday school and spoke at the preaching hour. Brother H. F. Starr, the pastor, being anxious to emphasize his Sunday school interests. During the afternoon a Worker's Council was organized for regular meetings and set for itself definite things to do. Graded lessons will be put in next quarter and rightly graded classes will be formed. Miss Womack feels that the Pelham people have a mind to get at things in way destined to bring good results. Such evidences tend to encourage us in the cause.

THIS WOMAN'S EXPERIENCE

Brings a Ray of Hope to Childless Women

Lowell, Mass.—"I had anemia from the time I was sixteen years old and was very irregular.



If I did any housecleaning or washing I would faint and have to be put to bed, my husband thinking every minute was my last. After reading your text-book for women I took Lydia E. Pinkham's Vegetable Compound and used the Sanative

Wash, and have never felt better than I have the last two years. I can work, eat, sleep, and feel as strong as can be. Doctors told me I could never have children—I was too weak—but after taking Vegetable Compound it strengthened me so I gave birth to an eight pound boy. I was well all the time, did all my work up to the last day, and had a natural birth. Everybody who knew me was surprised, and when they ask me what made me strong I tell them with great pleasure, 'I took Lydia E. Pinkham's Vegetable Compound and never felt better in my life.' Use this testimonial at any time."—Mrs. ELIZABETH SMART, 142 W. Sixth St., Lowell, Mass. This experience of Mrs. Smart is surely a strong recommendation for Lydia E. Pinkham's Vegetable Compound. It is only one of a great many similar cases.

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not want.
2 He maketh me to lie
green pastures: he leadeth
the still waters.**

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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

NEW LEAGUE ORGANIZED AT DOVER

A group of Epworth Leaguers from Centenary Church, New Bern, went to Dover and organized an Epworth League Sunday morning, Nov. 6th. Mr. Howard Collie, the New Bern District Secretary, and Mr. Roderick Davenport, the Group Captain for the section in the vicinity of New Bern, explained Epworth League work to a very enthusiastic and interested gathering of people, and the League was organized with a membership of thirty nine. There were several not present who had previously indicated their desire to join, and with the spirit and "pep" which the new Dover Leaguers displayed, it is confidently believed that they will soon take their place in the front rank with the other Leagues in the Conference.

A nominating committee had been appointed a week or two previous to the organization meeting to nominate the officers, and they presented an unusual array of talent for the official positions in the League. Prof. W. Lee Thomas was elected President of the new League. Rev. S. A. Nettles is the pastor of the church, and needless to say, is proud of his new League, as they will undoubtedly be of great assistance to him in his work there at the Dover church.

CENTENARY LEAGUE VISITS NEW LEAGUE AT CLARK'S

On Sunday night, October 3rd, the writer, together with thirty-eight members of Centenary League, New Bern, went out to Clarks in automobiles and put on a program for this new League, using the topic: "The Master's Self-Restraint", found in Harry Emerson Fosdick's Y. M. C. A. book "The Manhood of the Master." In addition to the writer's summary, there were six members of our League on the program for discussion of the subject as follows: Mr. Roderick Davenport, Miss Georgia Keene, Mr. Wm. C. Chadwick, Miss Mary Dozier, Mr. Z. V. Butts, and Miss Margaret Isley, all of whom gave excellent talks. A duet by Miss Isley and Mrs. W. C. Winslow—"In the Garden"—was the most beautiful thing we've heard in a long time. Not only did our own League receive great inspiration from this delightful program, but Clarks League seemed to appreciate it also, judging from the fine and appropriate remarks of Mr. Pittman of their League. We enjoy these trips, and intend to make a good many more.

Howard L. Collie,
President Centenary League,
District Secretary New Bern District.

NEW LEAGUE AT WESLEY'S CHAPEL

A few weeks ago, the pastor, Rev. H. W. Phillips, together with several others, met at Wesley's Chapel and organized an Epworth League. The officers were elected and the work of the League begun. Four meetings have been held and the interest and attendance is good.

NEW OFFICERS OF ROANOKE RAPIDS LEAGUE

President—Mrs. W. L. House.
1st Superintendent—Miss Ruby Woodruff.
2nd Superintendent—Miss Alma Vaughn.
3rd Superintendent—Miss Mildred Taylor.
4th Superintendent—Wm. P. Edmonds.
Corresponding Secretary—Vivian Edmonds.
Treasurer—Miss Annie Louise House.
Era Agent—Miss Gertrude Bray.

REV. E. E. WILLIAMSON PREACHES FINE SERMONS

Rev. E. E. Williamson, the new pastor of Grace M. E. Church, was greeted by large and manifestly appreciative congregations Sunday morning and evening, these being his introductory services since his appointment to this charge. "Knowing Only Christ and Him Crucified" was the theme of the morning message.

Preliminary to the sermon, the new pastor expressed his pleasure in being returned to the biggest city and what he regarded the best place to reside in North Carolina. He referred to the three years he served as pastor of Burkhead M. E. Church, declaring that they were truly happy ones. He appealed to his congregation for their sympathy, co-operation and prayers of the membership in building up the kingdom of God and the church. "You have a preacher who has a heart full of love for you," declared Rev. Mr. Williamson, who asked his hearers to bear in mind that Jesus Christ was the head pastor and that he was only His assistant. He appealed to the mothers and fathers to hold up Christ and put Him first on their homes and in their everyday walk. "Holding up Christ and Making Him the Supreme object and being of the universe is the kind of a message the world really needs today," said the speaker.

At the close of the sermon, the new pastor called upon every official of the church, Sunday school officers and teachers to come to the altar, shake hands with him and thereby pledge their loyalty and fidelity to the cause of Christ and His church. The response was most gratifying and the consecration service closed with a beautiful and earnest invocation in behalf of the congregation, community and an appeal to the Master to lead these people aright and direct pastor and members to do His will that a successful year's work might be accomplished for the Kingdom of Jesus Christ.

"The Value of a Man" was the subject of the evening sermon, the text being chosen from Isaiah 13:12: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

The message was well received and made a fine impression upon the entire congregation.—The Sentinel.

ATTENTION, PASTORS CHURCH OFFICIALS AND SUNDAY SCHOOL TEACHERS

The greatest law-enforcement convention ever held will be on at Washington, D. P., December 6, 7, and 8. Attorney-General Daugherty; Bishops Edwin H. Hughes, Luther B. Wilson, and James Cannon, Jr.; Ex-Prohibition Commissioner Kramer and Prohibition Commissioner Haynes; Senators Sterling, Shepherd and Willis; Congressmen Volstead and Barkley; Wayne B. Wheeler; Dr. P. A. Baker, and William Jennings Bryan will speak. Those who attend the convention will hear the speakers, learn the facts, catch the spirit and go back home determined to organize the patriotic citizens in their communities and drive out the liquor sellers. If your community needs law enforcement, elect a delegate or two to represent your church, school, or class and send him to this convention. Why not send your pastor? If you need further information write me.

R. L. Davis Superintendent,
N. C. Anti-Saloon League.

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WHO ARE THE LOST?

We commonly think of the four parables in Luke fifteen as telling the same story. The lost sheep, the lost coin, the prodigal son, and the lost, selfish son simply reinforce one another according to many students. The general purpose of the parables may be the same, but nevertheless each has a clear distinction.

There is no good reason for regarding the stories of the two as one parable. Each story is quite complete in itself. Each has its own special message. The story of the Elder Brother is not to be thought of as a mere corollary to the story of the Prodigal Son. The Elder Brother was lost as surely as was the Prodigal Son.

The stories differ from one another in point of responsibility for the lost condition. The sheep was partly to blame for being lost and the shepherd was partly to blame. The coin was not at all responsible for being lost. The two sons, as far as we can judge, were wholly to blame for their loss.

In this they were alike. If seekers after the lost are to be skilful in their task they must realize very clearly just what it means to be lost. These parables will help to such a definite understanding. It is very evident that the wandering of the sheep was thought of as lost because it had gotten away from the other sheep, and from the shepherd. Likewise the coin was lost because it was not in the purse with the other coins, and because it was not available to its owner. The boys were lost because they were not together, nor with the father, the other members of the family, and their neighbors.

Right here it is very helpful to note the immediate cause of these parables as Jesus uttered them. Immediately preceding the parables, in verses one and two of the chapter, we read, "Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them." To testify such fellowship on the part of the lovers of God the Master spake these parables. He means to tell the critics that if they are truly religious they must associate with those who are called outcasts. Else they themselves will be lost in their exclusiveness.

Those folks that are shut away from other folks, consciously or unconsciously, voluntarily or innocently, are lost. To be unsocial is to be irreligious. To be cut off from men is to be cut off from God. We are made to live together helpfully and if any fall into isolation or selfishness he denies his birthright, he is missing the mark. There are so many temptations toward an insulated life today, and they seem so excusable, that many yield. They pride themselves on their self-sufficiency. They assert they can do their work better because they are always alone. What a mistake! The real work of life is to do something for and with others. If you cannot work with your fellows it is to be feared that God cannot work with you. The Pharisees and the scribes marvelled because a man claimed to be great and yet found fellowship with publicans and sinners. Jesus would teach them the necessity of a social religion.

The pity of being lost is greater than our imagination of it has been. We have thought of it in terms of the lost individual. His loss truly is great, but it does not represent the total loss. We begin to feel the depth of this individual loss when we picture the lonely, bleating sheep, the coin in the dark corner, the prodigal with the swine, and the wretched son sulking in the field. These can have no joy, no gain, in the present state.

But think of the pity of the lost in the loss of society! We have not thought sufficiently of this phase of sin to know sin in all its miserable colors. To live selfishly, and to forget

God represents an inestimable loss. When selfishness becomes widespread it spells economic disaster. As the lost sheep reduced the fold by more than one, as the lost coin was out of circulation, as the separated sons broke the home, so men and women who lose touch with others put a greater burden of economic provision upon the others. Famine, unemployment, war, all of the world's great ills are the hard effects of a part of the human race denying its social and religious responsibility. May the millennium spoken of by the poet be not so far distant:

"all men's good
Be each man's rule and universal
peace
Lie like a shaft of light across the
land,
And like a lane of heaven athwart
the sea,
Through all the circle of the golden
year."

The misfortune of being lost is by no means fully estimated until we feel the grief of God's heart. It is pictured in the seeking shepherd, the busy woman, the broken-hearted father. The commonwealth of God is all shattered because men will not love one another and stay where they belong—because they will not sacrifice in order to find the lost. Calvary represents the grief and purpose of the Heavenly Father because some of His children are lost and the remainder do not care very much.

What should the church do for those who are cut off from God?

The people of the church must forever get away from the "better-than-thou" attitude. Church membership should engender deep humility and sincere self-examination rather than feelings of exaltation and security. There are very many lost ones in the church. They are lost because they are so selfishly prosperous. They have not heart for the sufferings of others. They regard themselves as saved because they have not allowed sins of the flesh to interfere with their material prosperity. Wherefore it is only spiritual prosperity that counts in God's kingdom. It was easier to rescue the wandering sheep, or the hidden coin, or the far-away son than it was to bring the elder brother to himself. Indeed we do not read that the elder brother ever yielded his selfish heart to his pleading father or his yearning brother. Even so it is hard to convert a lost church member.

The church must needs examine herself. She must test her motives and efforts by those of the Master. She must sacrifice her own comfort and well-being, for in the finding of those who have slipped away from God she will find her own life and joy. Is it not true that you sometimes discover as fine examples of human devotion and thoughtfulness outside the church as in? Jesus can do more with us than we allow Him to do. The church can save herself only as she makes an honest effort to save others. An evangelist campaign in any community means first of all getting right with God and our fellows on the part of the church members.

Somebody has given us another version of the parable of the Lost Sheep: "A certain man, when he found that some of his sheep were lost, built a handsome shelter on the edge of the wilderness and over the door wrote these words, 'Any lost sheep straying near by, if he will present his credentials and give good references to the committee in charge, will be admitted to shelter after due deliberation.'"

Think of how the shepherd rejoiced when he found his sheep, of how the woman called in her friends and neighbors when she found her drachma, of how the father made a great feast when he found his boy, and you will know that it pays to live for others. Any man may find himself in seeking for others. An evangelistic campaign is a campaign of practical brotherhood.—Ernest A. Miller.

Our Orphanage Work

METHODIST ORPHANAGE RALEIGH, N. C.

HON. R. N. PAGE... President
A. S. BARNES... Superintendent
MRS. MATTIE JENKINS... Matron
Owned and maintained by the North Carolina Conference.

THE CHILDREN'S HOME Winston-Salem, N. C.

WALTER THOMPSON... Superintendent
Owned and maintained by the Western North Carolina Conference.

N. C. CONFERENCE

Don't forget our need of more covering. Blankets, quilts and comforts are very acceptable. Several have already responded. There are others who have the matter under consideration. The weather is getting cold, so let me beg that the matter be not postponed too long.

The following is what Brother B. B. Slaughter had to say in reference to our Singing Class: "That splendid singing class from our orphanage at Raleigh gave a very interesting, entertaining, and inspirational sacred concert in our church Sunday night, October 23. It showed what excellent training they are getting and what a fine product is coming out of our orphanage under the great leadership of our good Brother A. S. Barnes and his helpers."

Brother Sunday-school Superintendent have you and your teachers planned a great Thanksgiving service for the third Sunday in this month? There will be no preaching services in our churches that day as our pastors will be at Newbern attending the Annual Conference. Why not turn the whole Sunday school service into a Thanksgiving one? Let all teachers bring the needs of our orphanage before their classes. Have some short talks from teachers setting forth the claims of our beloved Home upon the love and generosity of the Sunday-school scholars and officers. If all will join hands and heart in this effort to do something worth while for our orphan children, then we can accomplish bigger and better things.

Next Thursday will be our national Thanksgiving Day. How may we most appropriately observe the day? As far as possible we should assemble in the Church and express our gratitude to God for His boundless goodness and love to us as individuals and as a Nation. But gratitude that spends itself in praise alone does not go far enough. Let us manifest our appreciation in deeds of kindness and devoted service. The Methodist Orphanage furnishes a splendid opportunity to all who really want to do something worthy of the highest praise. By remembering our fatherless we shall not only have the approval of a good conscience, but the commendation of our Heavenly Father. Let us all realize anew the truth that "it is more blessed to give than to receive."

Passing through a certain town last week I noticed a large cotton mill, yet its owner is one of our most generous supporters. The thought occurred to me that all our business men might take us into copartnership and share their profits with us. The owner of the cotton factory mentioned has told me on several occasions that he finds more genuine happiness in sharing his profits with the Methodist Orphanage than anything he does. I am wondering if there are not others who want to follow the example of this captain of industry? Why not more farmers, professional and business men take the Orphanage close to their hearts? Let's make the Methodist Orphanage a stockholder in all of our business enterprises!

The first Sunday in November our Singing Class gave two Sacred Concerts. We were at Clinton in the morning and at Warsaw in the evening. The Church at Clinton was filled and the congregation gave us a warm welcome. Brother E. H. Davis expressed great pleasure at having us and paid the Class a high compliment by saying that they had delivered the goods. It was a great joy to me to be among my old friends where I preached for four years. At Warsaw we had to change the place of meeting from the Methodist Church to the school auditorium because of the tremendous crowd that gathered. The large school auditorium could not accommodate all who desired to hear the Concert. The attention of the great audience was all that could be desired. In the absence of Brother E. C. Glenn, Brothers Raeford and Pearsall gave us a cordial welcome. Our class left Clinton and Warsaw feeling that their going was appreciated by the good people of these two towns. Because of their gracious hospitality we want to visit them again in the near future.

ATTENTION PLEASE

On account of the financial depression that has been felt everywhere, I have made very few solicitations for the memorial dininghall and kitchen for the past year, but now that times are brightening up I shall look to friends for help, that we may soon have this much needed building. I hope that those who have paid their pledges will not forget me. Quite a number have paid in full; a few are paying a little each month. I shall be glad to have the pledges paid in full or by installments to suit the person.

Mrs. M. A. Jenkins.

LUKE 5:36—MATTHEW 9:16

So it is with an old reference work, "revised" or "patched-up" by using an electrolyzer's chisel. The one and only Encyclopedia that has been written, compiled and published since the World War is "The New Encyclopedia Americana." It is the most authoritative, the most Comprehensive, the most Usable published—here or abroad. Many years later than any other. Thirty superb volumes. Write for Special Introductory prices and Easy Terms. I will give you a liberal credit for your old books. J. T. Norsworthy, The Book Man, Gastonia, N.C.

Adv.

PRESIDENT HARDING'S THANKSGIVING PROCLAMATION

By the President of the United States of America—A Proclamation.

That season has come when, alike in pursuance of a devout people's time-honored custom and in grateful recognition of favoring national fortunes, it is proper that the President should summon the nation to a day of devotion, of thanksgiving for blessings bestowed, and of prayer for guidance in modes of life that may deserve continuance of divine favor.

Foremost among our blessings is the return of peace, and the approach to normal ways again. The year has brought us again into relations of amity with all nations, after a long period of struggle and turbulence. In thankfulness therefore, we may well unite in the hope that Providence will vouchsafe approval to the things we have done, the aims which have guided us, the aspirations which have inspired us. We shall be prospered as we shall deserve prosperity, seeking, not alone for the material things, but for those of the spirit as well; earnestly trying to help others; asking, before all else, the privilege of service. As we render thanks anew for the exaltation which came to us, we may fittingly petition that moderation and wisdom shall be granted to rest upon all who are in authority, in the tasks

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22 And the prophet Isaiah said unto himself, and mark, and for at the return of the

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that

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Greensboro, N. C.

they must discharge. Then hands will be steadied, their purposes strengthened in answer to our prayers.

Ours has been a favored nation in the bounty which God has bestowed upon it. The great trial of humanity, though indeed we bore our part as well as we were able, left us comparatively scarred. It is for us to recognize that we have been thus favored, and when we gather at our altars to offer up thanks we will do well to pledge, in humility and all sincerity, our purpose to prove deserving. We have been raised up and preserved in national power and consequence, as part of a plan whose wisdom we cannot question. Thus believing, we can do no less than hold our nation the willing instrument of the Providence which has so wonderfully favored us. Opportunity for very great service awaits us if we shall prove equal to it. Let our prayers be raised for direction in the right paths. Under God, our responsibility is great; to our own first, to all men afterward; to all mankind in God's own justice.

Now, therefore, I, Warren G. Harding, President of the United States, hereby designate Thursday, the twenty-fourth day of November, to be observed by the people as a day of thanksgiving, devotion, and prayer; urging that all their hearthstones and their altars they will give thanks for all that has been rendered upon them.

and will pray for a continuance of the divine fortune which has been showered so generously upon this nation.

In witness whereof, I have hereunto set my hand and caused to be affixed the seal of the United States.

Done at the capital of the United States, this twenty-first day of October, in the year of our Lord, nineteen hundred and twenty-one, and of the independence of the United States, the one hundred and forty-sixth.

(Signed) Warren G. Harding.

By the President:

Charles E. Hughes, Sec. of State.

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OUR YOUNG FOLKS

"MIDNIGHT"—A COMMUNITY CAT

As you may guess, "Midnight" is inky black. He was so named by a little boy neighbor of mine with a vein of poetry in his soul, and a deep and abiding love for cats in his big-little heart. Between Freddy and me there is a thorough understanding about Midnight, and between us alone of the community to which he belongs. Indeed he was utterly despised and cast out by one end of the block. Isn't it strange how the two ends of the same block should have such a different feeling about cats? Isn't it strange that all the world is divided into two parts on the subject of cats? Strange that so insignificant a creature as some persons hold a cat to be, should so divide the world! But so it is. The residents of the other end of the block seem to belong to that part of the earth's inhabitants who are "mad if a they behold a cat."

Midnight was chased away from his nominal home—I'm sure he had never had a real one—by the children of the family, and others across the street. He was supposed to be sick—which of course is good reason for some good(?) folks to chase away a cat to die. Some one had put out rat poison, and he was supposed to have eaten some of it, or one of the poisoned rats. The superstition—I think that is the word for it—had become current among the children of that end of the block, that Midnight was "poison"; and with that panic fear of anything "poison" which belongs to the psychology of childhood, and sometimes persists in adults, and, furthermore, having never received any training in the proper treatment of sick animals, they chased him away with sticks and stones.

He came to my door one morning in a hard rain, crying piteously, and I let him in and fed him. From that day, I think, Midnight has considered himself rather more my cat than anyone's else, and in a special sense that is true, though he visits with three other families, and is more or less petted by them all. Mrs. J. tolerates him, but says if he is ever caught damaging her flower beds, he shall die. Mrs. M. pets him one day and the next threatens to kill him because he catches birds. Mrs. K. Freddy's mother, will not let Freddy have him in the house. Only with me he makes himself quite at home.

I decided at once that midnight was not really sick, but that he had been too nearly exclusively confined to a diet of rats and mice, with an occasional bird, caught by himself. My theory was that he simply needed the right kind of food, and I was right. After a few weeks of regular feeding, Midnight is as sleek, glossy, healthy-looking a cat as you would wish to see. Catch birds, indeed! What could the poor fellow do? He is certainly faithful in catching rats and mice, but who should blame him for varying his diet with a bird now and then? No one, I am sure, who considers spring chicken a delicacy, or likes to dine off the flesh of little lambs, that in life were so beautiful and innocent-looking, with a cry more like that of a young baby than anything else in the world!

Midnight has not been with me in cold weather, and I have him in the house very little. I think he sleeps usually in a neighbor's barn—for we have barns and poultry houses in this village, and Midnight is specially useful in keeping rats away from them. But on rainy nights if he is about, I make him a bed in a safely dry corner of the porch. Others, I notice, feed him if there is anything left from a meal but I plan to have something left. If I am to be away from home, I pass the word to Freddy, who looks after the cat in my absence. I do not wish to boast of my kindness, but merely

to show that a cat needs real and constant care. He responds to it, too. Midnight is catching fewer birds now. After all, perhaps the world is divided into three parts: those who hate cats, those who tolerate them, and those who love them. Anyway, I am glad that Midnight found the right end of the block, and I am sure that Midnight is glad.—Elizabeth Waddell, in "Our Dumb Animals."

PATCHES OF BROWN

Two ladies met a boy one day,
His legs were brier-scratched.
His clothes were blue, but a nut-brown hue
Marked the place where his pants were patched.
They bubbled with joy at the blue-eyed boy
With his spot of nut-brown hue.
"Why didn't you patch with a color to match?"
They chuckled. "Why not in blue? Come, don't be coy, my blue-brown boy;
Speak out," and they laughed with glee.
And he blushed rose-red while he bashfully said:
"That ain't no patch; that's me!"

THE FOX OUTWITTED

A fox one day met a cock who was famous for his wisdom and the two began to talk.
"How many tricks can you do?" asked the fox.
"Three, if I tried," answered the cock. "How many could you?"
"I could do three score and three if I were to try," said the fox.
"Tell me about some of them," said the Cock.
"Well," said the fox, "one thing that I can do is to shut my left eye and give a great shout. It isn't every animal that can do that."
"That's easy enough," said the cock.
"Let me see if you can do it," said the fox.
The cock shut his left eye and crowed as loud as he could: "Cock-a-doodle-do!"
But he shut the eye that was next to the fox, and before he could think the fox had grabbed him by the neck and started to his den with him. The farmer's wife saw what was done, and as Reynard came scampering down the He belongs to meffl . . . ;vbgkqjcmf road she cried out: "Drop that chicken! He belongs to me!"
"Tell her that I belong to you," said the cock to the fox as he fluttered and gasped for breath.
The fox opened his mouth to do so, and the cock sprang quickly away and flew into a tree, where he was out of reach. As the fox slunk away among the bushes the proud fellow shut one eye and gave a loud crow: "Cock-a-doodle-do!"—Exchange.

THAT GRUMBLE MAN

"I wonder how he got into this house! I am sure the front door was locked. Yes, and the windows are down, but he got in somehow."
"Who, mother?" piped out May as she lay on the lounge complaining.
"Who got into the house? Did he steal anything?"
"Yes, child," replied the mother, looking very sad. "He stole—let me see. Yes, his name was Mr. Grumble; he came to the face of my little girl and stole away the pretty smiles. He changed the expression on her face so that no one to look at her would recognize her as my little girl, who usually has such a happy face."
"O mother, you are making fun of me!" cried May, and the tears began to fall in earnest.
"Dear me! Now we shall have rivers, too, if we don't look out. Run quickly and open the door, May, so the horrid fellow can get out."
May ran to the door and opened it, then she came back laughing and said, "I chased him out, mother, and he shall never get into the house again if I can help it."—The Lutheran.



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We are all going to be responsible, up to the measure of our influence, for the success or failure of the Conference. What can the humblest do? Write his or her personal letters to President Harding, Secretary Hughes, Senators Lodge and Underwood, telling of their belief that a reduction of armaments can be secured if the representatives to the Conference will take hold of the matter in dead earnest, and that the people are expecting that one issue to be the chief end in view, and everything else to be of secondary consideration. Write now. Then when you have written your letter, get all your friends to do the same.—Selected.

AUTUMN THOUGHTS FROM AN OUT-OF-DOORS CABIN.

By V. B. C. in Christian Guardian

I wakened this morning to the safe 'push' of a dogged October rain. Only my fresh-air-comrades, in sleeping porch, tent or "San", will understand me, when I say that a rainy day is not the dreariest for me. One philosophizes thus—"If I had my coveted strength, such a day as this I would be compelled to spend indoors any way, and for once I am in step with the world." Can you blame me if I harbour the secret thought, that in my "Bird" I am much closer to the forbidden out-of-doors, than many healthy folks who hug the kitchen range, and are the bane of the cook on rainy days?

Nurse has turned my bed to face the bungalow and the yellow depths of my neighbor's woods.

I love to watch the smoke from the drifts in the heavy air, then breaks great stove chimney, as it rises and and weaves again to finally fling it's misty veil in elusive abandonment against the golden stillness of the trees. In the haze of the autumn leaves have an ethereal appearance as though each feathery leaf had been breathed on the trees, and any sudden jar would waft them into fairy nothingness. The wet blackness of the trunk and branches, is the only sign left of stability, and I rejoice that in them is the life which the death of the leaves will never destroy.

My little inland lake is a vast ocean to-day and although I realize the camouflage will be lifted with the first stormy wind it is quite easy to convince myself I might sail for weeks and never see land. Even though it be gradual, the mists from my vision shall rise and my life be normal again. In the meantime I shall take the opportunity to tread the paths, where busy traffic never is, and where one's mind takes on the strength of the oak, and the stillness of the everlasting hills.

What a wonderful joy is found in the power of listening—really listening. One never truly listens, rushing through a woods. It is the person contentedly sitting on an old log who hears the ta-ta-too, the whir and the song. Is it not significant that the lovely phrase "Rest in the Lord" in its marginal rendering is "Be silent unto the Lord?"

From the quaint log—my "Bird House" I have learned to love the "Bermuda, Bermuda" of the blue bird, the minor "stay there, stay there" of the pee wee, and the hoity-toity snickers of the red squirrel. This, I have

decided, that blue jays should be seen and not heard.

What a repertoire has our jolly friend the wind! It is with euphonious joy I distinguish his "hush-thee" lullaby in the deciduous trees from his aeolian call in the pines. 'Tis joyous to watch him, with the autumn leaves, flash rainbows in the air.

Walking these quiet paths, I have received the gift of the listening mind. Books, I have always appreciated, but only since my days have been mortgaged in them. What virtue is there in ed to Doctor Quiet have I really lived reading a book with one eye on the clock? But in the quietness of my Bird House, I close the book, and so, Lorna Doone and John Ridd still talk with me, or perchance John Burroughs and David Grayson and I discuss the joy of the simple life.

All these, for me, are the treasures of enforced quietude.

The rain is over. A wind which wakened half an hour ago is busily at work lifting the misty veil from my inland lake, scattering the fragile leaves, and bowling grey clouds across the sky to make room for the glorious sunset which always follows much rain.

"If morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain,
Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

A FISH STORY

A whale of great porosity,
And small specific gravity,
Dived down with much velocity
Beneath the sea's concavity.

But soon the weight of water
Squeezed in his fat immensity,
Which varied—as it ought to—
Inversely as his density.

It would have moved to pity
An ogre or a Hessian,
To see poor Spermaceti
Thus suffering compression.

The while he lay a-roaring
In agonies gigantic
The lamp-oil out came pouring
And greased the wide Atlantic.
—From "Poems," by Henry Augustin Beers (Yale University Press.

DECIDEDLY DOWN-TO-DATE

Besides containing the 1920 census, "THE NEW ENCYCLOPEDIA AMERICANA" contains detailed and authoritative information regarding the United States Budget System; appointment of General Pershing Chief of Staff; of ex-President Taft as Chief Justice; of Leonard Wood as Governor General of the Philippines; creation of the new office of Comptroller-General, United States; death of Caruso; death of the former President of Switzerland in Sept., 1921; death of Senator Knox of Pa., Oct. 12, 1921; the League of Nations' decision of the Silesian question, and many other down-to-date topics not found in any other Encyclopedia. "THE AMERICANA" is "The World's Greatest Reference Work," and many years later than any other Encyclopedia. It contains thirty superb volumes, and is the most authoritative, most comprehensive, most recent, and most usable Encyclopedia published here or abroad. Write today for Special Introductory prices and easy terms. J. T. Norsworthy, Southern Salesman, Gastonia, N. C. Adv.

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District Appointments		
ASHEVILLE DISTRICT		
W. H. Willis, P. E., Weaverville, N. C.		
FIRST ROUND		
November		
Fairview, Bethany	19-20	
Biltmore	20	
Holmby, Oak Hill	26-27	
West Asheville	27	
December		
Hot Springs, Hot Springs	3-4	
Spring Creek, Bouldings	4	
Henderson, Fruitland	10-11	
Hendersonville	11	
Chestnut Street	11	
Swannanoa, Swannanoa	17	
Black Mountain	18	
Central	18	
Flat Rock-Fletchers, Fletchers	25	
Saluda	25	
Mills River, Shaw's Creek	31	
January		
Rosman	1	
Brevard	1	
Weaverville, Alexander Chapel	7	
Mars Hill, Bush Glen	8	
Weaverville Station	8	
Joint conf. of Lester and Sandy Mush, Erick Church	14-15	
Bethel	15	
CHARLOTTE DISTRICT		
J. B. Craven, P. E., Charlotte, N. C.		
FIRST ROUND		
November		
Duncan Memorial, night	17	
Prospect, Prospect, 11 a.m.	18	
Unionville, Unionville, 11 a.m.	19	
Monroe Central, 11 a.m.	20	
North Monroe-Idemoree, night	20	
Waxhaw, 11 a.m.	26	
Marshville, Wingate, 11 a.m.	27	
Trinity, night	27	
December		
Ansonville, Ansonville, 11 a.m.	2	
Lilesville, Lilesville, night	3	
Wadesboro, 11 a.m.	4	
Morven, Morven, night	4	
Bethel, Providence, 11 a.m.	10	
Belmont Park, 11 a.m.	11	
Brevard Street, night	11	
Polkton, Peachland, 11 a.m.	17	
Weddington, Weddington, 11 a.m.	18	
Matthews, night	18	
Seversville, night	28	
January		
Spencer Memorial, 11 a.m.	1	
Dilworth, night	1	
Chadwick, 11 a.m.	8	
Trinity-Morris, night	8	
The district stewards will please meet in Tryon Street church, Charlotte, Thursday, November 17th, at 2 o'clock p. m.		
GREENSBORO DISTRICT		
W. F. Womble, Presiding Elder.		
508 Summit Ave., Greensboro, N. C.		
FIRST ROUND		
November		
Wesley Memorial, 11 a. m.	20	
East High Point, 7:30 p. m.	20	
West Greensboro, Muirs Chapel.	26-27	
Carraway Memorial, night.	27	
December		
Randolph Hopewell, 11 a.m. 3rd 3 p.m. 4	4	
Main Street, High Point, 11 a.m.	4	
Uwharrie, Oak Grove	10-11	
Asheboro, night	11	
Wentworth, Salem, 11 a.m. 17th, 3 p.m. 18	18	
Reldsville, 11 a. m.	18	
E. Greensboro, Holts Chapel	24-25	
Park Place, night	25	
Deep River, Cedar Falls, Q C 2 p.m. 31	31	
(Preaching 11 a.m. January 1.)		
January		
Randleman, night	1	
Pleasant Garden, Pleas. Gar.	7-8	
Gibsonville, night	8	
Jamestown, Jamestown	14-15	
Spring Garden, night	15	
Coleridge, Coleridge	21-22	
Ramseur & Franklinville, Ramseur,ngt 22	22	
Ruffin, Pelham	29	
MARION DISTRICT		
Z. Paris, P. E., Marion, N. C.		
FIRST ROUND		
November		
Forest City, P. G., 11 a.m.	19-20	
Rutherfordton, 7:30 p.m.	20	
Bald Creek, Bald Creek, 11 a.m.	26	
Burnsville, 11 a.m.	27	
December		
Micaville, Daetons, 11 a.m.	3	
Spruce Pine, Spruce Pine, 11 a.m.	4	
Mill Spring, Lebanon, 11 a.m.	10-11	
Henrietta-Carolee, Henrietta, 11 a.m. 18	18	
Cliffside & Allendale, Cliffside, 7:30 p. 18	18	
Old Fort, Bethel, 11 a.m.	31	
January		
McDowell, Murphys, 11 a.m.	1	
Marion, 11 a.m.	8	
Marion Ct., Providence, 3 p.m.	8	
Marion Mills, 7:30 p.m.	8	
Rostic, Oak Grove, 11 a.m.	14-15	
Broad River, Kestlers, 3 p.m.	15	
Gilkey, Gilkey, 11 a.m.	22	
Spindale & Alexander, Alex., 7:30 p. 22	22	
MT. AIRY DISTRICT		
J. H. West, Presiding Elder.		
FIRST ROUND		
November		
Pilot Mountain, Pilot Mountain	19-20	
Walnut Cove, Walnut Cove	26-27	
Stokesdale, Stokesdale	27-28	
December		
Rural Hall, Rural Hall	3-4	
Summerfield, Summerfield	4-5	
Dobson, Sloom	10-11	
Jonesville, Jonesville	17-18	
Elkin, night	18	
Mt. Airy Ct., Salem	31-Jan. 1	
January		
Rockford St., Rockford St., night	1	
Madison S., Madison, 11 a. m.	8	
Mayodan, Mayodan, 3 p. m. & night.	8	
Danbury, Danbury	14-15	
Sandy Ridge, Delta	15-16	
Yadkinville, Yadkinville	21-22	
NORTH WILKESBORO DISTRICT		
J. W. Williams, P. E., Jefferson, N. C.		
FIRST ROUND		
November		
Watauga, Vallie Crusis	16-17	
Creston, Thomas Chapel	19-20	

Sparta, Shiloh	26-27
Laurel Springs, Mt. Zion, 3 p. m.	27-28
December	
North Wilkes, Miller Creek	3-4
Wilkesboro, Wilkesboro, night	4
Wilkes Ct., Beulah	6-7
No. Wilkesboro, No. Wilkesboro, ngt.	7
Elkland, Hopewell	10-11
Helton, Chestnut Hill	17-18
Warrenville, Ashby	20-21
Jefferson, Jefferson	22
SALISBURY DISTRICT	
T. F. Morr, P. E., Salisbury, N. C.	
FIRST ROUND	
November	
Salisbury Ct., Shiloh, 11 a.m.	19
Spencer, Central, 11 a.m.	20
East Spencer, 7:30 a.m.	20
Gold Hill, Gold Hill, 11 a.m.	24
Concord Ct., Mt. Olivet, 11 a.m.	26-27
Epworth, 7:30 p.m.	27
December	
Kannapolis Ct., Oak Grove, 11 a.m.	3-4
China Grove, China Grove, 7:30 a.m.	4
Kannapolis Sta., 11 a.m.	11
South Main, 7:30 p.m.	11
Norwood Ct., Cedar Grove, 11 a.m.	17-18
Norwood Sta., 7:30 p.m.	18
Albemarle Ct., Fine Grove, 11 a.m.	24-25
Albemarle, Central, 7:30 p.m.	25
January	
New London, N. London, 11 a. Dec. 31	1
Badin, 7:30 p.m.	1
Salem Ct., Salem, 11 a.m.	7-8
First Street, 7:30 p.m.	8
Yadkin-Rowan Mills, Yadkin, 7:30 p.m.	11
Mt. Pleasant, Mt. Pleasant, 11 a.m.	14-15
Kerr Street, 7:30 p.m.	15
North Main, 7:30 p.m.	18
Harmony, 11 a.m.	22
Westford, 7:30 p.m.	22
SHELBY DISTRICT	
H. H. Jordan, P. E., Gastonia, N. C.	
FIRST ROUND	
November	
Belwood, Fallston, 11 a.m.	19-20
Lafayette Street, 7 p.m.	20
Polkville, Elliotts, 11 a.m.	26-27
Shelby, Central, 7:30 p.m.	27
December	
Crouse, Crouse, 11 a.m.	3
Cherryville, St. Pauls, 11 a.m.	4
Franklin Ave., 7 p.m.	4
Rock Springs, Denver, 11 a.m.	10-11
Mt. Holly, 7 p.m.	14
East End, 7 p.m.	14
Shelby Ct., Salem, 11 a.m.	17-18
Kings Mountain, 7 p. m.	18
West End, 7 p.m.	21
Lincoln Ct., Pisgah, 11 a.m.	24
Trinity, 11 a.m.	25
Main Street, 7 p.m.	25
Lovesville, Hills Chapel, 11 a.m.	31
January	
Stanly, Stanly, 11 a.m.	1
Ranlo, 7 p.m.	1
Bessemer, 11 a.m.	8
Cramerton, 7 p.m.	8
Dallas, Dallas, 11 a.m.	15
Belmont, 11 a.m.	22
East Belmont, 7 p.m.	22
Every official member is urgently requested to attend the first quarterly conference and assist in organizing for the ensuing year's work.	
STATESVILLE DISTRICT	
D. M. Litaker, P. E., Statesville, N. C.	
FIRST ROUND (In Part)	
November	
Lenoir, First Church, 11 a.m.	20
Lenoir, South, 3 p.m.	20
Granite Falls, 7:30 p.m.	20
Lenoir Ct., 11 a. m. Sat.	26
Hickory, First Church 11 a.m.	27
Hudson, 3 p.m.	27
Rhodhiss, 7:30 p.m.	27
Dudley Shoals, 11 a.m. Monday	28
WAYNESVILLE DISTRICT	
R. S. Howie, Presiding Elder.	
Waynesville, N. C.	
FIRST ROUND (In Part)	
November	
Bethel, Bethel	19-20
Lake Junaluska & Clyde, Clyde, 8 p.m.	20
Jonathan, Jonathan	26-27
Waynesville Ct., Delwood, 8 p.m.	27
December	
Shoal Creek & Echota, Olivet	3-4
Bryson-Whittier, Whittier	4-5
Hayesville, Hayesville	10-11
Hiawassie, Brasstown	11-12
Murphy Ct., Tomotla	13-14
Robbinsville, Robbinsville	15-16
Andrews	17-18
Murphy	18-19
WINSTON DISTRICT	
W. A. Newell, P. E., Winston-Salem, N.C.	
FIRST ROUND	
November	
Linwood Ct., Cotton Grove, 11 a.m.	19-20
Lexington, Lexington, night	19-20
Davie Ct. Center, 11 a.m.	26-27
Mocksville, Icc'sville, night	27
December	
Grace, Grace, 11 a.m.	3-4
Hanes-Clemmons, Hanes, 3 p.m.	4
Southside, Southside, night	4

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IN MEMORIAM

TAYLOR. The members of the Elizabeth Hendren Missionary Auxiliary of Centenary Church, New Bern, N. C. realizing the great loss they have sustained in the death of one of their co-workers, Mrs. Lina Willis Taylor, which occurred on September 10, 1921, do hereby resolve:

First—That we tender our deepest sympathy to the family and commend them to "One who is too wise to err", for guidance and comfort.

Second—That we the members, lament our loss but humbly bow in submission to our Father's will.

Third—That a copy of these resolutions be sent to the family, a copy sent to the North Carolina Christian Advocate.

Mrs. J. P. C. Davis,
Mrs. L. H. Cutler, Jr.
Mrs. Julia Bell.
Mrs. W. D. Barrington.

PHILBECK. Joseph Marcus Philbeck was born in Rutherford County, N. C., October 30th, 1865, and died at his home near the place of his birth, September 16th, 1921, age 55 years, 10 months and 16 days.

He was married to Miss Mattie Watson about 26 years ago. To this union was born ten children. The eldest daughter died May 19, 1911. He is survived by his wife, five sons and four daughters, also three brothers and one sister.

Bro. Philbeck was converted and joined Salem Methodist Church when twelve years of age, and was a faithful and consistent member of the same until death. He was an affectionate husband and father, and a splendid citizen.

L. L. Smith, Pastor.

DAVID ALEXANDER JONES passed from this life October 31, 1921. He had lived 47 years, 4 months and 18 days and the greater part of this time at Walkertown, the place of his birth.

He was a Christian gentleman of the highest type, from his boyhood he belonged to Love's Methodist Church and for years had been an efficient member of the Board of Stewards and Trustees. His place will be hard to fill and he will be missed by the entire community.

He leaves to mourn his absence a wife, four daughters, Mrs. P. N. Parrish, Mrs. Hobert Martin, Misses Rosa and Lucy Jones and two sons; David A., Jr., and Amos, besides three brothers and three sisters and a concourse of friends.

His body was laid in its last resting place in Love's Cemetery, November 1, 1921, services being conducted by Revs. Pless, Hiatt, and Mann.

We pray that his life may be emulated by all who knew him and that the bereft family may always feel the protecting love of his Christ.

M. W. Mann, Pastor.

RESOLUTIONS OF RESPECT

"If thou dost bid thy friend farewell,
But for one night, though that farewell may be,

Press thou his hand in thine;
Now can'st thou tell how far from thee Fate or caprice may lead his steps ere that tomorrow comes?"

On the night of September 29th Rev. R. C. Craven failing to return to his home at the expected hour, a party of friends went in search of him, and after the night was far spent and day blushed just behind the horizon, they came across his body. It was a picturesque spot where he lay so still and pale in death's cold embrace. To this quiet leafy laboratory he was wont to retire; here he often took his much loved Boy Scouts and it was at this favorite spot that he prepared the beautiful sermons which he preached Sunday after Sunday. From this "retreat" he had oft times gathered an elixir of strength for his overtaxed brain and nerve and some time aching, oppressed heart; and would that it could have proven a panacea for this last ordeal, but alas! his poor racked brain and nerves were too far gone!

Now, pathetic to think, that he who was ever ready to listen with a sympathizing ear to the sorrow of others, and lend a hand in helping them to bear their crosses, should have borne his all alone except with the Lord; no human being heard his last sigh and there was no tender hand to cool his parching lips. Cruel, ah cruel! seems the iron hand of fate that shivered the "Golden Bowl," and lopped the "Silver Cord" of such a genius!

Feeling that in that great day when our Lord gathers His jewels together our beloved pastor will be among them: Therefore, we, the members of the Woman's Missionary Society of the Oxford M. E. Church,

Resolve, That while we shall miss our pastor, we bow in humble submission to the will of Him who doeth all things well.

Resolve, That we tender our heartfelt sympathy to bereaved family, and that a copy of these resolutions be sent them and a copy spread upon the minutes of our society.

Resolve, That these resolutions be published in the Oxford Public Ledger and The North Carolina Christian Advocate.

Mrs. Ballou,
Mrs. Cannady,
Mrs. Paris,
Committee.

MORTON. Our hearts were saddened on October 28th, when the sad news came that dear Brother Dexter B. Morton had passed away, but those who were nearest him knew the end was not very far for some days. Just about a week before his death he was engaged in his loved employ, collecting money for his preacher, and was stricken with paralysis in his left side and was then four miles from home.

I have never known a man who was more interested in his church and the welfare and finances of his church than was Bro. Morton. He used the old plan of collecting as when I was a boy; he went from house to house, and was beloved by all and all were glad to have him go to their homes. He leaves a devoted wife, three sons, one daughter and a little granddaughter and a host of friends to mourn his loss. He was buried back of Queens Creek Church. Funeral services were conducted by the writer. He lived the Christian life and left abundant evidence of his hope of Heaven.

W. B. Humble.

Rheumatism Grows Worse If Neglected

It is a Uric Acid Trouble.

It makes its presence known by local aches and pains, inflamed joints and stiff muscles but cannot be permanently relieved by local applications. Its cause is constitutional and it must have constitutional treatment.

Take Hood's Sarsaparilla, which corrects the acid condition of the blood on which the disease depends and makes you feel young again.

"Three doctors said I could not be cured of rheumatism but at 64 I am still alive, well and strong, thanks to the yearly use of Hood's Sarsaparilla. I am convinced there is nothing better for rheumatism." C. E. Goodrich, Bolivar, Mo.

MORTON. Early in the year Mrs. Lillian Morton, wife of R. E. Morton, was called to her eternal reward. She was a member of Queens Creek Church and was a good Christian wife and friend; but in the wisdom of an allwise Creator she was not to live long, so God took her and left a sorrowing husband and a sweet little babe. She was buried just back of the church.

W. B. Humble.

EDWARD C. LINEBERRY. On June 27, 1921, Bro. Crumpler, assisted by the writer, laid to rest the body of Brother Edward C. Lineberry. A man who had lived long on the earth; he was a member of Queens Creek Church and gave evidence of his acceptance with the Lord. He was buried in the family burying ground near his home.

W. B. Humble.

HIGGINS. On October 4, 1921, the death angel again visited the home of Dr. Sanders, taking this time Miss Nursey Higgins, one of the best old women I ever knew. She had made her home for over sixty years with Mrs. Sanders' parents and with Mrs. Sanders, and was a loyal Christian, true to her God and to those about her, giving her whole life for others. She was laid to rest in the family plot near the Sanders home in the presence of a number of friends.

W. B. Humble.

SIMMONS. Mrs. Julia Chason Simmons, Born Nov. 18, 1872, died March 11, 1920. Mrs. Simmons was converted and joined the church in youth, and ever remained faithful to her obligations.

She was a faithful wife and a tender mother, and was much loved in the community and by all that knew her.

She leaves her husband, Mr. D. H. Simmons, and two children, Mrs. Sam West and Irvin Simmons of Fayetteville, with a great number of friends to mourn her earthly loss.

Her body was laid to rest in the cemetery at Tabor Church, of which she was a member.

J. A. Sharpe, P. C.

STRICKLAND. Bro. Hector Strickland, born July 12, 1830, died October 8, 1921.

Mr. Strickland married Miss Elva Ann Gainey in 1851. To this union were born six children, three of whom and their mother preceded him by a number of years.

He was a faithful member of the Methodist church, having served in official relations more or less for fifty years.

His character was of the purest type, and he was always active in the interests of the people and community.

He was a brave and fearless soldier.

He served through the Civil war and He is buried by three children, Mr. R. B. Strickland, High Point; Mrs. A. C. Bullard, Stedman; Mrs. F. B. Smith, Raleigh; also a host of friends.

He was laid to rest in the cemetery at Bethany Church, Stedman Circuit, of which he was a member.

J. A. Tharpe, P. C.

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You will never know how easy it is for you to provide your home with an elegant piano, or player-piano, until you have investigated the splendid money-saving, convenient payment proposition of the Advocate Piano Club.

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The club positively insures its members perfect satisfaction, and you must be thoroughly pleased with the quality, price and payment plan, else the Club will ask that you return the instrument and will refund whatever you have paid. Hundreds of these Clubs have been formed. Literally thousands of homes now own handsome pianos through their Club memberships that otherwise would not have been possible.

You are cordially invited to join the Club now forming, and place your order through the Club. Handsomely illustrated catalog and full particulars as to prices, terms and guarantees may be had by writing to the Managers, Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga. (Adv.)

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APPRECIATES THEIR ELDER

Whereas, under the law of our church which limits the term of the presiding elder to four years, Brother E. M. Snipes, our presiding elder, completes with this quarterly conference his term of service. Therefore be it resolved by this quarterly conference:

First, that we hold him in high esteem as a man of high Christian character as he has moved in and out among us.

Second, that his preaching has been a blessing to our people as he sought to lead them in the old paths of Christian living and fellowship.

Third, that we testify to the substantial progress our charge has made under his leadership.

Fourth, that we assure him that our love and prayers will go with him wherever he may go in the providence of God in the service of the church.

Fifth, that these resolutions be spread upon the minutes of the quarterly conference, and that they be published in the Norlina Headlight, and the North Carolina Christian Advocate.

Signed:

The Board of Stewards
of the Norlina Charge.

RESOLUTIONS OF APPRECIATION

Whereas, Rev. B. E. Stanfield, our esteemed pastor having served the Chadbourn charge the full term allowed and his services having been most acceptable and having rendered his congregation and community regardless of denomination very valuable service, and in addition proving himself the highest type of Christian gentleman, no who is resolved by the Fair Bluff Sunday school:

First, that we extend to him our appreciation and sincere thanks for his faithful service and loving ministration.

Second, that while we regret our loss we congratulate the charge that is so fortunate as to secure him, a man whose ability and consecration entitles him to their warmest support.

Third, that we pray God's richest blessings on him and his and that he may be as much loved on his new work as he is in Fair Bluff.

Fourth, that a copy of these resolutions be written in the minutes of our Sunday school and a copy sent to the Advocate and News-Reporter for publication.

Signed:

Mrs. J. H. Turner,
Mrs. R. C. Tucker,
Mrs. J. H. Turner,
Committee.

A LETTER OF INTEREST

Just one year ago, we were sent by the Conference to set up the new church in Greensboro, then without a name, but now known throughout the conference as Park Place Church. When we arrived in Greensboro, to undertake the task, we found only a lot, splendidly located, right in the heart of the city's most beautiful residential section. I said, "Only a lot". While that was the only absolutely sure and tangible asset, when the appointment was made, yet I am happy to say, there were many fine, brave and loyal people, called Methodist, who were ready to respond to our leadership, as was most beautifully indicated at a supper given at West Market Street Church, on the night of October 27th, 1920, when about 200 met to discuss the new church venture. That very night, right on the spot, a Building Committee was appointed with that Prince of Good Fellows, Charles C. Hudson, named as Chairman. Within nineteen days the splendid temporary structure was erected. On December 5th, we had our opening service, with more than one hundred and fifty charter members, and immediately effected an organization, second to none, perhaps, in all Southern Methodism. From that day the church continued

to grow throughout the year, almost phenomenally, so that, at the end of the year the pastor was able to report a Church membership of three hundred and sixty-six, a Sunday school enrollment of three hundred and sixty-five, and the financial budget raised for all purposes of \$18,540.00. To my splendid successor, the Rev. L. B. Hayes, the lines have surely fallen in a pleasant place. May God continue to bless him and his flock.

At the recent session of our Conference, the Board of Education, whose scholarly Chairman is Dr. Gilbert T. Rowe, elected me to succeed Dr. T. F. Marr as Secretary-Treasurer of the Christian Education Movement. The Bishop made the appointment, and I have entered hopefully upon this new, big task. I found Dr. Marr and his office, over the beautiful little mountain city of Brevard. I have moved the office to Hickory, N. C., and have opened up for business. Hickory is located at the geographical center of our Conference. Let all business with this office be addressed to me at Hickory, N. C.

Faithfully yours,
W. O. Goode.

GOLDEN WEDDING

On October 24th Bro. P. A. Hoyle and wife celebrated their golden wedding at their home, Newton. Their three sons, W. T., J. N., and Bruce Hoyle, and five of their grandchildren were present. Mrs. Hoyle's sister, Mrs. Addie King, of Concord, and relatives from Greensboro, Lenoir, Mooresville, Hickory, Gastonia, and Spartanburg, S. C., were in attendance. A large table in a grove was filled with many good things for the palate. Rev. Mr. Presley of the Presbyterian Church offered an appropriate prayer. Mr. and Mrs. Hoyle received a number of handsome gifts.

Bro. Hoyle moved to Newton from the Plateau section in 1882, when he was elected clerk of the court. He represented the county in the House in 1893. Mrs. Hoyle is a daughter of the late Daniel Johnson, of Rutherford College, and a sister of the late Mrs. L. E. Stacy.

Brother Hoyle has been Sunday School Superintendent and was a steward for several years. He now teaches the Susanna Wesley Class in Newton Sunday School.

Their many friends wish for Brother and Sister Hoyle many happy days in the evening of life.

A. C. S.

GIBSONVILLE

Our work for the year has begun. We were cheerfully received by the people of the town. The Ladies' Aid Society has furnished nicely the rooms we are occupying until the parsonage can be built, and have more funds with which to furnish the parsonage at its completion. Have been greeted by large congregations at the three preaching services we have held. The stewards have fixed the budget for the year with an increase that we think will take care of the conference increase. Plans have been discussed whereby we expect to put the Advocate in every home. The Sunday School is active, doing good work. The Epworth League is taking on new life, several new members having been added at the two meetings already held. (We want you to come down Miss Bradley right soon and help us just a bit). Three new members have been added to the church by certificate.

The pounding with lots of good things will be remembered for a good while. Pray for us that we might be able to bring to this good people spiritual food. We would not forget the folks at Whitsett who welcomed us into their midst at prayer service Thursday night and made us feel that they had a great interest in their church. We are placing the lumber

on the ground for our new parsonage which, when complete will add much to the value of the church property here. We shall endeavor to do our best for a good year.

Geo. W. Clay, P. C.

ALL IS WELL AT MADISON

Mrs. Morris and I came to Madison on last Tuesday, arriving at the parsonage just at dark. The good ladies of our church had a delicious supper on the parsonage table, the parsonage well heated when we arrived. Bro. George Martin and his good wife greeted us at the parsonage door, gave us an introduction to the other people, who were busy getting the table ready. After making us at home in the parsonage they left us at the table doing ample justice to the many good things before us. May the Lord bless each one who had part in making the parsonage so home-like and comfortable.

One other thing we must mention. The next morning when Mrs. Morris went into the kitchen to prepare breakfast, I heard some exclamations. I rushed in to see what the trouble was and found Mrs. Morris standing in front of the pantry taking mental inventory of the many good things therein. "All is well!"

Our first service was held Sunday morning when we preached to a large and appreciative congregation.

We shall not be able to live up to those high standards set by our sainted and beloved brother, the Rev. J. E. Gray. All the people of Madison loved Mr. and Mrs. Gay. God help us to get into the hearts of this people as did they, not for our own glory but for Jesus sake!

Jas. P. Morris.

Conductor: "We don't go as far as Peckham."

Old lady: "You got Peckham on the bus!"

Conductor: "We got a Turkish cigarette ad on the bus, but we don't go to Constantinople."—The Tatler.

THE WHEREWITHAL

Guff: "Some bandits robbed the bank and escaped in your car."

Nuff: "Robbed the bank? Well, then, maybe they can afford to run the car."—The American Legion Weekly.

The minister who made the following announcement seems to have been prepared for untoward results from his preaching. "There are some flowers here," he said, "for those who are sick at the close of this service."—Kind Words.

TO THE PUBLIC

Doubtless, there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them.

If you will only write a confidential letter to Keeley Institute, an old and reliable institution, a way will be shown you. All correspondence in the strictest confidence, and in plain envelope. Do not delay. It may mean a life saved for much usefulness. Address.

N. O. SMOAK, Manager,
Greensboro, N. C.

-FITS-

"I cured my fits by simple discovery, doctors gave me up," says Mrs. P. Gram of Milwaukee. If you suffer you can receive a bottle of medicine "free" by parcel post from R. LEPSO, Dept. 36, Island Ave., Milwaukee, Wis. FITS

SUFFER PAIN?

Heed This Woman's Advice

Springdale, Ky.—"I was in a run-down condition and every month suffered pain. I had taken treatment for feminine trouble, but seemed to get no results from the treatments. It was through my daughter-in-law that I heard of Dr. Pierce's favorite prescription and decided I would try it. I took a few doses when at home in Illinois, and when I came home I took it regularly. It surely helped me very much. I can say that 'Favorite Prescription' is a very good remedy for women in a run-down condition or if troubled with feminine trouble."—Mrs. Henry Soward, Route 1.

If you have the above-mentioned symptoms, you should profit by Mrs. Soward's advice, and get the "Prescription" from your druggist at once. To be had in tablets or liquid; or write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. for free medical advice.—Adv.

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THE COLLEGE DAUGHTER

I dusted the piano keys and shut it up
today,
For no one can play on it since daugh-
ter's gone away;
Her summer hat was hanging behind
the kitchen door;
I stopped and kissed the ribbons as I
swept along the floor.
The young folks aren't as sociable as
they were before she went,
But they all congratulate me—and
I'm sure its kindly meant;
They say it's so improving to the mind
that longs for knowledge
To have associations girls can only
get at college.
I never knew the clock could tick so
loud and harsh before,
And seems to me the sunlight creeps
more slowly on the floor.
Her kitten's grown into a cat, and
doesn't play so much;

And when I tie his ribbons, I should
think he'd miss her touch.
Her father has grown grayer since he
said goodbye to her
His eyes begin to fail him and he says
his glasses blur;

He frets and sighs and scolds about
the various sorts of knowledge
That filled his little daughter's
thoughts and tolled her off to col-
lege.
Her window plants are blooming and
look so fresh and gay;
She wore a cluster at her belt the day
she went away;
I'm bound to keep them growing for
the pretty child's dear sake,
And I'm going to mix a cake for her
the next time that I bake.
And send her with some butternuts
and knitted slumber shoes,
And the weekly village paper which
will tell her all the news,
For I know she's too true-hearted to
despise its homely knowledge—
O, Heaven bless the bonnie lass who
blithely went to college!
—Eleanor Bates in Presbyterian Ban-
ner.

The news columns of our daily pa-
pers give prominence to crimes.
Probably this is inevitable. It is a
sound instinct, for publicity is the best
remedy for many evils. But it is im-
portant that both the papers and their
readers observe certain cautions. The
featuring of crimes and of criminals
should be done in cold justice, not so
as to exaggerate; certainly not so as
to make crime seem easy or attractive.
The reader should remember, for his
part, that good deeds are not recorded
because they are so numerous and so
common that they have ceased to be
sensational. Thousands of husbands
are affectionate toward their wives
and get no mention. If one beats his
wife, he gets his name in the paper.—
St. Louis Advocate.

The Advocate Printing House is
prepared to furnish Sunday school
class roll cards, Baptismal, Church
and Marriage Certificates. Orders
filled same day received.

LOVE FINDS A WAY

The man and the bride were among
the fifty or so men and brides await-
ing their turns at the Marriage Bureau
in the Municipal Building.
"I'm half a dollar short," said the
man to the city official who receives
the \$2 fee. "What'll I do?"
"Sorry I can't help you, buddy," was
the answer, "but the law doesn't per-
mit any rate cutting. You'll have to
get the money somehow."
An hour later the man and the bride
were back. They had the required
\$2.
"Where'd you get it?" inquired the
city officer. "Borrow from friends?"
"Naw," said the man. "We didn't
know nobody to borrow from. So we
went out and hocked the wedding
ring."—New York Sun.

OUT WHERE THE WHEAT BEGINS

The night cashier overheard a pe-
culiar conversation in Beaver Cross-
ing the other day. A farmer was in a
store buying some groceries.
"Want any flour?" asked the grocer.
"No, flour's too high. I can get
along without it."
After awhile the grocer said: "Sold
your wheat, Bill?"
"Nope; I'm going to hang onto
mine; they ain't paying nothin' for it
yet."—Vancouver Province.

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prompt results it beats anything else
you ever tried. Usually stops the
ordinary cough of chest cold in 24
hours. Tastes pleasant, too—children
like it—and it is pure and good.
Pour 2½ ounces of Pinex in a
pint bottle; then fill it up with plain
granulated sugar syrup. Or use clar-
ified molasses, honey, or corn syrup,
instead of sugar syrup, if desired.
Thus you make a full pint—a family
supply—but costing no more than a
small bottle of ready-made cough
syrup.
And as a cough medicine, there is
really nothing better to be had at
any price. It goes right to the spot
and gives quick, lasting relief. It
promptly heals the inflamed mem-
branes that line the throat and air
passages, stops the annoying throat
tickle, loosens the phlegm, and soon
your cough stops entirely. Splendid
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bronchial asthma.
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GREENSBORO, N. C.

NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C. THURSDAY, NOVEMBER 24, 1921

Number 47

NORTH CAROLINA CONFERENCE

FIRST DAY'S SESSION

As the early morning fog lifted from river and landscape on Wednesday, November 16, the members of the North Carolina Congerence gathered in Centenary church, New Bern, for their eighty-fifth annual meeting. Nine o'clock was the hour and Bishop U. V. W. Darlington, the presiding officer.

The day was warm and sunny like the hearts of the itinerants who gathered to give an account of their stewardship for the last twelve months and, at the close of what already gives promise of a delightful conference, to receive their marching orders as good soldiers of Jesus Christ.

The big auditorium rang with the opening song of the preachers who sang only as Methodist preachers can sing in sessions of an annual conference and the Bishop's prayer was punctuated with many fervent "Amen's."

A custom of long standing with this conference is to open the annual meeting by an observance of the sacrament of the Lord's Supper.

Assisting the Bishop in this solemn service was Revs. R. F. Bumpas, J. A. Hornaday, G. F. Smith, and D. N. Caviness. The service proved a delightful hour for the great company of communicants.

At the request of Bishop Darlington, the secretary of the last conference called the roll and a very large per cent of the members of the conference responded to the call.

Rev. R. H. Willis, who has been for quite a number of years the accurate and efficient secretary, was re-elected and he nominated as his assistants Revs. J. M. Ormond and W. H. Brown, who were elected. Rufus Bradley was elected statistical secretary.

The hours of meeting were fixed at 9 o'clock in the morning and the hours to adjourn 1 p. m.

Revs. G. T. Rowe, A. W. Plyler, J. H. Barnhardt and W. M. Curtis of the Western North Carolina Conference and J. R. Andrews of the Baltimore Conference were introduced to the body.

T. A. Sikes made a statement in regard to the North Carolina Christian Advocate in which he explained where the treasurer might be found ready to receive all monies that the brethren might have for the Advocate company.

Call of the Worn Out Preachers.

An item of business that seldom fails to stir many tender emotions in the hearts of the conference is the calling in open conference the names of the superannuates, those honored members of the body who are no longer able for active service. Some of them on account of infirmities of age, or owing to a slim purse are not able to attend conference, but if at all possible these men are on hand to mingle with their brethren and to get at first hand information as to how goes the battle. The annual conference is a joyous occasion to these men, many of whom through the long years of service have not failed to answer a single roll call.

T. J. Browning and G. R. Langston could not attend conference.

Rev. Philip Greening was the first to respond to his name. He said that he was eighty-one years of age, had been in the conference fifty-one years, stood at the head of the list and that in a little while he expected to go home to heaven. That he is ready and awaiting the summons was his emphatic testimony to the conference.

Rev. C. C. Brothers, who is living in the Masonic Home at Greensboro, could not attend the conference on account of physical disability.

This is the fortieth conference that M. D. Giles has been privileged to enjoy. His health at the first of the year was quite precarious, but now he is better. Brother Giles is an example of the good humor that can be found in the average Methodist.

Rev. "If I look real well, better than most of

them, it is just because I cannot help it," was a good-natured observation of the jolly superannuate.

Rev. T. J. Daily responded to the call of his name, brought the brethren a message of cheer and good will, told how the Sunday school at Cary has elected him superintendent, thereby giving him a field of high service for his Lord and for his church.

"As the years go by," declared this aged man of God, "my prospects of heaven brighten."

Revs. H. E. Tripp and J. A. Lee were unable to be here for the conference, much to their regret.

Rev. W. T. Galloway answered to the call of his name for the first time in three years. He reads two chapters each morning, one in the Old Testament and one in the New. Occasionally he is able to preach and enjoys the privilege.

Rev. A. McCullen, who lives at Rockingham, had been ordered by the government, he being a retired and disabled army chaplain, to a military hospital in South Carolina. Hence he could not be present. His health at present is very poor.

The secretary read an interesting letter from Brother G. T. Simmons, who is in Richmond, in which he expressed regrets that he could not be at the annual session in New Bern.

Rev. J. M. Lowder, who had traveled 300 miles to be at conference, asked for work, thinking that he was abundantly able to take work if his charge did not cover a whole county.

Rev. T. H. Sutton had hardly hoped to get to New Bern and expressed himself as especially happy to stand again before his brethren. This devoted superannuate said that he had gladly given all that he had to the work of his Master and he was glad of it. "I have," said he, "a little home for an old worn out preacher and his wife, and while it is not all paid for yet, it is the sweetest place on earth. We have no children and when we no longer need it we are going to leave it for some other poor worn out preacher to live in."

Brothers J. E. Underwood, D. L. Barnhardt and J. J. Barker were absent, and these brethren were sorely missed.

Dr. J. T. Gibbs made a motion that messages from the conference be sent by the Secretary to the absent brethren. The motion was adopted.

The Bishop at the conclusion of the call offered a fervent and tender prayer for the aged and infirm brethren whose names had just been called.

Revs. T. P. Bonner and C. W. Robinson, two of the superannuates, have died during the year and their names go to the committee on memoirs.

Rev. J. S. Hunter, of the Publishing House at Richmond, was introduced to the conference, spoke complimentary words about the Presiding Bishop and made reference also to the new publishing house in Richmond that is now in process of erection and that will when completed greatly facilitate the work that they have in hand.

Reports of the Presiding Elders.

M. T. Plyler, of the Durham district, reported that this had been a tense, hard year's work, amid some conditions that were unfavorable, which had reference to financial stringency. Revivals and education had been stressed especially. Out of an apportionment of \$164,000 for education \$145,000 had been pledged. Received on profession of faith 800; by letter 400; need fifteen new churches; some of this need is being provided for.

R. H. Willis in reporting the work on the Elizabeth City district, said:

"We live in that part of the state that a good many people think one cannot live without being sick. But all the preachers and their families within the bounds of the district have been well this year. The preachers have done good work. Financial conditions especially at the first of the year were bad and the reports are not up to last year."

With one exception, no evangelist has labored this year in the Elizabeth City district. The pas-

tors have held their own meetings or else secured the aid of other pastors.

The great church at Elizabeth City is nearing completion and that congregation expects to ask for the next annual conference.

Fayetteville district, J. D. Bundy, presiding elder: Fine revivals with a gain of six hundred on profession of faith. The net gain is considerable. The district is mainly agricultural and the stringency of the times has been felt in all sections, yet the financial reports are quite good. We are entering new and unoccupied territory.

F. M. Shamburger in reporting the New Bern district said that he compassed land and sea. There has been a gain of 800 on profession of faith, 200 of these the result of the Ham-Ramsey meeting at Goldsboro. There has been progress in the Sunday school work with a decided increase in membership.

J. C. Wooten said that there had not been much building of churches in the Raleigh district, but good progress in other respects. Raised over \$100,000 in pledges for Christian education; there have been good meetings and a gratifying increase in church members.

J. H. Shore, of the Rockingham district, reported 650 as received on profession of faith, 478 otherwise. Conditions hopeful. Shore does not talk much in making his report, but he does things notwithstanding.

E. M. Snipes is closing up his quadrennium on the Warrenton district. He leaves the district in good condition for his successor with a gain this year of 800, five hundred of these on profession of faith.

N. H. D. Wilson is on the Washington district. He, like the elder on the Elizabeth City district, emphasized the general good health of the pastors and their families with the single exception of Mrs. J. A. Dailey, who has been in the hospital for three operations and is in the hospital at the present time. Brother Dailey and his afflicted wife have the sympathy of the entire conference. Large gatherings with Greenville leading and Washington second was another item of the report.

J. M. Daniel, the new presiding elder of the Wilmington district, brought a good report from his territory. Daniels has made a fine record as elder.

Dr. Snyder Speaks on Education.

President H. N. Snyder, of Wofford College, delivered an inspiring address upon the achievements and program of the educational work in the church.

His reference to Woodrow Wilson as the world's great idealist brought round after round of applause from the conference. Wilson is popular with the average North Carolina assembly.

"The cry back to normalcy may be a call back to the abnormal."

"We Methodists should not grow so weary in the work of the last four years as to lose sight of its being the greatest quadrennium in our church's history."

The foregoing quotations indicate the quality of the utterance by the brilliant president of Wofford.

Resolution Favoring Sound Doctrine.

A. J. Parker read a resolution that urged that none should teach anything contrary to the Methodist standards. The resolution was upon motion of N. H. D. Wilson referred to a special committee composed of H. M. North, L. S. Massey, E. H. Davis, W. B. McCrae and D. H. Tuttle.

Christian greetings were sent the Baptist State Convention now in session at Rocky Mount.

At the suggestion of Bishop Darlington the conference by formal action sent expressions of love and sympathy to Bishop Kilgo.

The Annual Sermon Before the Conference.

By special resolution adopted at the first session of the conference the annual sermon was delivered on Wednesday afternoon at 4 o'clock. Rev. L. S. Massey, the president of Louisburg College, was the preacher of the hour.

(Continued on page four.)

APPOINTMENTS N. C. CONFERENCE

DURHAM DISTRICT

M. T. Plyler, Presiding Elder.

Burlington—Front Street	W. B. North
East Burlington	N. E. Coletrane
Burlington Circuit	D. A. Petty
Brooksdale Circuit	J. C. Whedbee
Chapel Hill	Walter Patten
Durham—Branson	H. C. Ewing
Calvary	L. E. Thompson
Carr	C. B. Culbreth
Lakewood	W. C. Ball
Memorial	M. Bradshaw
Pearl Mill and Eno	D. M. Sharp
Trinity	A. D. Wilcox
West Durham	J. W. Bradley
Durham Circuit	J. C. Humble
Graham and Haw River	G. M. Daniel
Hillsboro Circuit	J. E. Blalock
and one to be supplied	
Leasburg Circuit	S. F. Nicks
Mebane	N. C. Yearby
Milton	A. J. Hobbs, Jr.
Mt. Tirzah Circuit	J. C. Williams
Orange Circuit	J. W. Autery
Person Circuit	B. C. Thompson
Roxboro—Long Memorial	J. B. Hurley
East Roxboro and Longhurst	— — Starnes
Rougemont Circuit	J. F. Starnes
South Alamance	W. R. Hardesty
Yanceyville Circuit	J. T. Stanford
Professor in Trinity College	H. E. Spence
Conference Missionary Secretary	A. D. Wilcox

ELIZABETH CITY DISTRICT

R. H. Willis, Presiding Elder

Chowan Circuit	J. L. Midgett
Columbia Circuit	M. W. Hester
Currituck Circuit	K. S. L. Cook
Dare Circuit	R. N. Fitts
Edenton	H. I. Glass
Elizabeth City—City Road	H. E. Myers
First Church	N. H. D. Wilson
Gates Circuit	E. R. Clegg
Hatteras Circuit	J. F. Jolliff
Hertford	T. M. Grant
Kennekeet Circuit	A. W. Price
Kitty Hawk	M. D. McLamb
Moyock Circuit	W. B. Humble
North Gates Circuit	J. O. Long
Pantego and Belhaven	T. E. Davis
Pasquotank Circuit	E. L. Stack
Perquimans Circuit	W. T. Phipps
Plymouth	W. C. Benson
Roanoke Island	J. Bascom Hurley
Roper	E. L. Hill
South Camden	J. M. Carroll
South Mills Circuit	L. M. Chaffin
Tyrrell Circuit	E. J. Midgett
President Scarritt Bible and Training School	J. L. Cunningham
Prof. in Southern Methodist Univ.	J. M. Ormond

FAYETTEVILLE DISTRICT

J. D. Bundy, Presiding Elder.

Bladen Circuit	G. H. Biggs
Buckhorn Circuit	W. A. Piland
Carthage Circuit	G. W. Perry
Duke	N. M. McDonald, Supernumerary
Dunn	J. H. Buffalo
Elizabeth Circuit	W. J. Underwood
Fayetteville—Hay Street	H. A. Humble
Person and Calvary	E. C. Maness
Fayetteville Circuit	W. L. Maness
Gledon Circuit	J. C. Cummins
Goldston Circuit	S. Salyer
Haw River Circuit	J. R. Edwards
Hemp Circuit	H. E. Lance
Jonesboro Circuit	B. E. Stanfield
Lillington Circuit	C. R. Ross
Mamers Circuit	L. R. Gaines
Newton Grove Circuit	G. W. Phillips
Parkton Circuit	R. F. Munns
Pittsboro Circuit	J. J. Boone
Roseboro Circuit	J. A. Tharpe
Sanford	L. B. Jones
Siler City Circuit	H. B. Porter
Stedman Circuit	R. F. Taylor

NEW BERN DISTRICT

F. M. Shamburger, Presiding Elder.

Atlantic and Sealevel	E. J. Lewis
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Beaufort	E. B. Craven
Craven Circuit	D. A. Futrell
Dover Circuit	S. A. Nettles
Goldsboro—Elm St. and Pikeville	C. P. Jerome
St. John	J. W. Potter
St. Paul	G. T. Adams
Goldsboro Circuit	C. A. Jones
Grifton Circuit	S. T. Hoyle
Harlowe Circuit	W. T. Cheek
Hookerton Circuit	R. R. Grant
Jones Circuit	K. F. Duval
Kinston—Caswell Street	J. M. Carraway
Queen Street	C. L. Read
LaGrange Circuit	R. E. Pittman
Morehead City	W. A. Cade
Mt. Olive and Calypso	C. B. Starling
Mt. Olive Circuit	W. F. Craven
New Bern—Centenary	W. V. McRae
River Side and Ghent	Guy Hamilton
Newport Circuit	R. A. Druton
Ocracoke and Portsmouth	J. K. Worthington
Oriental Circuit	O. P. Fitzgerald
Pamlico Circuit	J. A. Harris
Pink Hill Circuit	R. W. Barfield
Straits Circuit	Samuel Leffers
E. W. Glass, Supernumerary	
Snow Hill Circuit	C. T. Rogers
Vandemere Circuit	W. E. Hocutt
Student Boston University	H. B. Hill

RALEIGH DISTRICT

J. C. Wooten, Presiding Elder.

Benson Circuit	E. M. Hall
Cary Circuit	D. N. Caviness
Clayton	C. T. Thrift
Creedmoor Circuit	V. A. Royal
Four Oaks Circuit	J. A. Russell
Franklinton	R. F. Bumpas
Garner Circuit	J. C. D. Stroud
Granville Circuit	F. B. Noblitt
Kenly Circuit	J. E. Holden
Louisburg	G. F. Smith
Mill Brook Circuit	H. H. Mitchell
Oxford	E. M. Snipes
Oxford Circuit	B. H. Black
Princeton Circuit	W. G. Farrar
Raleigh—Central	C. K. Proctor
Edenton Street	W. W. Peele
Epworth	H. M. Jackson
Jenkins Memorial	L. B. Pattishall
Selma—Edgerton Memorial	G. B. Perry
Smithfield	D. H. Tuttle
Tar River Circuit	W. J. Watson
Youngsville Circuit	T. S. Coble
Zebulon Circuit	W. L. Loy
Supt. Anti-Saloon League	R. L. Davis
Business Mgr. N. C. Christian Advocate	T. A. Sikes
Editor Christian Advocate	T. N. Ivey
President Louisburg College	L. S. Massey
Supt. Methodist Orphanage	A. S. Barnes

ROCKINGHAM DISTRICT

J. H. Shore, Presiding Elder.

Aberdeen	Euclid McWhorter
Biscoe	A. S. Parker
Caladonia Circuit	Frank Culbreth
Ellerbe Circuit	N. B. Johnston
Hamlet	W. C. Martin
Laurel Hill Circuit	J. G. Johnson
Laurensburg	W. R. Royal
Lumberton	R. C. Beaman
Lumberton Circuit	Lindsay Frazier
Maxton	J. A. Hornaday
Montgomery Circuit	N. L. Seabolt
Mount Gilead	J. A. Martin
Mount Gilead Circuit	A. J. Groves
Piedmont Circuit	L. M. Hall
Raeford Circuit	J. H. Frizzell
W. H. Townsend, Supernumerary	
Red Springs Circuit	O. I. Hinson
Richmond Circuit	D. A. Clark
Roberdel Circuit	F. E. Dixon
Rockingham	A. L. Ormond
Robeson Circuit	W. F. Trawick
Rowland Circuit	W. C. Merritt
R. W. Townsend, Supernumerary	
St. John and Gibson	A. J. Parker
St. Paul Circuit	G. W. Starling
Troy	J. W. Harrell
Vass Circuit	L. H. Joyner
West End Circuit	W. H. Brown
President Carolina College	R. B. John

WASHINGTON DISTRICT

S. A. Cotton, Presiding Elder.

Aurora Circuit	I. T. Poole
Ayden	J. M. Wright
Bailey Circuit	L. C. Brothers
Bath Circuit	R. J. Lough
Bethel	W. E. Trotman
Elm City	G. W. Fisher
Fairfield	D. A. Watkins
Farmville Circuit	J. L. Rumley
Fremont Circuit	J. A. Dailey
Greenville—Jarvis Memorial	V. P. Scoville
Grimesland Circuit	E. T. Ipock and F. F. Eure
Mattamuskeet Circuit	J. J. Lewis
McKendry Circuit	L. L. Smith
Nashville	E. C. Few
Robersonville Circuit	C. M. Pegram
Rocky Mount—Clark Street	L. T. Singleton
First Church	H. M. North
South Rocky Mount	E. C. Glenn
Rocky Mount Circuit	N. B. Strickland
Stantonsburg Circuit	Daniel Lane
Spring Hope Circuit	W. P. Constable
Swan Quarter Circuit	J. C. Harmon
Tarboro	B. B. Slaughter
Vanceboro Circuit	E. C. Durham
Washington	J. H. McCracken
Wilson—Calvary	J. H. Miller, Jr.
First Church	F. S. Love
Conference Secretary of Education	H. M. North

WELDON DISTRICT

S. E. Mercer, Presiding Elder.

Ahoskie Circuit	M. F. Hodges
Battleboro and Whittakers	W. G. Lowe
Bertie Circuit	B. F. Boone
Conway Circuit	J. B. Thompson
Enfield and Halifax	Rufus Bradley
Garysburg Circuit	William Towe
Henderson—First Church	T. G. Vickers
North and South Henderson	W. B. Vaughn
Littleton	J. P. Bross
J. M. Rhodes, Supernumerary	
Middleburg Circuit	E. D. Dodd
Murfreesboro and Winton	R. M. Price
Norlina Circuit	Marvin Self
Northampton Circuit	B. P. Robinson
Rich Square Circuit	H. M. Eure
Roanoke Circuit	N. M. Wright
Roanoke Rapids	R. H. Brown
Rosemary Circuit	E. N. Harrison
Scotland Neck	E. L. Hillman
Warren Circuit	J. T. Daper
Warrenton Circuit	J. T. Gibbs
Weldon	L. D. Hayman
Williamson and Hamilton	L. C. Larkin
Missionary to Japan	J. F. Frank

WILMINGTON DISTRICT

J. M. Daniel, Presiding Elder.

Burgaw	C. H. Caviness
Carver's Creek	J. L. Smith
Chadbourn Circuit	B. O. Merritt
Milton	E. H. Davis
Faison and Warsaw	C. M. Lance
Hallsboro Circuit	E. C. Sell
Ingold Circuit	H. L. Witten
Jacksonville and Richland	B. T. Hurley
Kenansville Circuit	G. C. Wood
Magnolia Circuit	S. E. Ragland
Old Dock Circuit	E. W. Dowman
Onslow Circuit	L. E. Sawyer
Scotts Hill Circuit	R. E. Atkinson
Shallotte Circuit	J. W. Dimmette
Southport	D. E. Earnhardt
Swansboro Circuit	T. W. Siler
Tabor Circuit	W. O. Gordon
Town Creek Circuit	B. F. Watson
Wallace and Rose Hill	T. W. Lee
Whiteville	P. D. Woodall
Wilmington—Epworth	J. W. Hoyle, Jr.
Fifth Avenue	O. W. Dowd
Grace	W. A. Stanbury
Trinity	H. C. Smith
Wilmington Circuit	C. N. Phillips
Missionary to Poland	H. E. King

Transferred.

B. H. Houston, Jr., to Brazil Conference.
J. A. Johnson to Baltimore Conference.
J. R. Moose to Korean Conference.
G. Stanley Frazer to North Alabama Conference.
W. G. McFarland to Western North Carolina Conference.
R. G. Edwards to Western North Carolina Conference.

SUNDAY AT CONFERENCE

The services of the day began with the conference love feast at nine o'clock, in which the brethren recounted their trials and triumphs through the last twelve months and expressed their hopes and prospects for the future. It was an hour of many tender emotions as the people talked of their experiences. In the entire list of services at an annual conference none are more interesting and helpful than the Sunday morning love feast.

Bishop Darlington preached at 11 o'clock. Long before the hour of service the great auditorium of Centenary church was filled upstairs and down, the congregation overflowed into the Sunday school auditorium, filled that and hundreds stood around the walls of the assembly room to hear the bishop preach. He delivered a great sermon, addressed mainly to the members of the conference, but with a message for everybody.

Several Ordained.

Immediately after the sermon Bishop Darlington ordained to the office of deacon Rev. W. G. Farrar, and he then ordained J. Bascomb Hurley, D. A. Clark, E. C. Manus, J. C. Williams, W. R. Hardesty, E. C. Few, B. O. Merritt, M. R. Chambers and Rev. S. E. Ragland, who come to the Methodist church from the Cumberland Presbyterian church and who assumed the vows of allegiance to the policy and doctrines of the church.

An afternoon session of the conference was held, at which time memoirs were read and addresses were made in appreciation of the ministers who had died during the past year. Rev. S. B. Turrentine, D. D., of Greensboro, prepared the memoir of Rev. T. P. Bonner, and it was read by Rev. G. B. Sterling. The memoir of Rev. C. W. Robinson was read by Rev. A. S. Barnes, and that of Rev. R. C. Craven by Rev. H. M. North. This paper had been prepared by Hon. T. G. Stem, of Oxford.

The final session of the conference convened Sunday night at 7:30. The statistical and financial reports of the secretaries were recorded in open conference. Resolutions of thanks to the people of New Bern for unbounded hospitality, and to others who had contributed to the success of the conference were adopted with a rising vote.

Prayer was offered by the Bishop and by Rev. J. A. Hornaday. The Bishop delivered an address in which he explained with what care the appointments had been made, and then read the marching orders of the preachers for 1922.

STATISTICS

Pastoral charges 219, churches 767.

Licensed 12, local preachers 99.

Members 102705, net gain for the year 1,902.

Baptisms: adults 3967, infants 1048.

Epworth Leagues 181, Epworth League members, 6715.

Sunday schools 741, officers and teachers 6715, scholars enrolled 83,715.

W. M. S. 304, numbers 10,343.

Financial.

Paid presiding elders \$29,634, preachers in charge \$364,354.

Foreign missions \$20,646, home and conference missions \$21,793, church extension \$11,050, education \$18,013, conference claimants and Superannuate Endowment fund \$13,205; American Bible Society \$1744, General Conference expenses \$1163, W. M. Society \$101,253.

Grand total for all purposes \$1,407,273.

Church Property.

Houses of worship 736,736, value \$4,505,750, indebtedness \$183,368.

District parsonages 9, value \$90,000, indebtedness \$3600.

Parsonages belonging to pastoral charges 201, their value \$866,700, indebtedness \$88,279.

Churches and parsonages damaged 4, amount of damage \$76, collected \$76.

DELEGATES TO THE GENERAL CONFERENCE

Clerical: T. N. Ivey, M. T. Plyler, M. Bradshaw, H. M. North, H. A. Humble, J. C. Wooten; alternate delegates: R. H. Willis, J. H. Shore, W. W. Peele.

Lay: J. T. Flythe, J. G. Brown, R. L. Flowers, W. C. Chadwick, Mrs. J. LeGrand Everett, C. S. Wallace; alternate delegates: J. F. Bruton, W. P. Few.

CONFERENCE NOTES

Rev. Thomas N. Ivey, D. D., editor of the Christian Advocate, Nashville, Tenn., was elected a delegate to the General Conference for the seventh time in succession.

Rev. A. W. Plyler, editor of the Advocate, was present at practically all the sessions of conference, and the brethren, though they could not tell exactly which one they were talking to, gave the new editor a hearty welcome.

Rev. J. E. Holden, of the Kenly charge, and G. B. Perry, of the Selma charge, were not exactly at themselves during the session of conference. They were wearing new clothes from socks to headgear that their people gave them just before they started to New Bern.

The North Carolina Conference extended a most cordial welcome to Revs. E. C. Ewing, E. L. Hillman, K. S. L. Cook, T. S. Coble and J. C. Harmon, who were received by transfer from other conferences, and also to Rev. S. E. Ragland, who was received from the Cumberland Presbyterian church. Bishop Darlington introduced all of them to the conference.

The preachers of the North Carolina Conference put the Advocate under many obligations to them. They brought most excellent reports to the church paper. We wish it were possible for us to thank each of them for their work for us, but this is impossible, hence we take this method of saying to one and all, thank you.

Rev. G. T. Rowe, editor of the Methodist Review, was present the most of the session of conference, and he literally "took the conference in." His sermon on Thursday night and educational address on Friday night swept the conference off their feet. They are all for Rowe down that way.

The presence of Revs. J. H. Hall, J. E. Underwood, S. E. Mercer and J. H. Frizzell were greatly missed from conference. These brethren were all sick and unable to attend. The conference remembered these brethren in special prayer. The Advocate sincerely hopes that they will all soon be themselves again.

Bishop Darlington's presidency seemed to give great satisfaction. He dispatched business with good speed but without any signs of haste. His address to the class received into the conference was one of the very best that we have heard at any time within the last twenty-five years. The address was full of good religion and good common sense.

Nothing but the most extravagant words of praise were heard about the entertainment that New Bern gave the visitors. The good people of that delightful town merited everything that was said. The ladies of Centenary church who managed to handle the hundreds of people that each day gathered in the dining room of the church showed an ability that was truly marvelous. Without confusion or delay everybody was provided for in a perfect way.

Rev. R. G. L. Edwards, who served the South Mills charge in the Elizabeth City district last year, was transferred to the Western North Carolina Conference by Bishop Darlington and put in charge of Old Fort in the Marion district. Brother Edwards is a graduate of Trinity College, a good preacher and a congenial fellow. We trust that he may have a great year in his new charge.

The weather came in for an unusual amount of discussion, and that is putting the case strong enough. The observing ones said it was more like district conference weather in mid-summer than like November. But what a relief it was after long hours in the conference room to stroll down on the river front and look out across the broad cool waters of the Neuse and the Trent.

The only real cruelty practiced by the conference, and that was not intentional, occurred when M. T. Plyler and E. H. Davis engaged in their oratorical wrestling match over the relative value of the different translations of the Holy Scriptures. With a thousand years of fighting blood in his veins, M. V. McRae would have been untrue to the best traditions of his Highland ancestors if he had not leaped into the fray. But at the very moment that he entered the arena some pacifists by parliamentary procedure eliminated the casus belli and the fighting Scotchman was compelled to retire without breaking a single lance. That was what we call real cruelty.

Three states—Texas, Missouri and North Carolina—and three great representative departments of the church—the board of church extension, the

board of missions and the department of publicity—were engaged in a friendly contest which left North Carolina, according to the best information obtainable, humiliated by defeat. The actors were Dr. H. S. C. Burgin of Texas, Dr. R. L. Russell of Missouri, and Dr. T. N. Ivey of North Carolina. The contest arose over the once debatable question as to which one, the Texan, the Missourian, or the Carolinian, could make away with the greatest number of steamed oysters. The report brought back by both the man from Missouri, who had been shown, and by the man from Texas is that the Carolinian was not in the running. The Press Association to meet shortly at Lakeland, Florida, should learn what has affected the gastronomic capacity of one of its prominent and hitherto influential members.

JOHN T. GIBBS

Apparently, the happiest man at the conference in New Bern was Dr. J. T. Gibbs, who entered the Methodist itinerancy at the conference in Raleigh forty-seven years ago. Among the ministers in the active work he stands from the viewpoint of time second in the list. Thirty consecutive years of his ministry were spent in district work. No living man in North Carolina has such a record. It is a pretty safe assumption that few, either living or dead in the entire history of Episcopal Methodism, have to their credit a longer record as presiding elder.

Dr. Gibbs at three different times asked the presiding bishop to give him other work, if he felt that it was best for the work. But the bishops for three decades kept him in the eldership. Through all those years he magnified the office and when, finally, transferred by episcopal appointment back into the pastorate, he was found still effective in that work. The people at Warrenton are delighted to have him back for the fourth year. When a man can serve thirty years acceptably as a presiding elder and then become a four-year man in one of the most important charges of his conference, his reputation as a Methodist preacher is secure. Especially, when in many instances a few years as elder disqualifies a man for acceptable service anywhere. Dr. J. T. Gibbs is one of the great men of the North Carolina Conference.

THE NEW SUNDAY SCHOOL FIELD SECRETARY

The North Carolina Conference raided the offices of the Greensboro Daily News for its new field secretary. The editor declares this to be the first time that the Daily News offices have been raided by a church. Here is the editorial that tells in its own interesting way what sort of a man Mr. Gobbel has proven himself to be while in the service of that paper:

The election of Luther L. Gobbel, formerly of the Daily News' reportorial, and now of its advertising staff, as Sunday school field secretary of the North Carolina (eastern) Methodist Episcopal Conference, is an occurrence regarded in this office with mixed emotions. To the best of our knowledge and belief, it is the first time that the Daily News office has ever been raided by a church; and being left without a precedent, we are frankly confused as to what should be our attitude. It would be most unbecoming to object to the acceptance by a Daily News man of a proposal of that sort; and yet we cannot honestly say that we like the prospect of losing a good man, even to a church.

This much, however, we can assert without any mental reservation: The North Carolina Conference has made no error in its choice. Mr. Gobbel is a man of enthusiasm, energy and ability. He has been deeply interested in Sunday school work for years, therefore he will serve the conference with that joy in his work that is essential to the highest success. He is conscientious to a fault, therefore he will serve it with unswerving loyalty. Our prediction is that he will make the conference the best field secretary for Sunday school work that it ever had. Certainly the best wishes of the Daily News will go with him in his new work.

Rev. T. J. Ogburn, one of our superannuates who is now living at 123 Church street, this city, will be glad to preach for the brethren or help them in meetings any time that they may need his services. He is anxious to serve in any way that he can to aid in the work.

NORTH CAROLINA CONFERENCE

(Continued from page one.)

The text was: I Cor. 1:22-24. For the Jews require a sign and the Greeks seek after wisdom: But we preach Christ and Him crucified, unto the Jews a stumbling block and to the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Dr. Massey delivered a sermon that was sound in every part. It was a virile message upon the great central theme of all preaching, which is the person and work of Christ. Christ the object of Paul's preaching and that should be of ours, is a divine Christ, a crucified Christ and a risen Christ.

The speaker laid special emphasis upon the divinity of Christ and upon His crucifixion.

Sunday School Anniversary.

Wednesday evening was the occasion of the Sunday school anniversary with a stereopticon presentation of the program of religious education in the Sunday schools.

Mr. M. W. Brabham, of Nashville, was the speaker. As is the result whenever Mr. Brabham appears before a North Carolina audience, he pleased them very greatly as he plead for greater support to be given the work of the Sunday schools.

Prof. H. E. Spence presided, T. M. Grant read the Scriptures, Rev. J. H. Barnhardt of Greensboro led in prayer.

Miss Georgia Keene of New Bern, the new elementary superintendent of the elementary department of the North Carolina Conference, was introduced to the congregation.

The Anniversary was pronounced by those in attendance as of unusual interest and is expected to result in permanent benefit to this arm of the service.

SECOND DAY'S SESSION

Conference assembled at 9 o'clock with Bishop Darlington in the chair.

After religious services, the secretary read the minutes of the previous session, communications were directed to the various committees and boards and after these first items of the session, Rev. R. F. Bumpass announced that the hour of prayer that had upon motion of D. H. Tuttle been set for two o'clock this afternoon be changed to four o'clock in order that the members of the boards and committees could attend. Brother Bumpass urged that the Bishop and his cabinet stop their work for one half an hour and attend the prayer service that has as its object the needs of the world and the preparation of the conference for the election tomorrow of delegates to the general conference.

The Bishop said that he and the presiding elders would attend the hour of special prayer.

It was in connection with the consideration of this important matter that Bishop Darlington took the occasion to say that you cannot build up the kingdom of God without a reverent regard for holy things. He deplored the lack of reverence even among some preachers. This persisted in will spell disaster.

In taking up the minute business the Bishop called the class of the first year and the following young men rendered their reports, their characters were passed and they advanced to the class of second year: E. R. Clegg, J. W. Harrell, J. O. Long, R. C. Price, A. J. Hobbs, The character of Lindsey Frazier was passed and he was continued in this class.

H. K. King up to last summer had charge of the orphanage work in Belgium, when Bishop Darlington transferred him to Poland and he is now in Warsaw. This young man was continued in the class of the first year. The Bishop while in Belgium ordained him deacon and elder.

L. C. Brothers and W. G. Farrar of the class of the second year reported their work, characters passed and they were advanced to the third year.

H. L. Brown, upon motion of the presiding elder, after the passage of his character, was discontinued.

Class of the third year:

D. A. Petty, L. C. Larkin, W. B. Johnson, J. W. Demette, J. W. Hoyle, J. C. D. Stroud, E. M. Hall, E. W. Glass, W. G. McFarland, and O. P. Fitzgerald submitted their reports and they were advanced to the class of the fourth year. W. G. McFarland has been transferred to the Western North Carolina Conference.

O. P. Fitzgerald in his report both interested and amused the conference when he stated that he had baptized every Methodist baby in Pender county that had not already been baptized, except one. He said that the total was twenty-nine. Some skeptical members of the conference were of the opinion that the young men had failed to find some of the babies.

After passage of his character, upon motion of R. H. Willis, his presiding elder, C. C. Carson, was located.

Class of the fourth year:

J. R. Edwards, J. B. Hurley, D. A. Clark, E. C. Maness, J. C. Williams, W. R. Hardesty, E. C. Few, B. O. Merritt, J. L. Smith, and W. B. Humblé submitted their reports for the year, their characters were passed and they were elected to elders orders.

A resolution was introduced and passed instructing the secretary to send a message of sympathy to Y. T. Ormand, a faithful layman of Kinston, who could not be at conference this year on account of illness and that the conference pray for his early restoration to health.

Message to the Senate of United States

A resolution introduced by T. N. Ivey, and others, urged the passage of the Willis-Campbell bill in the Senate of the United States. This bill if passed will put an end to beer as medicine. The resolution passed and a report of the action of the conference telegraphed to Senator Simmons.

Introductions

Mr. H. R. Wilkinson, an evangelistic singer, Dr. J. N. H. Summerell, pastor of the local Presbyterian church, and Prof. James Cannon of Trinity College, were introduced to the conference.

Under the call of the question, Who are admitted on trial? J. C. Cummings and C. M. Pegram were admitted.

Greetings from the Baptist State Convention now in session at Rocky Mount were received.

Message from the Farmers' Union

The Farmers' Union in session sent the Conference greetings and asked that the Conference join the Union in urging limitations of armaments that now burden the peoples of earth.

Upon motion of Dr. J. T. Gibbs the Secretary of the Conference was instructed to reply and to make his message for disarmament just as strong as he saw fit.

Report of the Methodist Board of Publication.

Rev. T. A. Sikes read the report of the "Methodist Board of Publication, Inc., which promises an enlargement and other improvements in the mechanical get up of the North Carolina Christian Advocate. The report was referred to the Board of Christian Literature.

The election of delegates to the General Conference was made the order of the day for Friday at 10 o'clock.

Dr. Russell, one of the missionary secretaries, spoke upon the subject of Missions, particularly the Centenary.

Rev. W. T. Cheek of the Newbern District, was elected to local deacon's orders.

Rev. M. R. Chambers, of the Durham District, was elected to local elder's orders.

Rev. S. E. Ragland, after due recognition of his orders, was received from the Cumberland Presbyterian church.

Rev. Mr. Hartness of the Virginia Conference, addressed the Conference in behalf of the American Bible Society.

Where shall the next session of the conference be held aroused the most interest of any question before the Conference throughout the meeting.

J. M. Ormond, the pastor, strongly seconded by R. H. Willis, the presiding elder, urged the first church, Elizabeth City, as the place. G. P. Hood, a layman from that good town, and E. L. Stack, a preacher from the northeastern section of the Conference, joined in urging the Conference to vote for Elizabeth City.

The claims of Edenton Street, Raleigh, were effectively presented by W. W. Peele and J. C. Wooton.

W. A. Stanbury plead for Grace Church, Wilmington, and he was joined in this plea by W. B. Cooper, the lieutenant governor.

Before the vote was taken C. K. Proctor pledged Central Church, Raleigh, to join Edenton Street in taking care of the conference and E. E. Myers in

like manner pledged his church in Elizabeth City, if the conference should elect to go there. The vote when announced showed 77 for Elizabeth City, 95 for Raleigh and six for Grace, Wilmington. The vote for Raleigh, on motion of W. A. Stanbury, was made unanimous.

A resolution introduced by W. A. Cade asked that no increase be made by the boards in their appropriations upon the conference. The resolution was adopted.

After announcements the conference at 1 o'clock adjourned.

AN UNUSUAL SERVICE

An unusual service was held in Centenary church in the afternoon at 4 o'clock when a congregation that taxed the seating capacity of that great church gathered together to offer prayers for the peace of the world. Revs. D. H. Tuttle and R. F. Bumpas were in charge of the exercises. Mr. Bumpas spoke very eloquently of the different kinds of power in the world, physical, intellectual, but he said that the power that the world needed today is spiritual power, and that it is at the command of all who will meet the conditions. The services were turned into an old time experience meeting and many of the ministers spoke of their relation to God and the sweet joy that they experienced from the knowledge of knowing Him. Bishop Darlington adjourned his cabinet meeting and delivered a most powerful address in closing the service. The bishop said that "we are living in the back wash of the recent World war." Speaking of his recent visit to Europe he declared that "a decent man could hardly walk the streets of many of the European cities after night." He described the morals across the waters as being just about as bad as it is possible for them to be.

THIRD DAY'S SESSION

Following the reading of the minutes of the previous session, the bishop announced the transfer of the following ministers from other conferences:

J. S. Coble and E. L. Hillman from the Western North Carolina Conference, H. C. Ewing from the South Georgia Conference, and J. C. Harmon from the Upper South Carolina Conference.

Bishop's Address.

Before the conference voted upon the reception of L. T. Brothers and W. G. Farrar into full connection the Bishop delivered an address upon the work of a gospel minister that was characterized by the sound, practical advice given the young ministers. The address was of unusual value and will bring results in the lives of many who heard him.

In speaking of the necessity for the cultivation of the spirit of reverence the Bishop with emphasis declared, "You can never build up a great character and make a great minister without a deep sense of reverence for holy things."

A much greater audience than the big congregation that listened to the address in Centenary church should in this profane age give heed to the important words of the bishop.

In speaking to the young men concerning the law that required young ministers of our church to abstain from the use of tobacco, Bishop Darlington declared, "I am not a crank upon the subject of the use of tobacco, but I am anxious about a young man's keeping his ministerial vows." Many members responded to that sentiment as expressed by the speaker with hearty "amens."

"We ought to guard that our ministry does not become a mere perfunctory matter. The lazy man has no right to a place in the gospel ministry."

"Pay your debts. Do not preach to others what you are not willing to do yourself."

"I think that the times demand that we put emphasis upon faith in Jesus Christ. Not in Christ as simply a great character; believe in Jesus Christ as the eternal Son of God, who is the world's Saviour from sin."

"You will never get to the point where you are perfect, except perfect in love, and for this you should strive with the expectation of attainment."

"You will never get to the point where everybody will regard you as perfect. If you get to the point where you think yourself perfect, you are in a bad fix."

The foregoing are some of the utterances of the bishop that went home to the hearts of his auditors with all the effectiveness of great truths that reach sincere hearers who are anxious to learn.

"Give yourselves wholly to the ministry," urged

the speaker, "and do not go out selling sewing machines or life insurance."

In admonishing the brethren to obey the Discipline unless able to make a better book, he took a fling at the habit of some ministers praying over the collection plate when there was nothing in it. He quoted a good woman who said that she did not like to see her pastor praying over a piece of furniture.

Like the clanging tones of a midnight fire alarm the bishop with great emphasis declared: "You cannot build a great civilization unless you build Christian homes; visit your people and help them build up that which is breaking down. Take care of the children of your church."

"Get the people in love with you for the work's sake."

"Preach upon the great truths of sin and salvation. If you have doubts do not preach them. Preach your convictions. If you have no convictions get some good strong ones or else get out of the Christian ministry. Do not be a grouch going about constantly grumbling."

"Begin on time! Train the people in this matter."

"God cannot make a preacher out of a man who is not a gentleman."

Such quotations picked up as the speaker with passionate utterance drove home the truth serves to show the trend of his address of the early morning hour of the conference.

Election of Delegates.

The order of the day having arrived the conference took up the matter of balloting for delegates to the general conference that meets next May in Hot Springs, Arkansas.

This is one of the interesting events of the annual conference once every four years. There are no nominations, hence the election is devoid of eloquent speeches that would certainly be made if the offering of individuals by nominations were the habit of the conference.

The ministers and laymen vote separately and the North Carolina Conference is this year entitled to six ministerial and six lay delegates.

After the appointment of tellers and secretaries to carry on the election, the first ballot was taken and the secretaries retired with the tellers to count the ballots.

The report of the commission on the new church at Chapel Hill was read to the conference by M. T. Plyler, of the Durham district.

Numerous memorials to the general conference were referred to the committee on memorials.

The report of the committee on temperance and social service was read by R. L. Davis, who then spoke to the report, after which it was adopted.

The tellers reported the result of the first ballot for lay delegates to the general conference.

Fifty ballots were cast, requiring twenty-six to elect. J. T. Flythe, Jackson, N. C., received 33 votes and was declared elected.

J. G. Brown, Raleigh, N. C., received 26 votes and was declared elected.

The report of the committee on orphanage was read and adopted.

The report of the committee on quarterly conference records was an unusual one in that every record was in the hands of the committee and each and every one of these records are well kept, being accurate and neat in appearance.

Report No. 1 of Sunday School Board was presented by the chairman and adopted. The tellers at this point of the proceeding announced the results of the first ballot for clerical delegates to the General Conference.

Number of ballots cast 191, necessary to elect 96. T. N. Ivey received 121 and was elected. M. T. Plyler received 103 and was declared elected.

The second ballot was taken for clerical delegates.

The tellers announced the result of the second ballot for lay delegates.

Number of ballots cast 49, number to elect 25. R. L. Flowers having received 31 was declared elected. W. C. Chadwick having received 26 votes was elected. The third ballot for lay delegates was taken.

F. B. McCall, one of the faithful men of the conference, was compelled on account of ill health to ask for the superannuate relation.

The third ballot for lay delegates resulted in the election of Mrs. J. LeGrand Everett, who received 29 votes, three more than was necessary to elect.

Sunday school report number two was submitted by Brother Spence.

R. P. Constable, secretary-treasurer of the Conference Brotherhood, spoke in behalf of that organization and emphasized the value of the service rendered by the Brotherhood.

The fourth ballot for lay delegates resulted in no election. The fifth ballot for lay delegates gave no one a majority. On the sixth ballot C. S. Wallace, of Morehead City, was elected, completing the election of lay delegates.

Just before the adjournment of conference at one o'clock, the tellers reported the result of the second ballot for clerical delegates.

There was no election, no one having received a majority.

TRINITY COLLEGE BANQUET

Three hundred and fifty Trinity College alumni, alumnae and friends of the college gathered in the big banquet room of Centenary church for the annual supper of the North Carolina Conference Trinity College Alumni Association. The ladies of Centenary church "did themselves proud" in the way that they decorated the tables and the room with flowers and the manner in which they served the supper. Everybody is singing the praises of the New Bern ladies.

In the fertile brain of Rev. C. B. Culbreth originated the idea of having a fraternal messenger from the Association of the Western North Carolina Conference bring greetings to the Association of the sister conference. His suggestion to the Western Conference led that Association to appoint such a messenger. The editor of the North Carolina Christian Advocate was named and became the first of what promises to be a long line of such speakers, for the Association authorized its officers to elect a representative to the meeting next year of the Western North Carolina Conference at Monroe.

Dr. Albert Anderson, of Raleigh, was toastmaster. J. M. Ormond responded in happy fashion to the words of greeting from the Western Conference. Dr. Few uttered words of wisdom and sanity as to the attitude of the college amid the agitations that tend to drive men to extreme positions in doctrine and upon questions of public policy.

S. W. Marr showed himself an after dinner speaker who understands the business in hand. W. A. Lambeth, of High Point, knew how to catch his auditors and hold them in the hollow of his hand. The kitchen cabinet rendered a report of its meetings in room 13 while the Bishop and the elders were engaged in their important tasks without any line of communication with room 13. This report of the kitchen cabinet makes its clear that wisdom and prophecy still dwells with that self-constituted organization.

The officers of the Trinity College Association for the next year were elected as follows:

President, S. W. Marr; manager, C. B. Culbreth; executive committee, J. W. Daniels, L. D. Hayman, B. B. Slaughter.

FOURTH DAY

The first business transacted after the opening worship which was conducted by Bishop Darlington was the casting of the third ballot for clerical delegates to the General Conference.

The Bishop announced the transfer from the North Arkansas Conference of K. S. Cook, a member of the class of the first year.

R. H. Broom presented the report of the Board of Christian Literature. T. N. Ivey, editor of the Christian Advocate, Nashville, Tenn., spoke to the report which was then adopted.

The third ballot for clerical delegates resulted in election of M. Bradshaw by a majority of five votes.

The result of the ballot for alternate lay delegates disclosed the fact that J. F. Bruton and W. P. Few had been elected.

J. A. Hornaday read the report of the Board of Finance which was adopted.

In the fourth clerical ballot 181 votes were cast, making 91 necessary to a choice. H. M. North received 102 and H. A. Humble 95 and were declared elected.

The names of M. D. Hicks and W. T. Usry were referred for the superannuate relation. Those are painful moments for the conference when aged members have to be transferred from the active ranks to the roll of the superannuates.

The generosity of the members of the conference was made known in an emphatic manner by the size of the offering taken for these beloved brethren.

The collection amounted to \$1246. You can count on a bunch of Methodist preachers and on those choice laymen who attend the annual conference.

The fifth and sixth ballots for clerical delegates elected no one.

N. H. D. Wilson presented resolutions that expressed in strong terms the high appreciation of the conference for the great service rendered by Bishop Darlington during the quadrennium that he has guided the affairs of the conference. The paper was adopted by an unanimous vote.

The faithful work of our bishop is greatly appreciated not only in the North Carolina Conference, but in each of the other conferences of his episcopal district.

W. P. Few read the report of the board of lay activities. The adoption of this report carried with it the election of G. P. Hood of Elizabeth City as conference lay leader.

The reports of the board of education were presented by W. A. Stanbury.

Dr. S. H. C. Burgin, secretary of the board of church extension, addressed the conference. This was Dr. Burgin's first visit to North Carolina in an official capacity. He is a delightful gentleman who made a most favorable impression upon the conference. The coming of this affable Texan will be at all times well pleasing.

Seventh ballot: Votes cast 155, necessary to a choice 78. J. C. Wooton received 80 and was elected. This completed the clerical delegation.

The clerical alternate delegates elected were R. H. Willis, J. H. Shore, W. W. Peele.

W. E. Brown was located at his own request.

The report of the Committee on Memorials to the General Conference provoked the most animated discussion of the entire conference.

The report of the Board of Missions was read by Walter Patton. It was a long and interesting document.

The report of the Board of Church Extension was read by J. E. Holden. Among its recommendations was one urging the General Conference to so amend the law that the Conference Board will be allowed to hold and disburse its own funds. Both conferences in North Carolina are committed to this proposed change in the law.

HISTORICAL SOCIETY

The Historical Society of the North Carolina Conference held its twenty-eighth annual meeting on Tuesday night of conference week. The meeting was largely attended and thoroughly enjoyed.

The address of the evening was delivered by Dr. T. N. Ivey. His subject was "Green Hill—Preacher, Patriot and Pioneer." The speaker had an admirable subject and one in which he is deeply interested and the result was a superb address enjoyed by all who heard it.

The officers for the new year are: W. A. Cade, president; Euclid McWhorter, first vice president; R. B. John, second vice president; W. B. North, third vice president; T. A. Sikes, treasurer; F. S. Love, historian; W. B. Brown, secretary.

"I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men, and if a sparrow cannot fall without His notice, is it probable that an empire can rise without His assistance? I firmly believe that without His aid we shall succeed in our political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and byword to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest."—Benjamin Franklin, in moving that prayers be offered at the opening of each day's session of the Constitutional Congress of the United States, 1787.

The infant's lowliness is not yet humility; for it is instinct rather than virtue. It makes no claims, thinks no lofty thoughts of self; in fact has scarcely begun to know that it is a self at all. On the other hand, clinging trust is the infant's life. It, too, is rudimentary and instinctive, but the impulse which makes the babe nestle in its mother's bosom may well stand for a picture of the conscious trust which the children of the kingdom must have. The child's instinct is the man's virtue.—Alexander MacLaren.

ROBAH F. BUMPASS

The chronological roll of the North Carolina Conference wears as its crown the name of Robah F. Bumpass. His period of service as an itinerant Methodist preacher stretches over a full half century and still his sword finds no place in its scabbard. But neither his life nor his services are to be measured by the calendar. He has lived in years, but he has lived even more in deeds, and what is greater, the building of a great character? If "kind hearts are more than coronets and simple faith than Norman blood," R. F. Bumpass is among the world's true aristocracy, for the outstanding characteristic of his life is a kind and gentle spirit and a childlike faith. "He is a devout man and one that fears God with all his house." His mother before him was one of the elect saints of the household of God. He got a good start and has made fine use of his opportunities.

His mind is a vast storehouse of knowledge. He seems never to forget anything. Wide reading and travel have enriched his life. He is a preacher of a simple gospel and a devout student of the Holy Scriptures, but he is much more than all that. He is the very finest type of a cultured, well equipped, religious Christian gentleman. To do a little, narrow, or mean thing would be out of the question with him. We rejoice with the North Carolina Conference that a man in every way so worthy flashes his sword in the forefront of those brave itinerants who battle for the Lord of Hosts.

PRAY FOR THE MEETINGS AT TRINITY COLLEGE

President W. P. Few has sent out the following letter to all the fathers and mothers of Trinity students:

"It has been the custom of Trinity College for a great many years to invite an outstanding preacher, usually one of our own graduates, to conduct a series of evangelistic services among our students for one week during the college year. These services will be conducted this year by Dr. Plato T. Durham, a Trinity graduate of the class of 1895, a member of the Western North Carolina Conference, and now a teacher in the Candler School of Theology, at Atlanta, Ga. The meeting will begin on Sunday, November 27, and will continue through Sunday, December 4.

"I am writing you this letter to ask your assistance, your influence, and your prayers to the end that great good may come to all our students from this meeting. It is on our hearts, and we feel it should be upon yours. This is part of our effort to merit the trust in us which you manifested by putting your sons and daughters in our care. Trinity College has always stood, and stands now, for the best education and the purest evangelical religion.

"May I ask your practical co-operation in two ways: First, will you write to your son or daughter who is here and urge an interest in and attendance upon the meetings; second, will you remember all of us here in prayer for the highest success of this effort to present the truths of the Christian faith in a practical and effective way?"

Will not every reader of the Advocate join this week in earnest prayers for the success of the revival meetings at Trinity College?

THE CHURCH IS ADAPTING ITSELF TO MODERN NEEDS

The Church House a Response to the Community Challenge.

Ralph W. Keeler.

Those who carp at the Church of Jesus Christ because it is not, as they say, meeting modern demands, have not examined all the available data. It is not possible for the church to change its program every time some saviour of society thinks he has found the panacea. Nor would it be wise for the church to do so if it were possible. The church must minister to the deepest needs of men and women. And it cannot, in justice to its responsibilities at this point, experiment with every new solution for human ills that is thrown at it as a challenge. The fundamental challenges, however, it heeds, and responds to in a dignified and helpful manner.

While writers and speakers, both learned and unlearned, have been making capital of the failure of the church to do this or that, there has been developing a type of ministry which refutes much of the criticism that these closet philosophers have used to sharpen the witticisms of their thesis. It is the Church House, an institution almost entirely of our own generation, set in the midst of communities most needing its manifold services, whether in residential sections or the shifting downtown populations, in industrial centers or where all the adults talk an alien tongue.

The Service Rendered, Not the Building, Counts.

It is true that some of the buildings serving as church houses will not stand the test of those who measure with foot rule and questionnaire. But school houses, libraries, town halls and lodge rooms fail to measure up to the best that could be. Many church houses are merely an adaptation of the old church building for a new type of ministry. The Bethlehem Congregational church in St. Louis, Missouri, has a most dreary building for church house work, but it is teaching adult Bohemians English so that they may understand their children, and the children Bohemian so that what father and mother say to them may be grasped. Among the Mexicans of Azusa, California, the Presbyterian church conducts a church house in a bungalow with two large front rooms, a dining room, kitchen, two bedrooms with bath between on a lot 100 by 150 feet. Yet here come the Mexican men, mostly toilers at the seasonal tasks of orange picking, and walnut and olive gathering, to study English and the ways of American citizenship. And their wives forsake their squalid one and two room homes to learn the art of homemaking with the rooms of the church house as demonstration. And the 1200 people of Sargent, Colorado, come together from their twelve square mile territory to make a community church out of their fine consolidated school house.

There are, however, church houses built for the purpose signified by the name. A Baptist minister got one started in Dimick, Pennsylvania, an American community, by holding a "bee" for the digging and constructing of a small cellar. And with his own hands he began the actual building of the church house with donated lumber, for which act he was rebuked by some who reminded him that "he had been called to preach and not to serve as a carpenter." But that was yesterday. Today the entire community use the church house for gymnasium, basket and indoor baseball court, and for banquets, and social, civil and political affairs. It has served to foster civic pride and increase Christian friendliness.

Central Methodist Episcopal church, Detroit, Michigan, has a church house which was built to house practically every activity that such an institution could carry on. It is excellently adapted for a modern program of religious education, has a gymnasium and bowling alley, and there is a sewing class with machines and various appliances for mending and pressing, which are put at the disposal of business women. Club rooms and social rooms abound, and there is a crowd using the building at all times. The staff consists of pastor, assistant pastor and three specially trained workers.

No Longer a One Man Job.

But whether it be the Cathedral Mission of the Good Samaritan, established by the Episcopal church in a polyglot section of San Francisco, California, after the great fire, whose clinic ministers to the eyes and ears of the children of the tannery, steel mill and factory workers; or renders surgical aid to the workers themselves; or the Washington Park Community Church in a residential section of Denver, Colorado, composed of eleven different denominations and set to organize the leisure time of its young people, this new venture in Kingdom service has startled the Church of Jesus Christ to see the need of a specialized, diversified ministry.

No longer can the writer do all that the church plans to do. The church house has demonstrated this as perhaps nothing else could do. For when an institution aims to bring people together for social intercourse or to augment the recreational life of the neighborhood or community with a program of gymnastics, athletics, bowling and similar activities, no one man can do it. And when added to this is all that helpfulness given in intellectual, manual or industrial training that ranges all the

way from plain sewing to arts and crafts and from classes in English to University Extension Courses, and an intelligently organized and consistently executed program of Biblical and religious education and activity, the need of a staff is apparent.

And the staff has evolved. Not all in one church house or in one denomination. But out of all that is being done the church staff has grown from one man to several specially trained co-laborers. With the pastor now ministers the associate pastor and assistant pastor. And behold the office secretary, the church assistant and the pastor's assistant! There are directors of religious education, of community work, of playground, of work for men and boys, of work for women and girls, of children's work, of the church, of music, of crafts school, and scout master. The deaconess is broadening her work. And there is the church visitor, the Sunday school visitor, the parish worker, the social secretary, the club secretary, the mothers' secretary, the social worker and the welfare worker. And shall the librarian not be counted? And the kindergarten, the matron and assistant matron of the house? Or the day nursing matron, the cafeteria workers and the trained nurse? And who would omit mention of the engineer and that most necessary officer, the janitor?

The Church Has Seen a Vision.

This comparatively new type of ministry of the Church of Jesus Christ is growing rapidly. In rural communities it is giving to the church a place of leadership and making it the center of all community life. In the crowded cities it is providing a place for folks of all ages to enrich their lives with those things which would be forever lacking did the church not provide them in this way. Friendship centers they have been called. Sunshine headquarters they are to thousands and thousands of men, women and children. They are spreading a new conception of the church among people who thought the church was not for them. They are lightening the burdens of life. They are humanizing the doctrines of religion which many people cannot understand in any other way. Church house has become a big word in the vocabulary of those fortunate enough to enjoy such ministry. Church house disproves the wailings of pessimistic non-church goers. Church house discovers to the church itself a mission of going about doing good and leading folks into fellowship with Jesus Christ in terms of daily living.

PERSONAL NOTES

Twenty-eight consecutive years as Sunday school superintendent is the long record of Brother J. B. Green, of the Walnut Cove section.

Mr. J. E. Wyche, son of Rev. Ira T. Wyche, for many years station agent for the Southern at Thomasville and regular subscriber for the Advocate, died at his home in Thomasville November 6th. He is survived by his wife, Mrs. Rosa Wyche.

Mrs. Mary Cecil Rothrock, wife of Dr. J. M. Rothrock, died at her home in Thomasville November 16. She was a daughter of Rev. Jesse W. Cecil, minister of the Reformed church, and was a faithful member of Main Street Methodist church, Thomasville. She is survived by her husband, five sons and daughter.

At Grace M. E. church Sunday morning the new pastor, Rev. E. E. Williamson, announced the names of three new members, two being transfers from other charges by letter and one on profession of faith. At the night service he announced the name of another member, this one being by transfer.

Rev. W. G. McFarland, our pastor at Oak Ridge, is attending the Teachers' Assembly at Raleigh this week. This splendid young preacher favored our office with his presence in passing through the Gate City. He reports the work going well and has promised the Advocate at an early date something from his pen.

Dr. H. K. Boyer was in the Advocate office last Tuesday and reports that Mrs. Boyer, who has been in a Charlotte hospital almost three weeks, having undergone a major operation, is getting along finely and expects to leave the hospital Friday of this week. She expects to reach Mount Airy next week and will have the pleasure of entering a parsonage that has been overhauled and repainted from top to bottom. Brother Boyer was on his way from Charlotte to Mount Airy.

Mountain to Ocean

CHANGE OF PASTORS

R. L. Foster has been appointed to Davidson in place of J. W. Long, released. R. H. Ashmore, Sup., has been appointed to Huntersville. R. G. L. Edwards, transfer from North Carolina Conference, goes to Old Fort. D. M. Litaker.

STATESVILLE DISTRICT NOTICE

The annual meeting of the pastors and district stewards will be held in Broad Street church, Statesville, on Tuesday, November 29th, at 11 o'clock. Plans for the year will be adopted. Let us have a full attendance.

D. M. Litaker.

WINSTON DISTRICT NOTICE

The district stewards of the Winston-Salem district will meet in Centenary church, Winston-Salem on Tuesday, November 29th, at ten o'clock in the morning. The pastors of the district are invited to be present. Our missionary secretary, Rev. R. M. Courtney, has called the Centenary treasurers of the various churches in the district to meet with him at the same time and place.

W. A. Newell, P. E.

CONFERENCE NOTICE

Please say that I am open for engagements by any of the brethren who want to have help. Would like to make up my slate for the entire year as soon as possible and am especially anxious to know who could use me for a revival at any time during the next three months. Would like to be in meetings as nearly all the time as possible, and so call on me while the rush is not on. If any of the brethren in the North Carolina Conference want me at a time I am not engaged in my own conference I should gladly go to them.

S. T. Barber,

Conf. Miss. Evangelist.

FATHER AND SON SERVICE

The people of Glen Alpine gave us a warm welcome on our arrival in the form of a good supper. Besides we found lots of good things to eat in the pantry the next morning.

On Thursday night, November 10, we had a father and son get-together meeting. Both fathers and sons were represented on the program. The scouts gave a first aid demonstration, after which refreshments were served.

On the following Sunday morning the pastor preached especially to fathers and sons, who were seated together. For example, one front seat was occupied by Mr. J. H. Giles and his seven fine sons, all members of the church.

Sunday night we held a memorial service to Bishop W. R. Lambuth.

Rev. R. C. Goforth.

GRANITE FALLS

Our congregation at Granite Falls were delighted with the presence of our new presiding elder, Dr. D. M. Litaker, on Sunday night, who is out early in the conference year surveying the field for another year of useful and progressive work in the district.

Dr. Litaker is a man of strong personality and a fine gospel preacher and we expect the Statesville district to measure up to her former reputation as one of the foremost in the conference. We are delighted with our new pastor, Rev. Neil C. Williams, and many are claiming that Granite Falls has the finest preachers in the Statesville district. Bro. Williams is making a fine impression on our people and we feel sure that those in authority made a wise selection for our little church at Granite Falls in sending us Bro. Williams. An account of the reception, poundings, etc., for the new preacher will be furnished later.

P. G. Moore.

MATTHEWS

On November 4th at 6 p. m. we arrived at the parsonage in the ideal little town of Matthews, and found a goodly number of kind friends ready and waiting to welcome and receive their new pastor. You may be sure that it was only a question of introduction and then we were perfectly at home. With nothing to do but to eat and sleep, to sing and pray and to be busy every day. And if the inlook is as encouraging as the outlook, which I am very sure that it is, we may plan for and expect a good year. Well, after we had enjoyed to the full the beautiful nice warm supper, the new pastor read a lesson from Hebrews, the second chapter, then all joined in singing "Sweet hour of prayer" (one verse), and we joined together in a prayer of thanks to God for His mercy, for His many blessings and for grace to enable us to commit all our ways to Him, that He might direct us and lead us into larger and a more efficient service for the new conference year. May we not depend on you who may read these lines to earnestly pray for us?

J. W. Strider

MARION MILLS CHARGE

We have been received in a most cordial and whole-hearted way by these good people over here. They all seem to be trying to make us feel perfectly at home among them. They have taken a great deal of interest in seeing that everything about the parsonage is just right, and that nothing is lacking to make us comfortable. Few parsonages are better furnished than ours now is. The home, both inside and out, is also rather pretty. But our friends have not been satisfied with making the house comfortable from the standpoint of furnishings—they have also filled our pantry with good provisions. They did this one evening when they filled our house far beyond the seating capacity, and as they came in they built a regular pyramid of packages containing choice groceries of almost every variety. They have brought us sugar enough to last far into the good year 1922. One brother thought of Thanksgiving and brought a fine pumpkin.

Very good e congregations have greeted us at each service, both at prayer meeting and the regular preaching services. We note also that the attendance at the Sunday schools is very good.

The officials have taken up their work in a very earnest and business-like manner. It is an inspiration to be associated with such men (and the fine young lady on one of our boards) in carrying on the work of the kingdom of God. We have never felt more like laying ourselves out to the utmost in the Master's work. We are all expecting a very successful year on this fine charge.

D. A. Lewis.

MARSHALL POUNDS THE NEW PREACHER

We have found our new home and have taken up quarters for at least one year. We have our lot among what appears to be a high class of citizenship.

Marshall is on the Freanch Broad river, a beautiful little town of about 800 people. It has four churches, three wholesale houses, two banks, three doctors, a real nice courthouse and an up-to-date school building, a cotton mill and roller mill, two barber shops and several stores, and there is one paper published. We have never been in a town whose business men are more industrious and pushing.

On last Monday evening about 7 p. m., while Mord and I were sitting quietly reading, the stillness was broken by a noise of feet and tongues and in came a host of friends, Methodist, Baptist and Presbyterian, all well loaded for the pantry, consisting of various kinds of good things, too many

kinds to mention. It was great in variety and in quantity and in quality.

Our congregation here at Marshall is small, but they are like the three hundred picked men in Gideon's army—they are true to their colors and will do to depend on.

Walnut belongs to the Marshall circuit and is a nice little town with three churches and a splendid high school building and a splendid school with Rev. E. M. Jones as principal and his good wife as one of the teachers. We visited Walnut on last Thursday evening and had the pleasure of attending a revival service being conducted at the Presbyterian church by Rev. Mr. Jenkins of the Baptist church. We were pleased with the appearance of the congregation and also nice behavior. Bro. Jenkins is a young man of promise and seem to be thoroughly in earnest in the work.

We are hoping and praying for a good year.

If this does not find its way to the waste basket we will write again. Good wishes for the Advocate.

C. M. Carpenter.

RUTHERFORD COLLEGE NOTES

The special meeting held by Rev. W. F. Elliott in the college chapel here last week resulted in a most gracious revival in which about 25 young people made profession of religion, and the work still goes on, services to be held every evening at 7 o'clock at least until Wednesday.

We are proud of our graded school. If the same spirit of enthusiasm that now seems to exist among the parents, teachers and students continues we will confidently expect to find this school in the very forefront of Burke county schools. A debating club has been organized, a Christmas tree community meet will be given at the closing of the holidays, all of which is creating much interest in the school.

Miss Rachel Elliott, accompanied by Mr. Tom Hudson and sister, Miss Annie, who is a teacher in the Weddington High School, visited her parents, Rev. and Mrs. W. F. Elliott, Saturday, returning to Weddington Sunday afternoon.

Rev. J. W. Groce, who is junior preacher on the Connelly Springs circuit, will hereafter preach at Warlick's Chapel on the first and third Sundays in each month at 11 a. m. and at Friendship the second and fourth Sunday at the same hour.

Now, here is news we have long been anxious to give out: Our electric light company turned on the current Saturday afternoon so that twenty families and one store had lights, and a number of others are being connected. Thanks to Messrs. Polick and Morris.

I failed to find out that Mr. Dock Aiken had moved back to his home here some time ago. Anyway, he is welcome, and we all hope he may find it profitable to remain.

There is now a volunteer band for Rutherford College of eleven young people who meet every Thursday afternoon from three-thirty to five o'clock for devotional services and study. Miss Lillian Elliott is president and Miss Edna Coble corresponding secretary. They would be thankful for any good advice from those who have experience in these matters.

Carpenters have arrived and work is going merrily on at Mrs. Wyatt's new residence.

The following is handed me by the secretary of our basket ball team: "A basket ball game between the varsity team of Rutherford College and the varsity team of Catawba College was played on the athletic field of Rutherford College November 16. The game was very interesting in that the two teams were about equal in both physical and technical strength. The running score for each team was almost the same throughout the game,

except about the middle of the last half, when Rutherford was one time 21 and Catawba 16. The final score was, Rutherford 24 and Catawba 23.

J. T. Stover.

A TIMELY AND PURPOSEFUL CONFERENCE

Significant among the numerous evidences of a closer relating of Christian and humanitarian agencies to the opportunities presented by the world problems of today is the call for a national conference issued by the Colored Men's Department of the Young Men's Christian Associations of North America. It will be held at Cincinnati, Ohio, December 1 to 4. Leading men of both races will participate as speakers.

Although this will be the twentieth national conference under the auspices of the Colored Men's Department, it will be the first of its kind since five years before the war. It is felt that the time is ripe and the call impelling for a new and more thorough consideration of the outstanding needs of the colored men and boys of America and of their relationship to their country and the world at large. The possibilities of the conference in connection with those problems and in the promotion of association work among the colored people are believed to be unlimited.

Underlying the program for the conference in all its features is a deep spiritual purpose. It will be emphasized that only through a quickening of Christian effort, an increased and consecrated enlistment for the betterment of humanity on the basis of Christian brotherhood can the problems in hand be effectively dealt with. This keynote will be struck at the very beginning of the conference in an opening address by Dr. John R. Mott, General Secretary of the International Committee, who will speak on "Christian Brotherhood, the Hope of the World."

The list of speakers also includes Dr. W. W. Alexander, of Atlanta, director of the Inter-Racial Commission; Dr. R. R. Moton, principal of Tuskegee Institute; Dr. George E. Haynes, formerly director of Negro Economics in the U. S. Bureau of Labor, and various other religious and educational leaders.

The responses to the call for the conference have already been such as to indicate that it will easily be the largest and most representative of its kind. Special effort is being made to insure a large attendance of laymen. There will be representative delegations from city, railroad, industrial and student associations embraced within the Colored Men's Department, which comprises a membership of 23,000 men and boys and 10,000 students.

Inquiries concerning the conference may be directed to Dr. J. E. Moorland, Senior Secretary of the Colored Men's Department, 347 Madison Avenue, New York City.

ARE YOU FRAIL? HOW'S YOUR APPETITE?

This Advice Is Vital to You.

Covington, Ky.—"I was run-down in health, suffered with backache, headache, poor appetite, etc., and Dr. Pierce's Golden Medical Discovery cured me sound and well. I had not finished taking all of the first bottle when I began to feel much better. Now I keep a little of the 'Golden Medical Discovery' on hand all the time."—Mrs. S. E. Hughes, 113 Court Place.

Start on the road to health at once by obtaining this "Discovery" of Dr. Pierce's from your neighborhood druggist in tablets or liquid, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial pkg., and write for free advice.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

AN EXPLANATION AND AN APOLOGY

Your editor has an ancient enemy with whom for years she has been doing battle, and by whom she is often laid low. This enemy goes by the name of nervous headache, and he had her at his mercy the first week of this month, but she conquered him to the extent that she got out of bed to get the Advocate copy and the Bulletins ready for mailing. The Bulletins went out on time, but the letter to the Advocate, ready to be mailed, was put aside and—forgotten! We were deeply chagrined when we found it, and would have been sorrier than we were if our space had not been so splendidly filled with interesting matter by our editors.

AN APPEAL FOR VASHTI

Mrs. McCoy, administrative secretary of the Home Department for the Eastern Division, makes the request contained in the following paragraphs:

"The Vashti Industrial School has organized an orchestra. They are very much in need of violins, guitars, mandolins, and any other instruments they can get. Would you mind making a call through the Department of Supplies for musical instruments, stringed, brass, or silver, for Vashti?

Possibly there are some young folks who having outgrown the days of their orchestral performances have tucked away their musical instruments in old attics and would be glad to hunt them up for the use of the Vashti girls."

The Vashti Industrial School is located at Thomasville, Ga., its "purpose being to furnish home protection to dependent girls from ten to eighteen years of age. Eight grades of literary work given them conform closely to the usual common school course. Domestic Science is also provided, and they have in addition the privilege of fitting themselves to take their places in the business world if they so desire. At any rate, care is taken to make them self-sustaining and efficient, when, on leaving the home they are thrown on their own resources." Now that these dependent girls are showing the result of the splendid training they are receiving in this home, in the fact that the beautiful and good appeals to them strongly enough to cause them to organize their own orchestra, we should encourage them as much as possible by helping them secure their instruments. Let those of us who have such instruments send them on in good order to the Vashti girls.

NOTICE TO AUXILIARIES

The time for the annual election of officers is close at hand. It is well to remember that our Council, at its last meeting, created the office of Local Work, to be filled by the superintendent of local work. As a greater part of her duties have been done by the Superintendent of Social Service, we will quote the by-laws for both officers:

9. The Superintendent of Social Service shall stimulate and direct the study and investigation of social questions and shall seek to bring about social reforms. She shall report quarterly to the Conference Superintendent of Social Service.

11. The Superintendent of Local Work shall have charge of the social features of the auxiliary. She shall supervise whatever share the auxiliary may have in the care of the church and the parsonage, and in the

charity work of the church. She and the committee shall assist the pastor in pastoral work, and in personal work during protracted meetings. The assistant treasurer shall be a member of the committee on Local Work.

TO THE SUBSCRIBERS OF "OUR MISSIONARY NEWS"

In order to get the benefit of the Council News while it is fresh we have decided to change the date of our publication from the 15th of each month to the 25th, beginning with this month.

WILMINGTON DISTRICT MEETING

The Annual Meeting of the Missionary Auxiliaries of the Wilmington District was held in Richlands, October 26-27.

From the time of the opening sermon, preached by Rev. H. A. Humble, New Bern, the tide of interest ran high.

The addresses delivered to the Conference were varied and practical as well as full of inspiration. Mrs. E. L. Hart of Wilmington, talked at length upon "Some Happenings at Junaluska". She spoke particularly of the Missionary Conference at the Lake. Extracts quoted from eminent speakers who addressed this Conference helped to show the burden which is on the hearts of those whose contact with world conditions is close. Mrs. H. J. Faison of Faison, spoke on "Social Service from a Practical Viewpoint". Mrs. F. B. McKinnie, Conference Treasurer, made a strong appeal for "The Stewardship of Personality, Time, Thought, Money and Service." Mrs. S. H. Scott, Conference Vice-President, talked to the Bright Jewels of Richlands. Miss Edna Wilkins gave an address on "Practical Points for Consideration in Work With Young People."

The devotional exercises were conducted by Mrs. H. J. Faison and Mrs. Nettie DeFord. Mrs. James B. Bardin, Secretary of the District, with the gracious, sincere manner that is so characteristic of her, presided over each session.

The people of Richlands had made splendid provision for the music, excellent numbers being rendered by Mrs. Norwood Cox and Mrs. B. T. Hurley.

The principle feature of the program for the evening was the pageant: "The Call of the New Year." Mrs. Russell Wood, Miss Cora W. Smith and Miss Edna A. Wilkins, all of Wilmington, represented three of the characters while the young people of Richlands completed the cast. This piece of dramatization showed splendid work on the part of directors and actors, and was a very fitting climax to the Conference.

The earnest purpose of delegates and visitors to the Richlands Conference is indicative of the interest and enthusiasm that the leaders are putting into the work to which they have been called. Strength to their arms, and success to all their efforts!

Edna A. Wilkins.

WEST DURHAM AUXILIARY

The Woman's Missionary Society of the West Durham Methodist Church has had a very successful year's work. The business meetings are held in the church and the literary meetings at the home of some member of the society.

The following are some of the things studied at the literary meetings during the year: The mission work in some of the manufacturing districts of Florida, missionary work in China, the missionary homes and schools in Texas and Mexico, missionary work in some rural districts of our own state, etc.

Sunday evening, November 6th, our pastor, Rev. J. W. Bradley, made the evening service a missionary one. The members of the society, about forty in

number, sat in a body. The choir rendered a very beautiful selection "The Need of Prayer" and our pastor preached a good sermon, which we all enjoyed.

Pray for us that we may be faithful to our Master's work.

Ida F. Jones, Cor. Sec.

W. N. C. CONFERENCE

TRUST

By Mrs. E. M. Anderson.

My little one walks by my side,
The hour is growing late,
I fear it will be almost dark,
Before we reach the gate.
"O mother," says the little one,
"I cannot see my way,
Let's stop till some one brings a light,
Or comes another day."

"Can you not trust me little one,
To lead you safely home?
I know the way, come take my hand,
Try not to walk alone."
And as she walks so trustingly,
Although dark grows the way
I seem to feel that it is thus
God leads us every day.

The light grows dim, we cannot see
The path our feet must tread;
But still He holds our hand in His,
And we have naught to dread.
He'll lead us tho' the path be rough,
We know the way is right,
And we must learn to trust Him e'er,
In darkness as in light.

And when we hear His loving voice,
In gentle tones say, "Come,"
Just forward press, tho' all be dark,
For He will lead us home.

CLOSE OF YEAR 1921

Do you realize, my dear Missionary Society, that there remains only 37 more days of the year 1921—just five more weeks and our record for another year will be closed? What is going to be the record that your society will make? Is everything looking to a successful close of the year? These next few weeks will be busy ones for the society officers, especially the treasurers, in getting things ready for the close of the year. Our obligations this year are greater than ever before, our work is growing and the demands are greater than they have ever been heretofore. If each society will do its part and meet the obligations which it has assumed there will be no failure to record for our Western North Carolina Conference for 1921. Let us be busy and work earnestly during these few days and not be satisfied with any record excepting one in which our every obligation is met in full.

Harvest Day in December. Programs and literature for the observance of the day may be had by writing to Mrs. B. W. Lipscombe, Home Base Secretary, 810 Broadway, Nashville, Tenn., who will be glad to furnish you.

FROM LENOIR FIRST CHURCH

Mrs. M. Goforth writes most interestingly of a recent meeting of the Missionary Society at Lenoir. This is a live church and every one of the auxiliaries are in a most flourishing condition. We are not surprised to know of the splendid meetings they are having.

The Adult and Young People's Missionary Societies gave a "Rainbow Luncheon" the last Friday night in October, to which all eligible to membership in either society were invited. Quite an interesting program was carried out, including among other good things a talk by Miss Edith Moose on Korea. Miss Moose is a daughter of Rev. and Mrs. J. R. Moose, and is a student volunteer, in school at Davenport College. Her sister, Miss Nancy Moose, was also with us and sang a solo.

Another treat was a talk by Miss Estelle Warlick of Davenport faculty,

Does Your Food Taste Good?

Is Your Appetite All Right?

When your food does taste good you may be sure that your health is good; that your blood is rich, free from scrofula, eczema, rheumatism and other diseases, and that your system is built up against that tired feeling and the prostration after influenza and fevers.

Hood's Sarsaparilla enriches the blood, creates an appetite, aids digestion, promotes assimilation, secures for you full nutritive value of your food. Get it of your druggist and begin taking it today.

If a mild laxative is needed, take Hood's Pills; if an active cathartic, more Hood's Pills. They give entire satisfaction.

who gave us existing conditions of womanhood in Palestine and other countries, as she saw them while abroad this summer. She made us realize more than ever, perhaps, the need of Christianity in the world.

In the basement of the church, where we went for refreshments after the program, we found a beautiful rainbow spanning the front of the room. At the end of the rainbow was a pot of gold in which we deposited a silver offering to be used in adding books to our missionary library.

As a result of the meeting both societies added quite a lot of new members and the mission study enrollment was large. Also a nucleus for a business woman's circle was formed.

On Tuesday, November 8th, we met at the church at 10 a. m., bringing a lunch with us. The morning hours were spent in observance of the week of prayer, Mrs. A. N. Todd and Mrs. Holley having charge of the devotional services. After lunch we met for our monthly business meeting, a "Voice" program being a most interesting feature.

At two o'clock a memorial service for the late Bishop W. R. Lambuth was held, with Mrs. J. L. Nelson in charge of the program. At three-thirty the children and young people held their week of prayer service, the adult society attending in a body.

Such a success was the meeting that we are sure that everyone present went home with a greater love in her heart for the Master and for His work.

AN INTERESTING "VOICE" MEETING

The adult missionary society of Central church, Asheville, has just completed their mission study for the year and not wanting to begin a new book until the first of the year, decided to have a "Missionary Voice" meeting in October. The meeting was held at the home of Mrs. A. G. Barnett and proved most interesting and profitable.

Following a devotional service by Mrs. M. B. Wheelless, one of the members gave the "Evolution of the Missionary Voice," which was followed by "Ten Reasons Why I Should Subscribe to the Voice" by Mrs. W. N. Collings, Voice agent of the society. In a most impressive manner Mrs. V. L. Stone read a poem taken from an issue of the Voice, "The House by the Side of the Road."

Two dainty little misses, Frances Orr and Katherine Huffman, one dressed in copies of the Young Christian Worker, the other in covers of Missionary Voice, each told in rhyme the merits of the publication she represented. Questions from articles in current issues of the Voice were distributed and if the person receiving could not answer, she was led by Mrs. E. L. Dale in nurse's costume to the "Voice Hospital," where Mrs. J. P. Coston dressed as a physician proceeded to give her the answer, which was afterwards read to the society. This proved quite interesting and entertaining and varied the usual routine of the meeting. Mrs. Barnett, at the conclusion of the program, served tea and wafers:

Sunday School Work

W. N. C. CONFERENCE
O. V. WoosleyEditor
Lexington, N. C.

THE GOOSE AND THE GANDER

During the summer of 1921 there came to a thriving town in western North Carolina an evangelist to conduct a union meeting. He preached eighteen times, had big crowds, did some good, was instrumental in getting about sixty people to join the various churches of the town, took off a purse of nearly three thousand dollars, left a meeting expense which the managers have not yet paid off and caused a feeling to spring up that the existing denominational meetings were not filling the bill and therefore new and more businesslike ones should function. The Methodist pastor noting all these things said, "Never again". He was right.

In the same town there has since come the International or Non-Denominational Sunday school team to conduct a union Sunday school convention. It stayed through three days, had good crowds, did some good, carried off a good collection and left an organization to conflict with denominational organizations. The pastor in question agitated greatly for the last unionizer. He gave it credit for about all we have in the Sunday school field, past and "up to the last minute", and expressed a fear that the denominational worker in the town might be promoted into the non-denominational work. He was wrong.

What is good for the goose is good for the gander.

FOLLOWERS OF WESLEY

During October the following Wesley Bible classes were organized within the bounds of the Western North Carolina Conference. We are glad to shake their hands and bid them welcome to the constantly growing Wesley family of earnest Bible students and workers:

Wesley Seniors, Bethel, Matthews circuit.

Wesley Senior, Indian Trail, Matthews circuit.

Intermediate Wesley, Indian Trail, Matthews circuit.

Junior Wesley, Indian Trail, Matthews circuit.

True Blue, Goodsonville, Lincolnton Lincolnton circuit.

Philathea Wesley, Goodsonville, circuit.

Willing Workers, Southside, Winston-Salem.

John Wesley Bible Class, Bethel, Matthews circuit.

John Wesley Bible Class, Indian Trail, Matthews circuit.

Charles Wesley Bible Class, Indian Trail, Matthews circuit.

Adult Wesley Bible Class, Matthews, Matthews circuit.

Daughters of Wesley, Matthews, Matthews circuit.

John Wesley Class, Matthews, Matthews circuit.

Home Builders, Goodsonville, Lincolnton circuit.

Arcadia Wesley Bible Class, Davidson circuit.

Standard Bearers, Goodsonville, Lincolnton circuit.

The L. L. S. Wesley, Sharon, Shelby circuit.

Ever Faithful, Bethlehem, Prospect circuit.

SUNDAY SCHOOL SCOUTS

Down at Old Trinity, in Randolph County, is a Sunday school class of 17 boys from twelve to eighteen years of age. Usually this age is considered the hardest of all to get to Sunday school and to get interested; but this particular class gets the offering and attendance banners nearly every Sunday, and that in a good all-round Sunday school too. How do you suppose

it is done? The answer is "Boy Scouts." The membership of the class is identical with the membership of Trinity Troop Boy Scouts of America, and the success of the idea is so complete that it will pay any Sunday school to consider the organization of a similar class. Bruce Craven is scoutmaster and teacher, and he volunteers to help any Sunday school that is interested and will write to him for information.

THESE PASSED

Standard Sunday School Training Schools, unlike conventions, institutes, conferences, etc., require much study and are attended by those who want to do more than skim over the surface. Of the two hundred and sixteen students who enrolled in the Greensboro-High Point Standard Training School the following attended all twelve lesson periods and passed all requirements:

West Market Street: Rev. E. P. Billups, Mrs. F. E. F. Welborne, Prof. C. W. Phillips, Mrs. E. Poole, Mrs. P. W. Mann, Mrs. C. S. Whittington, Miss Lillie B. Young, Miss Flossie Byrd, Mrs. H. B. Gunter, Miss Louise Hunt, Mrs. G. B. Roberson.

Centenary: Rev. H. C. Sprinkle, Mrs. H. C. Sprinkle, Miss Pearl Jackson, N. R. Hodgins, Mrs. N. R. Hodgins, Dr. Hugh C. Wolfe, Mrs. R. A. Schoonover, Miss Maud Sutherland, Miss Elizabeth Bennett, Miss Therissa Campbell, Mrs. J. B. Pleasants.

Spring Garden Street: Mrs. G. T. Bond, Miss Carrie Phillips, Mrs. H. W. Hunt, Mrs. W. T. Wright, Miss Mary Anderson, Miss Ruth Clegg, Miss Mary Lydia Auman, Miss Mamie Jones, Miss Emma Leah Watson, Miss Jennie L. Hunt.

Park Place: Rev. L. B. Hayes, I. F. Peebles, Miss Maude Hester, Miss Lillie Hyams, Miss Winifred Rakes-traw.

Walnut Street: Miss Beulah Scurlock.

Caraway Memorial: Mrs. J. W. Kennedy.

Glenwood: Miss Bessie Norwood, Mrs. Stella T. Weatherly, Mrs. W. T. Purgason, Mrs. W. C. Lambert, Mrs. J. E. Paschal, Miss Ruth O'Daniel, Miss Mary Curtis.

Bethel: T. C. Hoyle, Mrs. James Ozment, Miss Mae Hardin.

Wesley Memorial: W. B. Hall, Mrs. W. B. Hall, Mrs. J. A. Eshelman, Mrs. Fred Ingram, Mrs. Robert Morrow.

Main Street: Miss Ella Dunn, Miss Bessie Fritz, Miss Lena Coltrane, Mrs. B. W. Edwards.

Conference Workers: Miss Ida Womack and Miss Georgia Keene.

FALL IN LINE

There is a growing number of Sunday school officers and teachers who take their Sunday school work seriously and earnestly desire to give the Lord's work the very best they have. But the number grows all too slow. The teacher training credits in the Western North Carolina Conference last year numbered four hundred, which number is ahead of the North Carolina Conference but fearfully behind the Virginia and Upper South Carolina Conferences. We are about on a par with the Holston Conference. There are five ways you can get credit for the earnest teacher training work you may want to do, as follows: The Junaluska school, standard training schools held about over the conference, teacher training schools held in local Sunday schools or on week nights and by private study and correspondence with the Teacher Training Department at Nashville. Our Church schools are preparing to offer Sunday school training courses that are worth the while, Trinity College having done particularly well with this work for several years.

As the year progresses several standard and non-standard training schools will be held by your Conference workers, the non-standard type

not being able to give credit without forwarding examination papers to Nashville, and it is hoped that all available Sunday school workers will take advantage of them. A number of fine localities are insisting on obtaining these schools and these points will be offered schools first. Remember the people who know the most are the people who want to know more.

HE'S GOOD AS GOLD

You went and gave me a big job at our district institute at Marion last September and I never did hold a job that I didn't attempt to fill. So I want you to outline my work. I am going to be asked to make a report, I presume, at the next institute and I am going to be mighty anxious to have something to report. In order that this may be accomplished I am going to have to do some work, and also every live up-to-the-minute and ready-to-go Sunday school worker in the district. If you will outline your plans for the Marion district I am going to do my level best to see that the same are put into effect.

While the thing is fresh on my mind and at the same time serving plenty of notice on yourself, I want you to plan to give us a training school sometime when you can conveniently do so. Let me know what the requirements for a training school are and we will try to deliver the goods. I want it to be held at Morganton and to include all schools in the district that we can get to join us. Please bear in mind that the best you have is what we want.

I read with a great deal of interest your report to the Annual Conference and the old W. N. C. is right among the top-notchers when it comes to Sunday school work. Let us keep on climbing, the top place is always the best.

With best wishes, I am,

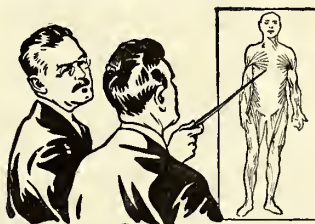
Sincerely,

Joe Kjellander.

And think, this man heads a million dollar manufacturing plant.

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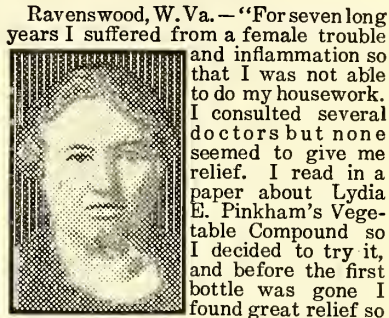
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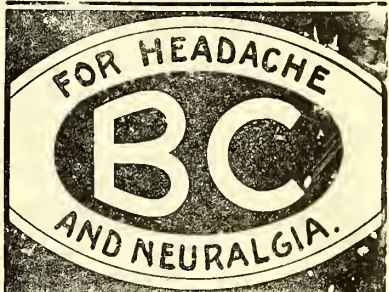
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not want.
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green pastures: he leadeth
the still waters.

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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

W. N. C. CONFERENCE

A FINE IDEA

The following letter has been sent to the new pastors of the Charlotte district by the Epworth League secretary, Miss Onita Moore:

Dear Sir: We warmly greet you and your family into our district. I believe I can safely speak for the presidents of all our Epworth Leagues and say that we are with you and ever ready to assist you in any way possible in your noble work, of which our work is a part.

If you have an Epworth League in your church, advise me if you think I could be of assistance in making it a stronger, better League.

If there is no League in your church, would thank you to advise what you think of the prospects for organizing.

Every wide-awake Methodist church has as her right hand assistant in the training of her young people a well organized Epworth League.

I am at your service to help in this work and will be glad to have you call on me when I may be needed.

Please consider this letter a hearty handshake of welcome into Charlotte district.

Respectfully,

O. M., District Secretary.

"A Leagueless church today—a leaderless church tomorrow."

THREE NEW LEAGUES ON THE MATTHEWS CHARGE

Brother Needham knows what young people need. He has been working all year toward the organization of Leagues on his charge. At last the time seemed ripe and on September 18 we organized chapters at Bethel, Indian Trail and Matthews. These new chapters were fortunate to have a pastor like Brother Needham to help them get started in League work.

We visited the Matthews Junior League in the afternoon and were pleasantly surprised to find such a large group of bright boys and girls. Miss Mattie McLaughlin has been doing a great work among these Juniors.

It was a delight to know the Needham family. Our stay in the Matthews parsonage was a pleasant one.

A WEEK IN THE MT. AIRY DISTRICT

In obedience to an order from our efficient district secretary, Miss Clara Bell of Elkin, your field secretary spent the last week in September in that district visiting the following Leagues: Spray, Draper, Stokesdale, Mt. Airy, Elkin, and Jonesville. The elements tried to prevent this trip by a downpour of rain, but they will soon learn that field secretary is not to be discouraged by a little thing like rain.

At Spray I found a live band of young people with an enthusiastic president and a sympathetic pastor. After our service that night we were invited into the Sunday school room, where we had lots of fun while we ate ice cream.

We found the Draper League at a standstill because their president and several officers were away. At our meeting in the evening we reorganized the Senior League with Prof. D. A. Snow as president and discussed the need of both a Junior and an Intermediate chapter. We are hoping to hear of the organization of these chapters soon.

The Stokesdale chapter was getting a little drowsy, but we reorganized and it is showing signs of being wide-awake now. It was the first chapter to send in its report for last quarter to Miss Bell. We appreciate that report, Stokesdale, and expect a more complete one next quarter.

At Mt. Airy we found very little to be done. The pastor, Brother W. B.

West, had discussed the Standard of Efficiency with his cabinet and they were on the way toward becoming a 100 per cent chapter.

I spent the week-end with my good friend, Miss Clara Bell. On Saturday evening she entertained the Elkin League cabinet. Miss Bell is an ideal hostess. She tested our knowledge of League work in a contest, "A League Romance," and served a delicious salad course.

On Sunday afternoon Miss Bell, Miss Katherine Hubbard and I visited Jonesville and made plans for the organization of a Junior chapter.

Miss Bell has recently organized a Junior chapter at Elkin. Mt. Airy district is "coming." Watch for further reports.

Grace Bradley,
Field Secretary.

SENIOR LEAGUE, CHARLOTTE

Following is the program of Senior Epworth League service conducted by the Intermediate Epworth League at Trinity church, Charlotte, on Sunday evening, October 30, 1921:

Leader, Miss Lillian Sease. Subject, "Missions."

Songs, "Jesus, I Come," "Help Somebody Today," "We'll Talk It Over Together Bye and Bye," by congregation.

Scripture Lesson, Matthew 5, 13th through 16th verses, by Miss Lillian Sease.

Sentence prayers by all the Intermediates.

Announcements.

Offering taken by Miss Rosa Belle Sease and Miss Ruth Trexler.

Song, "America, the Beautiful," by the Intermediates.

Recitation, "Trust," by Miss Rosa Belle Sease.

Recitation, "Faith," by Miss Marion Hutchins.

Poem, "Hiawatha," by Mrs. Jennie M. James.

Recitation, "My Task," by Miss Sarah Rigler.

Recitation, "Now the Day Is Over," by Miss Sarah Lambeth.

Recitation, "An Honored Name," by Miss Ruth Trexler.

Song, "More Like the Master," by Misses Marion Hutchins, Rosa Belle Sease and Sarah Rigler.

Talk, "Missionaries to the Indians," by Miss Marie Owen, accompanied by Miss Susie Anderson and Master Walter Black, all in Indian costume.

Solo, "God Will Take Care of You," by Master Norman James.

Epworth League Benediction, by congregation.

RESOLUTIONS OF RESPECT

Whereas, Almighty God has deemed it wise to remove from our midst our beloved friend, Mary Edith Crouse, to dwell with Him in that house not made with hands, eternal in the heavens; therefore be it resolved:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That in the death of Edith Crouse her church has lost a true and faithful member and the Builders Epworth League a loyal friend and co-worker.

Third, That we as Leaguers mourn her loss with her family, to whom we extend our heartfelt sympathy, and whom we commend to the love of our heavenly Father, and to His promises to those who mourn.

Fourth, That a copy of these resolutions be sent to the family of the deceased, and a copy of same sent to the Epworth League editor of the North Carolina Christian Advocate for publication, and a copy be spread upon the records of our League.

Jas. R. Barber,

D. P. Harris,

Anna May Peacock,

Lexington, N. C. Committee.

If it's printing you want done the Advocate Printing House can do it.

ASHEVILLE LEAGUERS

At the monthly business meeting of the cabinet of the City Epworth League Union, held at the Y. M. C. A., December 5 and 9 was set as the week in which the Epworth Leagues of the city will hold their annual Epworth League Efficiency Institute this year. The institute will be conducted at the Central Methodist church, and will be held under the supervision of Miss Grace Bradley, field secretary of the Western North Carolina Conference.

Those in charge of the institute have secured an able faculty of ten members, among which are Dr. E. K. McLarty, W. W. Edwards and Mrs. V. R. Patterson. The institute will be held for five consecutive evenings, each being followed by an inspirational address.

There will be ten classes, divided among the several departments of the institute. At the close of the session students having passed successfully the required courses of study will be given credits towards a Christian culture diploma.

This institute will be the second of its kind ever tried in Asheville, the first being held last year with much success.

A pageant entitled "Voices of Women" will be given by the Epworth League Union of the city within the next two weeks, it was decided. This pageant will be presented at every Methodist church in the city limits, Biltmore and West Asheville during the winter. The first presentation of the pageant will be at the Central Methodist church, and a schedule will be planned for the other churches. The following committee of women were chosen to select the characters of the pageant: Mrs. Lena Swicegood, Miss Nancy Davis and Mrs. J. J. Anders.

BEATS GAS OR ELECTRICITY

New Lamp Has No Wick, No Chimney, No Odor—Most Brilliant Light Known.

A new lamp which experts agree gives the most powerful home light in the world, is the latest achievement of W. H. Hoffstot, 967 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night, a blessing to every home on farm or in small town. It is absolutely safe and gives universal satisfaction. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant, white light and he will send one of his new lamps on free trial to any reader of the N. C. Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.—Adv.

Why Suffer With

EPILEPSY

Fits or Falling Sickness?

Read the following letter:

Towns Remedy Co.

My little boy has not had an attack of epilepsy since Aug. 6th. I will say one thing and it is the truth: I have tried doctors and many kinds of medicines but none has helped him like your medicine. I thank God and you for your medicine. You may use our name if you wish. (Signed) Mrs. Luther Stroud, Rt. 4, Box 4, Kinston, N. C. Oct. 25th, 1921.

DON'T SUFFER LONGER. Write today for our FREE booklet on EPILEPSY. Begin our treatment at once; it has stood the test for 45 years. Address TOWNS REMEDY CO. 661 Third St., Milwaukee, Wis.

A GIRL WRITES OF HER CHURCH

The Fairview charge feels like they have had a very successful year with its well loved pastor and family. It seems that every one likes Rev. Mr. Holderby. If at any time he is called away for another service or is hindered by sickness his wife fills his appointments. She certainly can bring out the truth so any one can get a clear picture of it, whatever her text might be. We are very thankful that we have them back with us for another year. If they had been sent to another charge we would have felt sad and disappointed about it. Of course we don't want to be greedy and try to keep all the good preachers from the other people, but we feel we need some of them.

There has been a meeting held at all five of the churches and all proved very successful. There were several who joined the church. Since Mrs. Holderby has been here she has organized a Ladies' Aid Society and a Woman's Missionary Society, the first that has been on the charge. There are nearly thirty members. Mrs. Holderby is the teacher of the young ladies and young men's class at the Fairview church. She has improved the Sunday school until it has over doubled the number of Sunday school scholars. Mr. and Mrs. Holderby gave a nice reception for the stewards and their wives. They sure had a nice dinner and then served all the ice cream and cake we wanted. I think it does us good to have these get-together meetings. This gives us all a chance to find out what each church is doing. I hope we will have more of these meetings.

All of the churches went over the top on the salary except one. I hope they will go over this next year. We are looking forward for a successful year.

We held quarterly meeting the 19th and 20th of November at Bethany, of which I am a member and also a steward. We have a very good Sunday school at Bethany. We had about eighty on roll. The parsonage has had a new cover put on it and also a porch added to it. It is hoped that water will be put in the house in the near future.

I take the Advocate and like it fine. I would like to read some letters from other girls telling what their churches are doing. I like to do work in the church.

Wishing you much success,
Hetty Clay.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.

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WALTER THOMPSON...Superintendent
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North Carolina Conference.

N. C. CONFERENCE

This is Thanksgiving week. I am hoping that every church is observing the day by having appropriate services. If, for any reason, there was no Thanksgiving service in your Sunday school last Sunday, may I not count on you. Brother Superintendent, to have one this coming Sunday? Of course if there are pastors who have not yet held Thanksgiving services in their church or churches, they will do so Sunday, November 27th. If there the individuals who have not yet given a contribution to the Methodist Orphanage, please let me urge that this important matter be given immediate attention, as the orphanage needs money and the Thanksgiving season will soon be over.

* * * *

I want to ask my friends to be sure to read the article published in this column:

To Those Who Live Not Unto Themselves Alone:

Thanksgiving! The President of the United States and the governor of North Carolina issue their Thanksgiving proclamations calling upon our people of every faith and denomination and in every walk of life to "give thanks" to the Almighty Author of our being, the Preserver of our lives, liberties, and all the blessings we enjoy, and the Protector of our country—the Great Architect of the universe

All people who feel it their duty and a privilege to manifest their appreciation of the blessings which God has vouchsafed unto them by helping some of their less fortunate brothers and sisters—and where is there a real Christian anywhere who does not feel that compelling impulse—ought to be interested in what we are saying to them in this pamphlet.

Brother, sister, can you imagine any human being more deserving of your attention on this Thanksgiving Day than the thousands of orphan children in our state who have not kinsfolk who are able and willing to care for them until they can manage for themselves? Can you think of any cause that merits your charitable feelings and monetary assistance more than the twenty-odd orphan homes in North Carolina that are attempting to care for, educate, and render self-supporting so many of these motherless and fatherless little ones?

Then let this fact sink deep into your heart: With all our plans and efforts and unceasing activities in their behalf, the institutions for the orphans in North Carolina find themselves unable to care for hundreds of little orphan children because their financial resources will not allow them to take them in.

Now, here is the proposition: The North Carolina Orphan Association is asking every well-to-do man and woman to contribute the equivalent of one day's salary to one of these orphanages, selecting either you please from the list appended, on or near Thanksgiving Day. If you are not situated so that you can do that much, we ask you to make contribution in some amount in cash and send it directly to the orphan institution you prefer to aid, or through your church or fraternal order. Winter is at our

door. Numbers of these orphans, who have not found room in the child-caring institutions, have been earning a living on farms during the summer and fall. Provision must be made for their care during the winter months.

The place for them is in the several orphanages, which may have room but not sufficient financial support to meet the additional expenses of their care.

You can open the door of these orphan homes to additional inmates and at the same time assist the institutions to meet their obligations by making a liberal Thanksgiving Day contribution. That is the proposition that we make in this appeal to your hearts and purses in behalf of the most deserving and the most pitifully helpless of all our people.

We appeal to every condition and class of people—for it is "more blessed to give than to receive." The humble day laborer is as much entitled to become a beneficiary of God's blessings for his smaller donation as is the captain of industry who should give proportionately of his means to the same cause. Therefore, we appeal to every class and condition of men and women to join in accepting this precious privilege to "visit the fatherless in their affliction."

Make your donation through your church or lodge, if you do not send it directly to one of the institutions. Designate which orphanage you intend it shall be forwarded to, and after you have done so, go to your bedroom thinking of the amount you gave, look into the mirror and see if you can quote with an approving conscience, applying it to your gift, "The Lord loveth a cheerful giver." And maybe none of your children will ever suffer for lack of room and education at an orphan home.

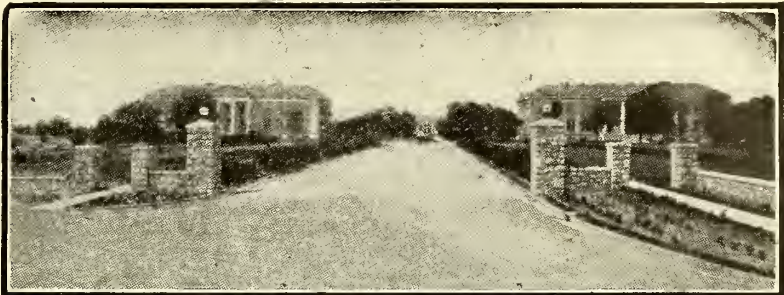
In some measure your response to this invitation involves the welfare of the children already in the orphanages, for the management have come to rely upon liberal Thanksgiving Day receipts to meet the budget of the closing year. Do as well, or better than last year, then leave it to God.

For, on the setting of the sun that day the Recording Angel will note what you have done or not done.

It is our risk, and you are compelled to take it, one way or the other.

Join now the great and growing army marching to the strains of "Onward, Christian Soldiers," anticipating with joy the opportunity which the event of another Thanksgiving Day affords to renew their offerings and good cheer to all engaged in the noblest or undertakings carried on through these homes and educational institutions for the help of the helpless.

We call upon the editors of our papers, daily and weekly, secular and religious, to give the widest possible publicity to this movement, which is philanthropic in purpose and state-wide in extent. We call upon all church leaders of all denominations, including pastors, Sunday school superintendents, women workers, and others of influence, to urge the giving of a day's income to some one of our orphanages. We call upon the officers of the various fraternal orders to bring this appeal to the attention of each man in their membership and enlist his support of this modest offering; we respectfully request all superintendents and teachers of secular schools, colleges and universities to induce their students and friends to unite with them in giving a day's work or wages to the needy orphans of North Carolina; we invoke the co-operation of doctors, merchants, public officials and all others with local following to pass the word along with the divine injunction: "Even so it is not the will of your Father which is in heaven that one of these little ones shall perish."



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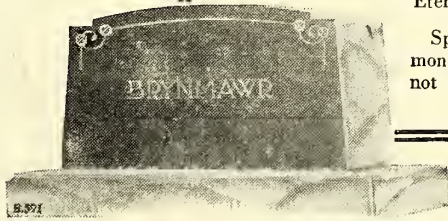
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No Chance.

"What is the proper thing to do," the worried young husband inquired, "when a man's wife asks him for money and he has only as much as he requires for urgent business needs?"

"There isn't any proper thing to do," the older man told him gently. "Whatever he does is wrong."—American Legion Weekly.

Survival of the Fittest.

Mother: "Willie, have you fed the gold fish?"

Dutiful Willie: "Yes, mamma, I fed them to the cat."—American Legion Weekly.

"Pa, what's a death rattle?"

"That's what you get riding in some autos."—American Legion Weekly.

OUR YOUNG FOLKS

DUKE, THE DOG

By Bill Armistead.

Duke only cost us a dollar, but he was worth all of that dollar and more. He was all dog and yet seemed very human; for that reason I am going to tell you the story of his life.

My father was postmaster in the village of A— back in the 80's when Duke came to us. My four brothers and I one Monday afternoon made our usual visit to the little office in order to get the Youtin's Companion, a very welcome visitor in our home. There perched upon a high desk was a little rat terrier, brown as to color, and so wobbly about the legs he could scarcely stand. Father said he had bought the pup from a farmer.

Seeing so many boys at one time was too much for Duke. He looked at us and then at the floor. "Far" seemed "near" to him and he made a dive for the floor. He had no sooner hit the floor than he set up a mighty yelping. We picked up the little dog and found that he had broken his left front leg.

It happened that a young doctor, our neighbor, had returned that day from Raleigh, where he received his license to practice medicine. At once all of us thought of that young doctor and one of my brothers ran across the street to tell him that he was needed at once. He came with my brother into the little postoffice, saw the whinnying pup, smiled, and asked what he could do. My father said, "If you can set a dog's broken leg I want you to get busy."

Well, the doctor did get busy, with pasteboard splints and bandages, and soon had Duke's leg looking as fine as if he had been to a dog hospital. But oh, what a time our little terrier had. For three weeks he limped on three legs and whined piteously whenever we picked him up. The time came when Duke was entirely well, but he never forgot that broken limb. We only had to rub it a little to set Duke to going on three legs again. The doctor who set the limb was always proud of that first patient of his.

One day my brother Jim, while looking at Duke imitating a crippled dog, said, "A small little beast like that ought to be taught some tricks." So off to the kitchen went Jim and soon returned with a tea-cake. He offered a small piece of the cake to Duke. Our pet tasted, liked it, and swallowed the whole morsel. Soon my brother had Duke rolling over, walking erect on his hind-legs, "speaking" (that is, barking), "saying his prayers," poisoning a piece of cake on his nose until "three" was counted, then pitching it in the air and catching it as it came down. Duke did not learn all these tricks at once. Rolling over was his hardest lesson. He had to be turned by hand several times, but after each lesson he was rewarded with his piece of cake, and ere long did this trick and all others simply by command—if only he could see a cookie and make sure that his labors were not in vain.

Duke's good sense showed itself not simply in doing tricks but in other ways as well. He knew by name every one in our family; so sometimes when he "spoke" for cake he was told to go to Jack or Jim or Frank. He would go to the right one every time and beg until his wants were satisfied. True to his blood he became a good rat-dog, but never did we see him eat a rat.

Duke was also a very religious dog, that is if going to church means anything. There were four churches in our village—Methodist, Baptist, Lutheran and Presbyterian, services being held in only one of the churches every Sunday. My mother did not like the idea of a dog being in church, so her usual Sabbath command was to lock up Duke in the house. How-

ever, Duke found a way to prevent that lock-up. By some means he had come to know the sound of the four church bells and out of this grew a wonderful habit. As soon as he would hear the first bell sounding at any one of the churches off he would go. When we reached that church at the sounding of the second bell there we would find Duke in all his glory. But how pious he was! He would go up behind the altar rail and lie down in front of the pulpit. From that position, during the sermon, he would not move. His eyes would be closed as though he were sound asleep. However, after the sermon was over and the congregation arose to sing "Praise God from whom all blessings flow," up got Duke. He would wait for the preacher to say the benediction, and then he would hurry home in order to escape being punished. We could never have the heart to punish him for his faithful church-going.

Duke was hated abroad as much as he was loved at home. The reason for this was that he was "bad" in a night with other dogs. He was by nature peaceful, but when once attacked by another dog, large or small, he fought savagely, and was usually the victor. He suffered though on account of his battles. Once he was shot through the back by the owner of another dog; again a pistol bullet wounded one of his legs. Two other legs, at different times, were broken by rocks thrown by his enemies, the village boys. But in spite of all these mishaps Duke grew old if not graceful. He ever felt that he was guardian of our home and was hostile to any man or boy who chose to open our front gate at night. An old man, a good friend of the family, was bitten severely by Duke one night and never came again. The moon was a source of trouble to Duke and often he sat during the lonesome hours of the night barking with all his might at the man-in-the-moon who did not seem to care.

The time came when our small village began to grow into a town. A railroad was built and we were thus brought in touch with other towns and new ways of doing things. A law was passed one day by our "city fathers" which made us sad. This law said that all dogs in town must be taxed. Father thought there was no use in paying tax on an old dog, and Duke had reached the great age of twelve. One day two of our cousins came from their home in the country in a nearby county. They watched Duke as he went through all his tricks, and then said that they had wished for just such a dog. Father said "Take him." So Duke left us never to return.

Every dog has his day, so Duke had his. He behaved himself the best he knew how among his new friends, and our lady cousins tried to make his closing days one grand sweet song, for every day Duke had his cakes.

One day two of my brothers said they were going on a visit to our cousins. Father and mother knew they had Duke in mind, too. Three years had passed since they had seen the little dog. So my brothers went. When they returned the next day our first question was "How's Duke?" They told us that Duke was well and that he saw them and recognized them long before they reached the home of their cousins. With leaping and barking he made known his joy and off to the house he went to let the folks know that company had come.

Another year passed and we heard that Duke was no more. One day he went to town with his new owners. There he stood guard for several hours over a load of meat. The next day he refused to eat his usual cake and several hours later his body was found cold and still. Faithful to the last, and full of years, he had passed to a good dog's reward.

A SQUIRREL FINDS A HOME

"It was back in Civil War days," said my friend, "when I was a boy. We were living in New York city. A relative who was in the navy was on a furlough and was visiting us at the time. One day a gray squirrel came to our home and tried to enter an upstairs window, which was closed. We wondered how he could be captured. After a time our relative worked out a plan. He had some buckskin gloves which he put on and went upstairs to the window, the squirrel being outside. We were to attract the squirrel's attention on the outside while the man from the navy lifted the window and seized the squirrel. He 'got' the squirrel, and the squirrel 'got' him, in spite of the buckskin gloves. But the man hung on to his captive and closed the window. We put the squirrel in a covered basket for a time until father got a regular squirrel cage, with a revolving wheel. The next day the squirrel escaped mysteriously and we discovered him having a fine frolic in the trees in the yard and along the street. We tried in vain to catch him. A crowd gathered, for the squirrel was an unusual sight in the city trees. My mother offered fifty cents—a large amount of money for a boy in Civil War days—for the capture and return of the squirrel alive. But the reward was not claimed, and as the darkness came we children were very sad, for we felt sure we had lost our new pet. Silently we went into the house. After a time some one was attracted to an object at a window. Mother went to the window, bidding us be quiet. As we looked in that direction, in the darkness, we saw two fiery balls. They were the squirrel's eyes. Mother opened the window, and in he came as though he belonged there. He made his home in our house, adopted us, as it were. We never locked him up after that. He went about the house as he pleased. He was not hindered if he wished to go out, and he always returned. He was a great play fellow. We would put some nuts in one of our pockets and slap the pocket so that the nuts would rattle. Immediately Mr. Squirrel would climb up and into our pocket, find and carry away the nuts. Sometimes, when he was not hungry, he would hide the nuts. One of his hiding places was the coal scuttle, which he discovered was not a safe place. Whenever coal was needed for the stove, he would jump on the side of the scuttle and scold and warn us away, but he found it was of no avail. I recall another curious habit, if he went out of a window, he always came back the same way. If that window were closed and another window near at hand were open, he would not enter the open window. He would take his position before the same window, through which he had gone out, and call and call with his shrill squirrel chatter until some one came and opened it for him.

"He lived with us for about two years, and we were great friends. He was happy and so were we. He showed no desire to leave us at any time. But one day sorrow came. Our happy friend was enjoying himself among the trees, and some one came along with a gun and shot him. But our squirrel friend has never been forgotten."

BABY FOX

Every night old Mother Fox came to the farm and carried away one of Uncle Fred's hens. One day she became so bold that she trotted across the fields late in the afternoon and stole the largest of the white hens. Grandma, Uncle Fred, Don, and Dolly saw her, but too late to save poor biddy.

"She must have young ones, she is so bold," said grandma.

"I'm going to get her tomorrow," replied Uncle Fred.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

So the next day, grandpa, Uncle Fred, daddy, and Echo, the black-and-white dog, when away up in the rocky pasture, where they were sure that Mrs. Fox lived, and Echo found her track and led the men straight to her den. Then Uncle Fred caught him and tied him to a tree.

Grandpa and Daddy began to dig the Fox family out, and Uncle Fred used the smoker. Before long the old fox and her children came running out, and what do you think happened? One little fox was so frightened that he ran straight between daddy's long legs and daddy snatched him up quickly. Weren't Uncle Fred and grandpa surprised!—so surprised that Mother Fox and the other babies had time to scamper away and hide in the dark woods. Grandpa put his coat over the little fox's head, and Daddy carried him. Uncle Fred led Echo, who bristled with anger.

Dolly and Don were playing store under the big maple tree when they saw the fox hunters coming home. The children ran to meet them and were very curious about the wriggling, squirming thing that daddy had done up in his coat. How surprised they were when they found that it was a baby fox!

Daddy carried the little wild creature into the kitchen and told Don to bring Echo's old outgrown collar. Grandpa snapped it around the little fox's neck, and had to be careful because Little Fox's pointed teeth were very sharp. Daddy tied a rope in his collar and hitched him outside the kitchen door.

"Can't we feed him, daddy?" asked Dolly.

"Oh, let's," cried Don.

"What do you think he would like?" inquired mother.

"We'll try some milk," said daddy.

Mother went into the house, and bringing out a saucer of milk, she placed it in front of Baby Fox.

"Poor little chap," she whispered.

At first the little fellow would not touch the milk. Then he began to lap it up with his small red tongue. "Just like Kitty Gray," thought Dolly.

Grandpa, Uncle Fred and daddy went to the barn to milk the big white-and-black cows. Grandma began to get supper and mother went out to get the feeding dish.

"You miss your mother, don't you, baby?" mother asked softly. "It is almost night. Babies always want their mothers at night."

For some time Don and Dolly watched the strange, furry baby, then went out under the maple to finish their game. When they came back the little fox was gone. There was the rope, but Baby Fox and his collar were nowhere to be seen.

"Come, come, the fox is gone!" cried Don, running into the barn.

"Baby Fox isn't here," called Dolly at the kitchen door.

The family came running from house and barn.

"Do you think he will find his mother again?" asked Dolly.

"Yes, I am sure he will," answered mother.

The family wondered how he got away, but nobody seemed to know.

"He must have gnawed the rope," said grandpa.

They talked about it for days, that is, all but mother. She said nothing. —Ella Shannon Bowles, in The Christian Register.

SPRUCE PINE

We wish to take this opportunity to further express our gratitude to the good people of Spruce Pine, and some of our nearby churches, for an old-time Methodist pounding, which took place at the parsonage Saturday afternoon, November 12. It consisted of chosen articles, meats, flour, vegetables, canned goods and such like, amounting to sixty-one different articles in all.

Now, brethren, this is a thing that our people are noted for and good at, while it is only one of the many ways they have of welcoming their preacher and making him feel good.

When we arrived here, Friday, November 4, we found a good meal prepared, a host of neighbors on every side, and a number one good milch cow for the parsonage. On Sunday, November 13, at the morning service, the church was full of folks. The regular morning offering amounted to \$23.92.

A word about the town of Spruce Pine. It is a very beautiful and growing little town just a little north of the Blue Ridge on the C. C. and O. Railway, near the center of Mitchell county. It has a splendid and rapidly growing high school, the present enrollment numbering close around three hundred. It is at present a town of more than one thousand in population. It has three good churches, Methodist, Baptist and Presbyterian; two fraternal organizations, the Masonic and Odd Fellows; a splendid bank, postoffice and drug store, garages, hardware and several up-to-date grocery and dry goods stores.

Brethren, it is needless for me to add that we are comfortably housed and cared for, and delighted with our new field of labor. Say, brethren, look out for Spruce Pine and Bakersville charge, but with no hopes of coming here as pastor for the next four years. Respectfully,

A. A. Angel.

WENTWORTH CHARGE

This is a most delightful work and people. I have made a round, been greeted with fine congregations who are devout worshipers. The Wentworth charge is made up of a devout, loyal, Methodist people and they are good pounders. I will send you a list of subscribers soon.

Yours for Christ,
Chas. P. Goode.

RISLEY-SAFFORD

The marriage of Olin B. Risley, of Springville, to Mrs. Hannah L. Safford, of Marion, N. C., took place at the home of Lyman Brothers, on Court House square on Saturday, October 15, 1921, at 3:00 p. m. About thirty-five pastors were present to witness the ceremony, which was performed by Rev. W. H. Stang, of Shavertown, Pa. After congratulations and a wedding luncheon Mr. and Mrs. Risley departed for Springville, where they will reside on the farm near that place which Mr. Risley has owned for some years. The best wishes of a large circle of friends is extended to them.

ABOUT BROTHER BYRUM

Troutman charge regrets to lose their pastor, Rev. H. S. Byrum, who for the past two years has served them so well. We extend our congratulations to the Rock Spring charge in securing him and his excellent family. We have "good reason" to believe the people on that charge are greatly pleased with this faithful man who has the habit of succeeding.

A Friend.

FROM DOBSON

We reached Dobson November 2nd, receiving a warm welcome. Sunday we had two very appreciative congregations. Monday night the good peo-

ple of Dobson gave us a very generous pounding and we have been the constant recipients of various acts of kindness since we arrived.

Our people are very thoughtful of their pastor and family and seem anxious to do anything that will contribute to their comfort. They seem ready to co-operate with the pastor to help make the charge one of the best in the district. We have found every congregation, so far, very appreciative and helpful. We are confidently expecting a fruitful year at Dobson.

C. C. Totherow.

HICKORY GROVE

We have been very kindly received for the second time at Hickory Grove. We had a good year last year and we are praying for a greater one this year. Our Derita church is small; there were only 28 members when we came to the charge, but we added 16 members last year, so we have 44 now. Every home in the church has the Advocate. Their assessments for purposes were higher last year than they had been, but they paid up everything. They are a loyal band. The Sunday school is growing and everything is encouraging over there.

We have a large congregation at Hickory Grove as well as a good one. We have nearly 500 members, a good lively Sunday school and a large and interesting Epworth League.

Hickory Grove is a pleasant charge and a good place to live.

Our first quarterly meeting was on Saturday, the 12th inst. Bro. J. B. Craven was with us and preached a good, strong sermon and presided at the quarterly conference like one who had been on the job before. He is making a good start. People are commenting favorably on his preaching in Charlotte. May we have a great year throughout the district and the entire conference. Respectfully,

E. Myers.

METHODISTS HAVE NEW PRESIDING ELDER

The people of Marion are pleased to have as presiding elder of the Marion district of the Methodist church, Dr. Z. Paris, who served Marion station several years ago, going from Marion to North Wilkesboro, where he stayed for four years.

Dr. Paris ranks high in the Methodist church as a man of ability and as an executive. In his efforts for the betterment of humanity Dr. Paris has not confined his energies entirely within the circle of the church. In 1914 he traveled over the state and was instrumental in raising a fund to liquidate a heavy indebtedness on the Odd Fellows' Orphans' Home. Dr. Paris served Lincolnton as pastor for some years and from Lincolnton was sent to Concord Central, one of the best churches in North Carolina.

Dr. Paris is a man well known in fraternal circles. He is a Shriner, Knight Templar, K. of P., Odd Fellow, Junior and Royal Arcanum.

Dr. Paris reached Marion soon after his appointment and he, with his family, are comfortably located in the district parsonage. His family is composed of Mrs. Paris and Miss Lula Belle Paris, a student at Randolph Macon Institute. Dr. Paris has a son, Ralph, who holds a responsible business position with a manufacturing establishment in Jacksonville, Fla.—Marion Progress.

RESOLUTIONS

Whereas, as our beloved pastor, Bro. J. Robert Moose, has been called to again take up his work in the foreign field; and whereas, as he has so faithfully and with such loyalty served the Wallace and Rose Hill charge for the past two years, we, the official representatives of the said Wallace and Rose Hill charge, desire to express to him our sincere appreciation of his services among us, and to ex-

press our great regret that he is soon to depart from us. We feel that his departure will mean an irreparable loss to the people of the community whom he has so faithfully served, but will mean untold blessings to those to whom he is sent, and to the Master's kingdom. Be it therefore resolved:

First, That we request that a copy of these resolutions be filed with Brother Moose and a copy be filed with the minutes of this quarterly conference.

Second, That a copy of same be sent to the Christian Advocate, our church organ, for publication.

J. C. Jerome, Chas. Teachey, J. C. Mallard, Oscar Fussell, W. G. Fussell, D. C. Bryant, W. R. Carr, N. M. Lanier, Mrs. R. H. Rouse, Rhodes Young, H. J. Johnson, Albert Ward, Jasper Rich.

SWANNANOVA VALLEY

From Pigeon River Valley to Swannanoa Valley a distance of some thirty-five miles was the move for this preacher this year. Leaving a charge with eight preaching points we landed at Swannanoa on a bad rainy day in a Ford and truck unannounced, found a fine 9-room parsonage which the outgoing parson had vacated just a few hours before. Here we found but four preaching points and have been to all of them, and must say we are greatly encouraged, for a pastor could not find a more cordial welcome than we have found here. The good people of Swannanoa church took the preacher and his family off their feet on Friday night after their arrival by storming the parsonage and leaving behind them one of the greatest and finest of poundings this preacher ever had to encounter. These good people know how to make glad the preacher and his family, but the thing that has inspired me to go into this work with great zeal and expectation is the fact that these people at all the churches on the charge have met their new pastor at the sacred altar of their church and agreed to work and pray to make this the best year in the life of their church.

For reasons unknown to me these folks have been woefully discouraged, but they are frank to acknowledge their failure and are determined they say this year to amend their ways and make good on their part. This pastor's heart was made to leap for joy at the thing he heard today. It seems too good to be true and yet the most prominent men are the ones saying it. "It can be done." That good news is that their pastor must have a Ford to travel the circuit in this year, and some of them are already making plans to buy one. Good news, Bro. Preacher, but this parson is tired of moving about and this is the first of the first year, and maybe the General Conference will abolish the time limit. So turn your eyes to other points. Swannanoa may have given us a lifetime job.

J. O. Banks, Pastor.

"WALKING WHERE THE SAINTS HAVE TROD"

I am one of those who think a great deal of the power of suggestion. Therefore since Dr. Rowe told of his receiving at Rome "The First Epistle General of Timothy to the saints scattered abroad," I am thinking a bit of the privilege which is mine—of walking where the saints have trod. Of course I mean to say, to tramp the earth in Dallas-High Shoals charge where Taylor, and Jenkins, and Poovey, and Modlin, and Falls, and Sherrill, and West, and Fox—O, I must desist and try in this brief moment to think of no more of them, for their name is "legion" and the wonder is that the further back we go the greater they grow. Well, that is only true to psychology and to all the laws of spiritual life, and to the movements of history. Moses is greater today

MURINE Night and Morning.
Have Clean, Healthy
Eyes. If they Tired, Itch,
Smart or Burn, if Sore,
Irritated, Inflamed or
Grated, use Murine
often. Soothes, Refreshes. Safe for Infant
or Adult. At all Druggists and Opticians.
Write for Free Eye Book. Murine Eye Remedy Co., Chicago

than when he wrought wonders in Egypt and the wilderness; St. Paul is mightier today than when he rattled his chains of bondage in the face of Felix and of King Agrippa; Wesley is infinitely more powerful in this great and terrible day than when he stood on his father's gravestone and gave voice to those immortal words, "The world is my parish." My brethren, does this not cause us to grow a little more sober and ask, What will our lives be to the cause and to the kingdom of God, what will they mean to our children and to our children's children as the years lengthen into generations and into the centuries? The Lord have mercy upon us and lead us unto that greatness which grows more glorious with the ever lengthening years.

But it was not my purpose when I sat down to say these things. I only wanted to say for the good people of Dallas-High Shoals charge that they are a part of those whom the Lord had in mind when He said, "Ye are the salt of the earth." Many of them are ready and are saying like Joshua, "As for me and my house we will serve the Lord." While none of them claim to have attained perfection they are, I believe, forgetting past attainments and are pressing forward to a richer, fuller life in Christ Jesus, our Lord. So far as I am able to see, a goodly number of our people have taken the work of the church and the service of God to be the real business of this life and are therefore ready to read His word, to worship in His house, to call upon Him in prayer and to acknowledge His ownership of all by returning to His cause not less than one-tenth of their income.

Let me not fail to remember that this is largely due to these good men who have gone before us in this splendid field and who by their godly ministrations to the flock have made them to be even so.

To our people the "pounding" business is not unusual; it is somewhat a constant process, sometimes for a while just gently and then again more like a deluge. And it so happened on Saturday night, November 5th. And may the Lord reward them according to their doings.

Beside our two good Sunday schools and one Woman's Missionary Society we have two of the best Senior Epworth Leagues and one Junior to be found in the Western N. C. Conference. In fact, we paid more last year on the African Special than any charge in the conference, with the possible exception of the League of Central church, Asheville. So we hope to go in "the way our fathers trod" (Poovey et al) and be able in some way, by His grace of course, to edify the saints and to save the sinners and make another good report for them next October at Moarre.

J. O. Ervin.

**Girls! Girls!!
Save Your Hair
With Cuticura**

Soap and Ointment to clear Dandruff and itching, 25c. each. Samples free of Cuticura, Dept. V, Malden, Mass.

WANTED

RAW FURS, HIDES, TALLOW,
BEESWAX AND GENSENG
WRITE FOR PRICES
FRANK E. BROWN
ROANOKE, VA.

IN MEMORIAM

RESOLUTIONS OF RESPECT

(By the Wesley Bible Class of the First Methodist Episcopal Church, Rocky Mount, N. C.)

Died, October 31st, 1921, our beloved brother and friend, Geo. W. Hobgood.

Whereas, our brother and friend was a regular and faithful attendant upon the sessions of our class and his life and precepts were as inspirations to one and all. By reason of his presence in the world it is a richer, sweeter, and better place to live in. We cherish his memory.

Therefore, be it resolved by the Wesley Bible Class in regular session assembled that we extend to his bereaved family our heartfelt sympathy in their great loss which cannot be measured in terms of anything in this world.

Be it further resolved, that a page of our minutes be set aside for a copy of these resolutions; a copy be sent to the family of our deceased brother, a copy to our church paper, and a copy to the local press.

J. I. Robinson,
C. R. Freddy,
C. L. Gay,
Committee.

RESOLUTIONS OF RESPECT

The beautiful Christian spirit that once dwelt among us in the person of Mrs. N. B. McDowell has taken its flight and we who knew and loved her can truly say the world was made better by her having lived in it. While we have sustained a great loss we would not question or complain, but bow in humble submission to the will of an all wise God; yet we, the members of the Weaverville Missionary Society of Weaverville Church, Weaverville, N. C., deem it fitting and proper that we should publicly express our sorrow and grief as we mourn the departure of our beloved coworker; therefore be it resolved:

First, That in the death of Mrs. N. B. McDowell, we have lost one of our most loyal and faithful members, who loved her Lord, her church and missionary society, and it is difficult to estimate her loss not only to our society but to our community, for she was active and efficient in all educational and church work. Second, We shall sorely miss her gentle presence, her kindly greetings and sympathetic friendship she so freely accorded to all. We pray her blessed influence may remain, and that we may try to follow her beautiful example.

Third, We extend to her bereaved loved ones our tenderest sympathy and pray that God may comfort them.

Fourth, That a copy of these resolutions be sent to the family and Christian Advocate for publication.

Mrs. Edwin Reeves,
Mrs. J. Fred Reeves,
Mrs. Oscar Brown.

RESOLUTIONS OF RESPECT

Again the angel of death has entered our society and borne from us to the God who gave it the spirit of one of our dearest members, Lucy Jennette Berry.

As a child she was devoted to the Sunday school, the church and all its duties; when quite young she joined the Ladies' Aid Society of Amity church. There as elsewhere she served cheerfully.

When we saw she was going we could but wonder why God was calling one so young and so much needed here. We loved and wanted her, but knowing God is wise and never errs, we bow in humble submission to His will.

We therefore resolve: First, That our society has lost a faithful member whose gentle, sweet, Christian character we all might emulate.

Second, That we extend our heartfelt sympathy to her bereaved husband, her mother's family and her many dear friends.

Third, That a copy of these resolutions be sent to her husband, to her mother, to the Advocate and be recorded on the minutes of the society.

Mrs. M. M. Fisher,
Mrs. W. W. Watson,
Mrs. J. J. Tunnell.

JORDAN—Wm. Melton Jordan, was born in Mecklenburg county January 30, 1875, and died October 23, 1921, at the age of 47 years, 8 months and 23 days. He was married to Jennie Alexander May 17, 1891. To them have been born eleven children, one of whom died in infancy; the other five sons and six daughters survive him.

He professed religion and joined the M. E. Church, South, at Hickory Grove at about the age of 14 years, where he has been a member ever since. He was a quiet, peaceable and industrious man, worked hard and made a good living.

He leaves beside the widow and large family of children four brothers, one sister and his father to mourn their sad loss. He will be greatly missed by the community and friends as well as by his family and relatives. May the Holy Comforter comfort and sustain the bereaved ones. We laid his body to rest by the side of his brother Arthur in the same grave (both being killed in an automobile wreck) in the Hickory Grove cemetery, after religious services conducted by the writer, assisted by Rev. Mr. Hardin, pastor of Robinson Presbyterian church. His pastor, E. Myers.

STALLINGS—Fannie Elvira Bush was born in Caldwell county January 13, 1850, and died at Hickory Grove in Mecklenburg county, November 5, 1921, at the age of 71 years, 9 months and 17 days. She was married to N. P. Stallings, of Caldwell county, March 3, 1870. To them were born ten children, four sons and six daughters. One daughter and two sons have died, leaving two sons and five daughters, who with the husband, three brothers and three sisters mourn their loss. May the Holy Comforter be theirs in this time of bereavement. Her pastor, E. Myers.

JORDAN—Arthur Calvin Jordan was born in Mecklenburg county, October 31, 1886, and died October 23, 1921, aged 35

years, 11 months and 23 days.

He was married to Carrie Hodges. To them have been born four children. One died in infancy; the others, all young children, with their mother survive him. He is also survived by the father, four brothers and one sister.

He professed religion and joined the M. E. Church, South, at Hickory Grove, at about the age of 18 years. His membership was kept here till the end, although he moved away. He was industrious and energetic and will be missed by his friends and relatives.

May the dear Lord comfort and sustain all the bereaved ones. E. Myers.

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Do not be satisfied with a small salary. Young men and young ladies can make more money by taking our complete business course. Train yourself to be a stenographer, bookkeeper, secretary or office superintendent. We can help you. Write at once for our catalog.

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High Point, N. C.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

DITTO

Tommy was much interested in hearing for the first time in his language lesson the other day about a pair of little dots that the teacher said meant "ditto." How his soul—a curious mixture of laziness and thrift—inflamed at learning that, if he were to write "a cat" or "five boys" or "\$10" on one line and wanted to repeat the same words or figures on the next line, all he had to do instead of writing the words in full was to put in the ditto marks.

After this, Tommy, while on a visit, had occasion to write home. He simplified the task by putting his knowledge to account. He wrote:

Dear father:

I hope you are all well.

" " mother is "

" " sister " "

" " Dick " "

" " grandma " "

" wish you were here.

" " mother was "

" " sister " "

" " Dick " "

" " grandma " "

" " you would send me some money.

Your affectionate son, Tom.

—Exchange.

False Alarm.

"Good mornin' to ye, Mrs. Cassidy. An' is the likely lookin' young feller in yer third floor front a mumber of the church?"

"Naw, Mrs. Haggerty, I'm sorry to say he ain't. He's just an unconfirmed roomer."—American Legion Weekly.

Strain-ge!

"It's such a hardship drinking soup," Said a man with a mustache long and plain;

And as he pushed his walrus back, "I always find that it's quite a strain."

—American Legion Weekly.

Working Under Difficulties.

Movie Usher: "You can't eat peanuts in here, sir!"

Hiram Dimbleby: "Yes, I kin young feller, but I could get along a lot better if you'd turn on a leetle light."—American Legion Weekly.

The land lady bustled up to her new lodger as he came down to breakfast the first morning.

"Good morning, sir," she wheezed. "Good morning," said the lodger.

"I hope you've had a good night's rest," said the landlady.

"No," said the mild mannered little man. "Your cat kept me awake."

"O," said the landlady, "I suppose you're going to ask me to have the poor thing killed?"

"No, not exactly," said the gentle lodger. "But would you very much mind having it tuned?"—Kind Words.

District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.

FIRST ROUND
November
Fairview, Bethany 19-20
Biltmore 20-21
Hornby, Oak Hill 26-27
West Asheville 27

December
Hot Springs, Hot Springs 3-4
Spring Creek, Bouldings 4
Henderson, Fruitland 10-11
Hendersonville 11
Chestnut Street 11
Swannanoa, Swannanoa 17
Black Mountain 13
Central 18
Flat Rock-Fletchers, Fletchers 25
Saluda 25
Mills River, Shaw's Creek 31

January
Rosman 1
Brevard 1
Weaverville, Alexander Chapel 7
Mars Hill, Bush Glen 8
Weaverville Station 8
Joint conf. of Lester and Sandy Mush, Erick Church 14-15
Bethel 15

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.

FIRST ROUND
November
Duncan Memorial, night 17
Prospect, Prospect, 11 a.m. 18
Unionville, Unionville, 11 a.m. 19
Monroe Central, 11 a.m. 20
North Monroe-Icemorlee, night 20
Waxhaw, 11 a.m. 26
Marshville, Wingate, 11 a.m. 27
Triality, night 27

December
Ansonville, Ansonville, 11 a.m. 2
Lilesville, Lilesville, night 3
Wadesboro, 11 a.m. 4
Morven, Morven, night 4
Bethel, Providence, 11 a.m. 10
Belmont Park, 11 a.m. 11
Brevard Street, night 11
Polkton, Peachland, 11 a.m. 17
Weddington, Weddington, 11 a.m. 18
Matthews, night 18
Seversville, night 28

January
Spencer Memorial, 11 a.m. 1
Dilworth, night 1
Chadwick, 11 a.m. 8
Thrift-Moore, night 8
The district stewards will please meet in Tryon Street church, Charlotte, Thursday, November 17th, at 2 o'clock p. m.

GREENSBORO DISTRICT
W. F. Womble, Presiding Elder,
508 Summit Ave., Greensboro, N. C.

FIRST ROUND
November
Wesley Memorial, 11 a.m. 20
East High Point, 7:30 p. m. 20
West Greensboro, Muirs Chapel 26-27
Carraway Memorial, night 27
December
Randolph Hopewell, 11 a.m. 3rd, 3 p.m. 4
Main Street, High Point, 11 a.m. 4
Uwharrie, Oak Grove 10-11
Asheboro, night 10-11
Wentworth, Salem, 11 a.m. 17th, 3 p.m. 18
Reidsville, 11 a.m. 18
E. Greensboro, Holts Chapel 24-25
Park Place, night 25
Deep River, Cedar Falls, Q.C. 2 p.m. 31
(Preaching 11 a.m. January 1.)

January
Randleman, night 1
Pleasant Garden, Pleas. Gar. 7-8
Gibsonville, night 8
Jamestown, Jamestown 14-15
Spring Garden, night 15
Coleridge, Coleridge 21-22
Ramseur & Franklinville, Ramseur, ngt 22
Ruffin, Pelham 29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.

FIRST ROUND
November
Forest City, P. G., 11 a.m. 19-20
Rutherfordton, 7:30 p.m. 20
Bald Creek, Bald Creek, 11 a.m. 26
Burnsville, 11 a.m. 27
December
Micaville, Daetons, 11 a.m. 3
Spruce Pine, Spruce Pine, 11 a.m. 4
Mill Spring, Lebanon, 11 a.m. 10-11
Henrietta-Caroleen, Henrietta, 11 a.m. 18
Cliffside & Allendale, Cliffside, 7:30 p.m. 18
Old Fort, Bethel, 11 a.m. 31

January
McDowell, Murphys, 11 a.m. 1
Marion, 11 a.m. 8
Marion Ct., Providence, 3 p.m. 8
Marion Mills, 7:30 p.m. 8
Restic, Oak Grove, 11 a.m. 14-15
Broad River, Kestlers, 3 p.m. 15
Gilkey, Gilkey, 11 a.m. 22
Spindale & Alexander, Alex., 7:30 p.m. 22

MT. AIRY DISTRICT
J. H. West, Presiding Elder.

FIRST ROUND
November
Pilot Mountain, Pilot Mountain 19-20
Walnut Cove, Walnut Cove 26-27
Stokesdale, Stokesdale 27-28
December
Rural Hall, Rural Hall 3-4
Summerfield, Summerfield 4-5
Dobson, Siloam 10-11
Jonesville, Jonesville 17-18
Elkin, night 16-18
Mt. Airy Ct., Salem 31-Jan-1
January
Rockford St., Rockford St., right 1
Madison S., Madison, 11 a.m. 8
Mayodan, Mayodan, 3 p.m. & ngt. 8
Danbury, Danbury 14-15
Sandy Ridge, Delta 15-16
Yadkinville, Yadkinville 21-22

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.

FIRST ROUND
November
Watauga, Vallie Crusis 16-17
Creston, Thomas Chapel 19-20

Sparta, Shiloh 26-27
Laurel Springs, Mt. Zion, 3 p. m. 27-28

December
North Wilkes, Miller Creek 3-4
Wilkesboro, Wilkesboro, night 4
Wilkes Ct., Beulah 6-7
No. Wilkesboro, No. Wilkesboro, ngt. 10-11
Elkland, Hopewell 10-11
Helton, Chestnut Hill 17-18
Warrenville, Ashby 20-21
Jefferson, Jefferson 22

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.

FIRST ROUND
November
Salisbury Ct., Shiloh, 11 a.m. 19
Spencer, Central, 11 a.m. 20
East Spencer, 7:30 a.m. 20
Gold Hill, Gold Hill, 11 a.m. 24
Concord Ct., Mt. Olivet, 11 a.m. 26-27
Epworth, 7:30 p.m. 27

December
Kannapolis Ct., Oak Grove, 11 a.m. 3-4
China Grove, China Grove, 7:30 a.m. 4
Kannapolis Sta., 11 a.m. 11
South Main, 7:30 p.m. 11
Norwood Ct., Cedar Grove, 11 a.m. 17-18
Norwood Sta., 7:30 p.m. 18
Albemarle Ct., Pine Grove, 11 a.m. 24-25
Albemarle, Central, 7:30 p.m. 25

January
New London, N. London, 11 a.m. Dec. 31 1
Balin, 7:30 p.m. 1
Salem Ct., Salem, 11 a.m. 7-8
First Street, 7:30 p.m. 8
Yadkin-Rowan Mills, Yadkin, 7:30 p.m. 11
Mt. Pleasant, Mt. Pleasant, 11 a.m. 14-15
Kerr Street, 7:30 p.m. 15
North Main, 7:30 p.m. 18
Harmony, 11 a.m. 22
Westford, 7:30 p.m. 22

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.

FIRST ROUND
November
Belwood, Fallston, 11 a.m. 19-20
Lafayette Street, 7 p.m. 20
Polkville, Elliotts, 11 a.m. 26-27
Shelby, Central, 7:30 p.m. 27

December
Crouse, Crouse, 11 a.m. 3
Cherryville, St. Pauls, 11 a.m. 4
Franklin Ave., 7 p.m. 4
Rock Springs, Denver, 11 a.m. 10-11
Mt. Holly 7 p.m. 11
East End, 7 p.m. 14
Shelby Ct., Salem, 11 a.m. 17-18
Kings Mountain, 7 p.m. 18
West End, 7 p.m. 21
Lincoln Ct., Pisgah, 11 a.m. 24
Trinity, 11 a.m. 25
Main Street, 7 p.m. 25
Lowesville, Hills Chapel, 11 a.m. 31

January
Stanly, Stanly, 11 a.m. 1
Ranlo, 7 p.m. 1
Bessemer, 11 a.m. 8
Cramerton, 7 p.m. 8
Dallas, Dallas, 11 a.m. 15
Belmont, 11 a.m. 22
East Belmont, 7 p.m. 22

Every official member is urgently requested to attend the first quarterly conference and assist in organizing for the ensuing year's work.

STATESVILLE DISTRICT
D. M. Litaker, P. E., Statesville, N. C.

FIRST ROUND (In Part)
November
Lenoir, First Church, 11 a.m. 20
Lenoir, South, 3 p.m. 20
Granite Falls, 7:30 p.m. 20
Lenoir Ct., 11 a.m. Sat. 26
Hickory, First Church 11 a.m. 27
Hudson, 3 p.m. 27
Rhodhiss, 7:30 p.m. 27
Dudley Shoals, 11 a.m. Monday 28

December
Alexander at T. Sat 4 & Sun. 11 3-4
Stony Point, at S.P. Sat. 10 & Sun. 7 3-4
Hiddeiten, at H. Sat. 2 & Sun. 3 3-4
Catawba, at C. Sat. 11 & Sun. 7 10-11
Ball Creek, at P. Sat. 3 & Sun. 3 10-11
Newton, Sat. 7 & Sun. 11 16-17
Statesville Ct., at T. Sat. 10 & Sun 2 17-18
Cool Springs, at C. Sat. 2 & Sun. 11 17-18
Olin at O. Sat. 4 & Sun. 7 17-18
January
Troutman at R.M. Sat 10 & Sun. 3 31-1
Mooreville Ct., T. Sat. 2 & Sun. 11 31-1
Mt. Zion, Sun. 11 8
Maiden, Sun. 7 8

WAYNESVILLE DISTRICT
R. S. Howie, Presiding Elder,
Waynesville, N. C.

FIRST ROUND (In Part)
November
Bethel, Bethel 19-20
Lake Junaluska & Clyde, Clyde, 8 p.m. 20
Jonathan, Jonathan 26-27
Waynesville Ct., Delwood, 8 p.m. 27
December
Shoal Creek & Echota, Olivet 3-4
Bryson-Whittier, Whittier 4-5
Hayesville, Hayesville 10-11
Hiawassie, Brassstown 11-12
Murphy Ct., Tomotla 13-14
Robbinsville, Robbinsville 15-16
Andrews 17-18
Murphy 18-19

WINSTON DISTRICT
W. A. Newell, P. E., Winston-Salem, N.C.

FIRST ROUND
November
Linwood Ct., Cotton Grove, 11 a.m. 19-20
Lexington, Lexington, night 19-20
Davie Ct., Center, 11 a.m. 26-27
Mocksville, Iocksville, night 27
Welcome, Center, 11 a.m. 30
Green Street, Green St., night 30
Southside Ct., Bunker Hill, 11 a.m. 31
December
Grace, Grace, 11 a.m. 3-4
Hanes-Clemmons, Hanes, 3 p.m. 4
Southside, Southside, night 4
Farrington Ct., Smith Grove, 11 a.m. 6
New Hope Ct., Macedonia, 11 a.m. 10-11
Denton Ct., Siloam, 3 p.m. 11
Lewistown Ct., Brooktown, 11 a.m. 17-18
Forsyth Ct., Piney Grove, 3 p.m. 17-18
West End, West End, night 18

WILL CZECHO-SLOVAKIA RETURN TO PROTESTANTISM?

This is a very important question which only the future will answer. The responsibility for this rests upon the Protestant church here. We are in the field, too, and are responsible for our part. God has a great task for us in this country.

We were very fortunate to have a strong delegation from the Board of Missions with us last July and August. Plans have been made for an extensive evangelistic campaign. I think that there is not other country in whole Europe open for the Gospel of Jesus Christ as Czecho-Slovakia. There is a real hunger for the Bread of Life here. The following is a paragraph of a letter which came the other day from Tynnad Vitavou: "I have one more request to you, our dear brother, that you would send a preacher to us at least every second Sunday. We have souls here who are thirsting after the word of God and are continually waiting for you." Requests like this one arrive often.

I am so glad that God has allowed me to live at this time in which this country is open for the Gospel of Jesus Christ. For three centuries these people have been kept off from the Light. Then I do rejoice that the time has arrived when Methodism can pay back to the Czech nation what the Moravians have become to Mr. John Wesley.

The delegation consisted of Bishop U. V. W. Darlington, W. N. Ainsworth and Drs. W. B. Beauchamp, O. E. Goddard, Andrew Sledd and D. A. Sloan, the latter residing in Belgium.

The first visit paid to the missionary work was to the tent services at Vrsovice, a suburban district of Prague, where for two months a revival campaign has been held, during which hundreds of people professed faith in Jesus Christ. It was God's providence that we did not have a house where to worship but the tent, and our people got used to it so well and liked it so much that they hardly missed a day without attending the services. When the delegation was to come the ladies decorated the tent somewhat with green, with flowers, and with Czecho-Slovak and American flags. Several young ladies welcomed the representatives with appropriate welcoming addresses and then handed to them beautiful bouquets of flowers. Bishop Ainsworth responded to it very beautifully, expressing his joy that the Czecho-Slovak people are returning to the faith of their fathers and wished the womanhood of Czecho-Slovakia to be as beautiful, as pleasant and as fragrant in their character as the flowers given to him.

The bishops and the other representatives preached to large congregations assembled under and around the tent. They all have seen the results of their messages. People came to the front with tears in their eyes and others with a smile of joy on their faces, promising to follow Jesus Christ from that moment. And when the bishops were leaving the tent the whole congregation followed them to the car and gave them a hearty exclamation of salutation, "Nazdar!" (Hail!)

Dr. Goddard has preached more to our congregations than any other one of the representatives. From August 4th to the 14th we rented the largest hall in Prague, seating 4000 people. Before we rented it I took Dr. Goddard over there to look at it. It is a splendid hall with three galleries and all under the ground. When Dr. Goddard saw it he said: "Brother Dobes, when you get a congregation over here to occupy all the seats, I will give you a walking cane." And so it happened. The first night we had a larger congregation present than we expected. The next day the walking cane was mine. And I hope it will last me very long, for I usually leave it at home when I go out.

Hundreds of people have hit "the

sawdust trail." Dr. Goddard preached through an interpreter. Some Americans and English people came to these meetings and have enjoyed them, too. Dr. Goddard preaches so simply that even a child can understand him. His applications are forceful and his faith is great, for in each meeting he expects some converts. He has been a great blessing to our work here.

May the time come when whole Czecho-Slovakia shall return to the faith of their forefathers and come back to Jesus Christ, the Saviour of the world. We ask all our American brethren and sisters to pray for us and our work here. God has blessed our work in the past and we are thankful to Him for it, but we are expecting showers of blessings yet. If we do our part and the other churches theirs, then we shall see great things accomplished in the kingdom of God in this land.—Joseph Dobes.

MAROONED ON PALMETTO ISLAND

By J. L. Glover in Christian Advocate.

The sun was shining brightly and the wind was just right for fishing when Jack and Tom Lee started off early in the morning for a day's sport. They had promised their mother to be very careful; they had a big basket of lunch, and everything promised well for a successful trip.

The boat went beautifully, and after a row up the river they reached a tiny island known as Palmetto Island, from the little group of palmettos which grew in the middle of it and seemed to be all that kept it from floating away. Here they fastened their boat and prepared to spend the day picnicking and fishing. Leaving the lunch basket in the boat until they were ready to have dinner, they settled themselves to fish; but the fish did not bite well, and they decided to take to the boat again and push off into deeper water. Here they had better luck.

They had caught a good many fish when Tom noticed that the weather had changed. The sunshine was gone, and the wind was blowing in a way that made him uneasy.

"Come, Jack, we had better land and make all safe before a squall comes," he said, and they pulled for the island again. But before they could reach it land and water were blotted out in a wild swirl of wind and rain, and the little boat was twisted round like a straw in the grip of a "white squall."

For a few minutes things looked serious; but the boys were pretty good sailors, and with some difficulty they succeeded in keeping the Sea Bird right side up and finally in running her under the lee of the island, and, jumping out into the water, pulled her high on the beach. It did not matter about getting wet, because they could not be much wetter than they were already. The rain drove in their faces and blinded them, and the wind snatched away their caps and threatened to blow them into the water again.

"Now we are shipwrecked! It's a real adventure!" cried Jack, seeing that Tom was inclined to look rather serious over the "adventure."

But they soon found the adventure more than they had bargained for. They dropped the anchor and fastened the boat as well as they could and then struggled up the beach to seek what shelter the palmettos would afford them. They had hardly reached it when a sudden gust harder than any before tore the Sea Bird from her moorings and sent her wildly flying before the gale again.

"Now we are shipwrecked in earnest! There goes lunch and everything!" shouted Tom above the noise of wind and waves.

They crept close under the palmettos and clung there, two drenched lit-

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tle creatures, while the water dashed over them and the wind deafened them with its roar.

Gradually the storm passed, the water grew quieter, the wind died down. It was drawing toward evening, and they were very wet and cold and hungry.

"How are we going to get home again, Jack?" asked Tom. "I'd rather have a cup of hot coffee now than a thousand dollars. Do you suppose we shall have to starve here till tomorrow?"

The prospect was a dismal one, and it took all Jack's courage to answer cheerfully: "O, I guess some one will pass by and pick us up. We must rig up a signal like the young mariners, you know."

"But we can't make a fire 'cause we haven't any matches. And we can't put up a flag, 'cause we haven't any pole to put it on, or even a handkerchief!" wailed Tom, his courage fast deserting him.

"Don't give up! I'll think of something," advised Jack. "Here, I've got a handkerchief, if it wasn't washed away!"

A search of his drenched and sticky pockets produced a small and very dirty handkerchief. "Here's a flag! Now I'll just have to be the flagstaff myself, as we haven't even a stick to tie it to."

So he stood on the edge of the beach in as exposed a place as possible and waved the small flag above his head in hopes of some one seeing it from a distance. When he grew tired, Tom took his place, and so they kept the signal flying until it grew too dark to see any longer. Then two cold and hungry little shipwrecked mariners crept under the palmettos again and, clinging together for warmth, fell asleep at last.

Waking early in the morning, they renewed their signaling, taking turns again; and at length a boat came in sight around a bend in the river. Tom spied it first.

"A boat! O boat! O Jack, they are coming! Make them see us!"

They waved arms and handkerchiefs and danced about to attract the attention of the boat, which was coming toward them as fast as she could.

Jack shouted, and an answering hail told them that they were seen.

In a few minutes more the boat had reached them, and their father, with several neighbors, who had been searching for them all night, landed, and soon the two little castaways, warmed and fed, were speeding over the water homeward bound.

"Did you see our signal?" Tom asked. "It wasn't a very big one."

"Of course we saw it! It was the most welcome sight we have seen for many a day," said the father.

"And we lost our boat and our fish and all that fine lunch," said Jack regretfully; "but, anyway, I know now just how shipwrecked sailors feel."

One Survivor.

"You seem distressed, sir," observed the young man who had been a frequent caller at the house.

"I am ruined, my boy. Nothing left!" the old gentleman declared sadly.

"Oh, don't say that," the young man comforted, edging toward the door.

"You will 'at least have your dear daughter left. Good day, sir."—American Legion Weekly.

The Proper Spirit.

A couple of colored veterans were talking about unemployment.

"And whass more," concluded the elder of the happily jobless, "how often is Ah' got to tell you dat good soldiers don't never work between wars?"—American Legion Weekly.

Young America.

"And so," wound up the Sunday school superintendent, "we learn that we should all be missionaries. If you can't go yourself, what should you do?"

"You should send them some money," suggested good little Johnny.

"Fine, fine," beamed the superintendent, "and suppose you haven't any money?"

"Aw, slip 'em a check and beat it," said little Bertie, whose father was a practical man of business.—American Legion Weekly.

Willing, Anyway.

"See here, young man," stormed the irate father, descending the stairs at one a. m., "do you think you can stay in the parlor iwth my daughter all night?"

"I'll try, sir," replied the imperturbable youth modestly, "but I'm really afraid I'll have to be leaving about four or five o'clock"—American Legion Weekly.

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A CHALLENGE TO THE SOULS OF MEN

A telegram has just been received in Seoul, which reads, "Bishop Lambuth at rest." The greatest of all earth's present day missionaries has fallen, not in the quietude of his home, with his daughter and his invalid wife, but in the front ranks. More eloquent lips than mine must frame the eulogies which he so richly deserves. I throw out this challenge to our church at home.

Bishop Lambuth has founded his last mission for our church. And he has bought it with his own life blood. As I move along on this train, moving toward Siberia and Manchuria to assume my post there, I feel that I am moving toward holy ground. A few weeks ago I went into the room of Bishop Lambuth at Songdo, where he was staying in the home of Brother W. G. Cram. Seated there in that room, he laid before me his plan for the opening of our work in Siberia and Manchuria. "I want you to go there," he said. "Will you go?" "Yes," I said, "I will gladly accept any appointment at your hands." Tears came in his eyes, and he thanked me for my statement. "I realize that I am making my last trip in the Orient. At the next General Conference I am going to ask to be released from this and be given easier work so that I can be with my wife. But I have had a part in the founding of our mission in Japan and in Africa, and now I will feel satisfied if I can lay the foundation of this work in Siberia and Manchuria. The doctors told me not to come, stating that I must go under the knife and then stay in the hospital for sixty days. But I want to found this mission first. Then I will be satisfied."

We went together, the Bishop, Brothers Cram, Ryang, Brannan, and myself, to the work to lay out plans. Two stations at present and others later were planned. The present two are Vladivostok and Harbin. I was appointed to Vladivostok and another man to Harbin. For physical reasons the latter felt that he could not go. Mr. H. W. Jenkins, a man who came to the field from under my ministry and through the direct touch of Bishop Lambuth, stepped in and filled the gap. From his death bed, Bishop Lambuth wrote that he was satisfied and said, "When I reach America I will send more men." Bishop Lambuth reached Yokohama, was suddenly stricken and forced to undergo a severe operation. Everything possible to mortal hands was done for him, but after forty-four years of active mission work, he fell in the front line trenches. And, though I say it humbly, not for all the glories from Bunker Hill to Verdun; would I exchange the high privilege given to me to follow in the work he has laid out, and to place my humble and unworthy life where his mighty and Christ-like soul has wrought so wonderfully for the kingdom.

Though he shall not more speak in the flesh in the United States, his life and the field that he has laid out shall mightily call. Looking on the field in Siberia and Manchuria, he said to

me. "It is the greatest missionary opportunity of this generation."

And so his unfinished work lies before us. We must "carry on!" In this field we need immediate reinforcements. They must be men and women with "grit" to use the Bishop's own description. It is a hard field, for pioneering is always hard work. They must be women and men who can and will sacrifice for the kingdom. And they must be men and women who can come to the field at once. Four strong men would tide us over till more could be sought out next year and sent out.

Years ago Brother W. E. Towson sat at the death bed of Dr. J. W. Lambuth, father of the Bishop, and took his last message, which awakened the church at home, "Send more men!" When Bishop Lambuth departed to be with Christ it was Brother Towson again who sat by his side. Mightier than any message which he could send in words, is this great field, bought with his blood, and consecrated by his memory.

What shall be the answer of Southern Methodism to this challenge?—J. O. J. Taylor.

FINE POINTS OF ENGLISH

The man had just informed the Pullman agent that he wanted a Pullman berth.

"Upper or lower?" asked the agent. "What's the difference?" asked the man.

A difference of fifty cents in this case," replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher the lower. Most people don't like the upper, although it is lower on account of it being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower."

Put the poor man had fainted!—Epworth Herald.

FAITH

Time has added another year
To the toll of those since we parted,
Dear.

But the touch of Time and his sorcery
Are powerless to kill the memory.

My heart at dusk when the low winds
moan,
Seeks ever the hill where you sleep
alone.
My lips are tired with the prayers I
pray,
And I wait the dawn of a splendid day,

And a country far by the Heaven's
blue,
The eyes, and the arms, and the lips
of you.

Somewhere you wait for me, I know,
Because, beloved, I love you so!
—Mabel Cleland Ludlum in Life.

The Liberty Lid Is Off.

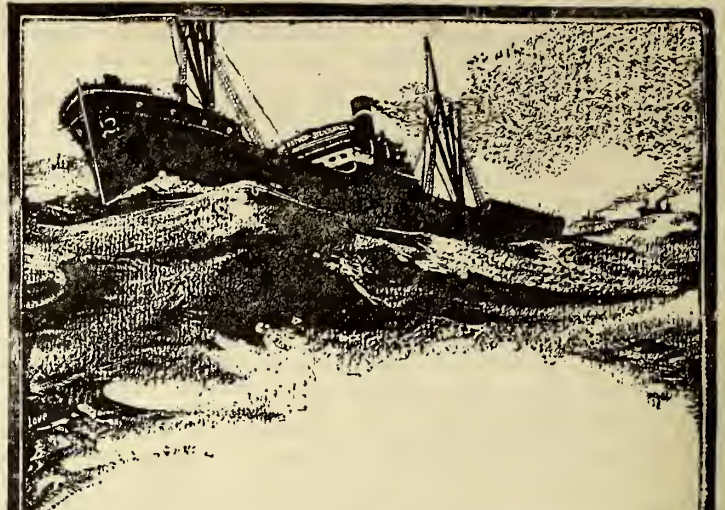
Some of our story writers are running riot with their similes. Here are a few we gathered in our late reading: "Her lips quivered like a light auto." "He edged nearer to her until he was almost as close as the air in the subway."

"But his mind, like her face, was made up."

"Her hair dropped on her pallid cheek like seaweed on a clam."

"He gazed anxiously at her face, the way a person in a taxi gazes at the face of the meter."—Boston Transcript.

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Dr. B. B. Williams, Physician in charge



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Gastonia, N. C., May 16, 1921.

Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.



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NORTH CAROLINA Christian Advocate

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Number 48

DELEGATES-ELECT

Thomas N. Ivey.

T. N. Ivey, editor of the Christian Advocate, Nashville, Tenn., heads the delegation from the North Carolina Conference to the General Conference, next May, in Hot Springs, Arkansas. He is a son of George Washington Ivey, one of the great circuit riders of North Carolina in a generation that has gone. As the best stories in the Middle West are attributed to Abraham Lincoln, so are the best stories among Methodist preachers in North Carolina attributed to G. W. Ivey. T. N. Ivey is blessed with as fine sense of humor as had his distinguished father, but is not in his class as a story teller. Otherwise, the son has measured up pretty well with his father. After graduating from Trinity College, "Tom" taught school several years, then entered the Methodist itinerancy and was a very successful pastor till a little printer's ink touched his fingers. That ink has been sticking to his fingers with all the tenacity of the blood of Duncan on the hands of Macbeth. We doubt whether the alchemy of the episcopacy could rub it off. Bildad Akers labored a long time in an effort to teach him some of the truths and habits dear to the old time Methodists, but Bildad seems to have given up in despair, as nothing has been heard from this old chum of the Nashville editor since they were together several years ago in one of the swell hotels at Lake Junaluska. When some member of the conference at Newbern announced that this was the seventh time that T. N. Ivey had been elected a delegate to the General Conference, Bishop Darlington at once grew curious to know how old Editor Ivey really is. But up to this hour the bishop's question remains unanswered.

Marion T. Plyler.

M. T. Plyler is the elder of the Durham district. He like Ivey is a graduate of Trinity College. His time as an itinerant Methodist preacher has been given to the pastorate, to the eldership, and to writing for the church periodicals. He has tried his hand at writing books for a pastime. His brethren sometimes speak of him as one who loves a scrap on the conference floor. It may be that he does. But if so, he never hits below the belt. His fondness for the fellow who takes issue with him grows with each recurring encounter. He carries no malice and is honest to the core. He will be on hand, if able, at the first roll call in Hot Springs, and stay till the benediction of the final session.

Michael Bradshaw.

M. Bradshaw is beginning his fourth year of a second quadrennium as pastor of Memorial church, Durham. He is a graduate of Trinity College. His popularity in the conference is unbounded and abiding. He courts no favors. Men instinctively turn to him. The gold of his character draws men who appreciate the real value of the finer metals. Bradshaw by common consent is the best preacher, take him one Sunday after another, within his conference. We are aware that comparisons are dangerous, as well as odious, but if any brother who has an idea that he can do better, will write us and say so the foregoing statement will be withdrawn and due apologies offered. He got a good start at Old Trinity, continued his preparation for the Christian ministry by studying law and from the beginning of his pastoral career met with the very finest success. He has been a pastor, but never did have a longing for those "flesh-pots of Egypt." He grows older the taste for the onions of the conference may take stronger hold upon him, but the onion of the pastorate has not yet appeared. He is a pastor, a preacher who carries no trumpet, but the trumpet of the kingdom is on the field.

Harry M. North.

H. M. North has for the last twelve months been educational secretary. He goes, as pastor, to Rocky

Mount, but in connection with his pastoral duties will continue the work as conference secretary of education. Mr. North is a graduate of Trinity College and a man of marked versatility. When some enterprising organization desires to put on a pageant of Methodism, Harry North looks the part and speaks the piece of John Wesley. He is equally at home in a Sunday school conference, educational meeting, tennis tournament, baseball game, commencement address, funeral or wedding. He is a man of fine fibre and fine tastes, conscientious in all things and as pure as a woman. In the general conference he will behave himself as becometh a man about the King's business, will not say a foolish word, make only speeches seasoned with wisdom and vote right every time.

Hilary A. Humble.

H. A. Humble was conference host. He has just finished a successful quadrennium with the Centenary church, New Bern. Fayetteville draws him as a prize next year. His entire ministry has been given to the pastorate, where he is uniformly successful. He is withal a good preacher and will make a fine representative of his conference among the lawmakers. The conference did well when it put him among the delegates to the "ginneral," to use the pet term of Bildad Akers, T. N. Ivey's long lost boon companion.

John C. Wooten.

J. C. Wooten, a graduate of Trinity College, at one time Head of the Biblical department of that institution, is now eldering on the Raleigh district. The pastors say that he is a good one, and they know. In his early ministry the call of the West got hold of him and carried the young preacher to far off California, where he rendered effective service. But finally to the delight of all his friends the wanderer returned. For with Wooten away things did not seem quite right in these parts. We were all glad when he got back. He is a big hearted Methodist preacher who takes a delight in helping the needy. The Christian ministry has in such men as John C. Wooten the perpetual guarantee of its supreme value in the economy of the human race.

Alternate Delegates.

R. H. Willis is a son of the parsonage, a graduate of Trinity College and now serves his fourth year on the Elizabeth City district. He is the accurate secretary of the conference. Errors have little show when R. H. Willis edits the conference journal. His usefulness is measured by the years of service and his capacity to do good work. Among the valuable members of the North Carolina Conference put the name of Willis well up to the front.

John H. Shore.

J. H. Shore is a presiding elder, and one among the best. He is such a good preacher and was so capable as an elder that Bishop Darlington a year or two ago when his quadrennium had expired would not allow him to retire from the eldership. It may be that when his time is out on the Rockingham district that the bishop will continue this robust leader of the hosts of Zion.

William W. Peele.

W. W. Peele is one of the choice spirits of the conference. His college a few years after his graduation called him back to head its Biblical department. Three years ago the call of the pastorate took him from the faculty of Trinity College and he was appointed preacher in charge of Edenton Street church, Raleigh. As an under shepherd of that great congregation at the capital of our state, his preaching and the charm of his personality won for him golden opinions. Among the rather extensive list of splendid young men in the Methodist ministry of the Old North State none stand ahead of W. W. Peele. That a man as capable and popular as he should be the last man elected is striking

evidence that a very large number of ministers remained who would have constituted delegations in every way equal to the one elected.

LAY DELEGATES

J. T. Flythe.

J. T. Flythe lives in Jackson, N. C., and is the clerk of the court in Northampton county. Banking is his principal business interest. He has been for many years treasurer of the conference board of missions. Retiring modesty, personal piety, labors of love for the church characterize this brother beloved who frequently preaches in the absence of his pastor or when elsewhere needed.

Joseph G. Brown.

If there be any citizens of North Carolina who do not know Joseph G. Brown of Raleigh they are to be pitied. This widely known and much loved citizen of North Carolina is a prince among his fellows. Prominent and influential in the National Bankers' Association, president of the board of trustees of Trinity College, superintendent of the Edenton Street Sunday school, one of the biggest in the South, he stands both at home and abroad as one whom men wisely delight to honor.

Robert Lee Flowers.

What that first part of the name is to every son and daughter of this Southland, such is the entire name, Robert Lee Flowers, to every Trinity man, who has gone out from his alma mater within the last thirty years. About thirty years ago R. L. Flowers, fresh from the Naval Academy at Annapolis, came to Trinity College to teach mathematics. The blush of youth was in his cheek and the finer impulses of a great life that was in the making stirred his heart. With that accuracy of measurement with which students estimate their teachers, the boys of those days took him to their hearts and affectionately named him "Bobbie Flowers" and the generations of students coming after them still use the same term in speaking of one of their best loved professors. After the college student has dropped campus terms, he may call this man "Dr. Flowers" or "Professor Flowers," but the old affection still abides. And he is worthy of it all. Through all the years he has been a tower of strength in the administrative life of the college, as well as a valuable member of its teaching force.

W. C. Chadwick.

W. C. Chadwick is a young business man of New Bern. He holds a responsible position in one of the banks of the town by the Neuse and is superintendent of the Centenary Sunday school. Good fortune has camped all along on this young man's trail. Perhaps the best piece of good fortune that came his way was to persuade a daughter of Rev. and Mrs. J. B. Hurley to make the journey of life with him. This fair daughter of the parsonage and a daughter also of Greensboro College, an institution of learning which has given North Carolina so many cultured women, is his charming wife. He is worthy of her and that is enough.

Mrs. J. LeGrand Everett.

Mrs. Eeverett is another daughter of the parsonage and, also, a daughter of Greensboro College. Her father was Dr. W. H. Moore, a leader of the North Carolina Conference, who a few years ago after a long and useful ministry went home to heaven. Mrs. Everett's home is in Rockingham, N. C. She is prominent in the councils of the Woman's Missionary Society. Both the North Carolina and the Western North Carolina Conferences have honored themselves by each electing a woman as a member of their delegations to the General Conference and both these delegates are leaders in the work of missions. Mrs. Everett will grace the delegation from North Carolina.

C. S. Wallace.

Brother Wallace lives within sound of the surf at Morehead City. Like the Apostles in their early career he is a fisherman. He knows how to catch fish, and he knows how to sell them. He makes money selling them. His friends who go to see him are taught by him the fine art of the deep, blue sea. Charlie Wallace is a prince of good fellows, who is at all times true to his Lord and to his church.

ALTERNATE DELEGATES

J. F. Bruton.

"Col. John F. Bruton of Wilson," as he is widely known in North Carolina, is not an old man, but he measures up beautifully to the ideal of "the old southern gentleman." Cultured, courteous, courtly, loyal to his friends and to his ideals, he never fails to win the admiration and esteem of all who have the good fortune to come in touch with him. He belongs to that class of men who adds distinction to whatever circle he enters.

William Preston Few.

The seal of Trinity College carries these words, "eruditio et religio." Learning and religion as engraven on the college seal are embodied in the life and character of its president. Trained at Wofford and Harvard, with honorary degrees from several leading institutions of learning, his standing among scholars is secure. He carries a level head, is broad-minded, of sound judgment, true to the highest educational ideals and withal is a devout, humble Christian. His administration at Trinity College has been characterized by sanity and progress.

CHANGES AMONG THE ELDERS

At the recent session of the North Carolina Conference, two men went out of the eldership. E. M. Snipes, who had done four years of hard and faithful work on the Warrenton district, was given one of the best churches in the conference when the Bishop appointed him pastor of Oxford station. He is the very man for the place.

Elizabeth City needed N. H. D. Wilson and to supply that need the scholarly and effective elder of the Washington district was drafted at the end of his third year for the place. Elizabeth City is completing a new church that is said by those in position to know to be the best church in North Carolina. The appointments of this new building are the last word in modern church building. When Wilson gets settled in his new charge he will wonder way he ever was an elder.

Saul E. Mercer becomes the new presiding elder of what was the Warrenton district, but is now known as the Weldon. We are just a bit afraid to take liberties with a new elder. But being an old college chum of his who in the old Hesperian Hall at Trinity used to wrestle with him in debate, we are about to suggest that a few rounds on the "detrict" will cause the scales to fall from his eyes and his name will be changed from Saul to Paul. We believe that Saul will make a great elder.

The other new presiding elder is S. A. Cotton. He goes to the Washington district. Mercerized Cotton is what Bishop Darlington gave the North Carolina Conference. After all this we expect to see the brethren down there sending up to the college of bishops a petition for the return of Bishop Darlington for another quadrennium, with the hope that if he cannot mercerize cotton he can introduce some other valuable process of making goods of rare quality.

S. A. Cotton has already written us that he stands ready to serve the Advocate in any way possible. If there had ever been any doubt as to his making a good elder—and there was not—that doubt would have been dispelled by his offer to serve his church paper in every manner possible. Cotton has the first necessary qualifications of a good presiding elder. Here, give us your hand.

The Duke Commission met in Durham last Saturday to transact such business as might come before it for consideration. The applications for aid were duly considered and the report of grants made to the several charges and churches of the two conferences will be ready before many days. Those interested in applications for aid to churches will do well to write the Duke Commission, Trinity College, Durham, for information as to what appropriation, if any, and upon what terms, the grant was made to your church.

MR. SAMUEL P. HATCH

It was distressing news that came to us Sunday morning through the daily press that our good friend and that great layman of Sanford, Mr. Samuel P. Hatch, had died suddenly on Saturday. Brother Hatch was one of the strong forces in Methodism in his section of the state. He was always interested in the progress of his church, and the advancement of the Kingdom of God. The preacher had no better friend than Sam Hatch. He was present at the recent session of the North Carolina Conference, and when the appointments were read he at once sought out his new preacher and informed him that he was ready to co-operate with him in anything that was for the enlargement of the cause of Christ's work. He also told his preacher that if he was in need of funds to assist him in moving that he would give him a check at that time, and gave him instructions to always call on him for anything that was needed in the way of church work.

Mr. Hatch was at one time agent of the Seaboard at Sanford, but when the Bank of Sanford was organized he was chosen as its cashier, which position he held for several years. A few years ago he was elected president of that institution and held that place till his death. At all times he was interested in the community in which he lived and worked dilligently for its growth.

The town of Sanford, Steel Street church, and the North Carolina Conference will greatly miss this good man. We pray that the richest benedictions of heaven may abide upon the stricken home. He leaves a widow and one daughter, Mrs. L. C. Larkin, wife of the pastor of our church at Williamson and Hamilton.

MRS. D. MATT THOMPSON

The death of Mrs. D. Matt Thompson, which occurred at her home in Statesville, N. C., November 22, marked the passing of a great and good woman. Her long life of almost eighty years had been devoted to the service of her household, of her church and of her God. And in the service of God, she found included the welfare of humanity at large. Her sympathies were as broad as humanity and her ideal as high as heaven.

Mrs. Thompson was born in Ashboro, Randolph county, March 20, 1842, and on August 1, 1872, she married Prof. D. Matt Thompson, who for the last thirty years has been the superintendent of the graded schools in Statesville. For several years before her marriage she was a teacher and after her marriage she taught for a few years in the private school conducted by her husband in Denver, North Carolina. Three children were born of the marriage—Holland, Walter, and Dorman.

Mrs. Thompson's father, Thomas Winbourne Rice, was the contractor who built the old West Market Street church, in Greensboro, the main building of Trinity College in Randolph county, and Poplar Tent church in Cabarrus county. As Mrs. Thompson's father wrought in the erection of buildings that figured large in the life of the people, so has she and her good husband and her stalwart sons wrought in the educational and social life of North Carolina. Prof. D. Matt Thompson has been for long years one of the state's leading educators. Prof. Holland Thompson is an influential professor of history in the College of the City of New York. The late Walter Thompson, another of her sons, wrought well as an educator, then set going the Jackson Training School at Concord, N. C., from which monumental work he was called to the Children's Home at Winston in a dark hour of that institution's history, where he left the stamp of his constructive workmanship. Dorman Thompson, the third son, a prominent attorney of Statesville, N. C., is much more than a lawyer. He is a mighty force in the educational, moral and religious affairs of his home community and far beyond.

"Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. A woman that feareth the Lord, she shall be praised."

In selecting Christmas presents why not select the Christian Advocate among other things? This would be a present that anyone would appreciate, and they would enjoy it for fifty-one weeks in the new year.

BISHOP JOHN C. KILGO

It will be fine news to the church at large to know that Bishop John C. Kilgo, D. D., who has been unable to preach for two years, and who has been under the treatment of specialists in Baltimore and other cities, preached last Sunday to a large audience in the Tabernacle Associated Reformed Presbyterian church, in the city of Charlotte. Reports from the service indicate that the bishop, although forced to walk with a cane, preached with old-time vigor and enthusiasm. During a short visit to Charlotte Sunday the assistant editor talked with Bishop Kilgo over the phone. His voice was strong and clear. It did not seem like the same weak voice that talked to us just a few months ago. He declared that he was getting along nicely and that he was hoping to be able to get out again in a short while. The Advocate joins the host of friends of this good man in wishing that he may realize his hopes and that he will soon be able to take his place in the councils of the church, and to mingle again with the brethren that he is so fond of and who are so fond of him. Let a united prayer go up to the throne of mercy for the restoration of Bishop Kilgo to health.

SNORING LEADS TO BIBLE-READING

Joe Rowland is a North Carolina product. Corn bread, cabbage and country ham were converted into brains, muscle and red hair. He breathed the ozone of the mountains, roamed the woodland and like Joseph amid oriental wheatfields dreamed of bending sheaves and bowing stars.

This ambitious country lad completed the course of studies at Weaver College, then served a mountain circuit a year or two after which he wandered off into Virginia. North Carolinians say that the young preacher went as a missionary. Those Virginians took him to their hearts and gave him some of their largest churches in an effort to keep the obstreperous Tar Heel employed.

But the bigger the church that they gave him the more time he seemed to have for globe-trotting. His specialty was climbing the Egyptian pyramids and shooting crocodiles on the Nile. In a final and successful effort to keep him employed at home, those Virginia Methodists made Rowland the editor of the Richmond Christian Advocate. One of the first editorials of this peripatetic pastor who is now editor runs true to form by recounting one of his experiences on the road.

Listen to his confession:

In recent journeys the writer drew as bed fellow a man snores. This brother's style of music was the worst ever, if comparison be permitted in this vicious performance of a depraved race. His eruptions were of the intermitting kind, like the mud pots of the Yellowstone. For a few moments everything was quiet on the Potomac tonight when the stillness of the night would be shattered by a nerve-racking explosion. As bad as the music was, it was not as trying as the awful suspense that gripped you like the hand of a haunt while you waited for the next eruption.

I soon reached the point where it was a question of reading my Bible in an effort to hold my piety or commit manslaughter if this offending brute could be called a man. I sought my Bible in another room, and it chanced that my daily reading had brought me to the troubles of Job. In the seventh chapter our distressed brother of reputed patience said, "When I lie down, I say, when shall I arise? but the night is long; and I am full of tossings to and fro unto the dawning of the day." This was so much to the point that I sought another book.

I always like the book Nehemiah. It would do all the preachers good to read it every quarter before the elder comes.

We insist that the new editor explains what he means by that last sentence in regard to the visit of the elder.

The Flora McDonald College at Red Springs, N. C., on account of several cases of diptheria there, have developed among the students, Friday till after the Christmas holidays. To students have gone to their homes. To continued the college work under present circumstances would doubtless have necessitated a quarantine. That would have kept the students away from home through the holidays and for that reason the management thought wise to close now and make up the work during the spring term.

PEOPLE AND THINGS

The postoffice address of Rev. C. F. Sherrill, the pastor of the West Greensboro charge, is Guilford College, North Carolina.

Rev. A. S. Parker, of Biscoe, was in Greensboro Monday and enlivened the Advocate office with his presence. We were glad to see him. Come again.

Mr. D. W. Alexander, of Connelly's Springs, and Miss June Abernethy, of Hildebrand, were married at the home of the bride's father, Mr. E. S. Abernethy, Rev. W. E. Hauss officiating.

Rev. J. S. Folger had a fine beginning at New London. Full congregations greeted the new pastor, the sermons were of a high order and everybody is looking forward to a happy and successful year on the New London charge.

The new year has come with all our preachers. They will want new stationary, letter heads and envelopes. The Advocate Printing House is ready to serve all. Send us your job. Your church directory will look good if we print it.

Rev. R. M. Courtney last Friday met the pastors and the Centenary treasurers of the Greensboro district in conference at West Market Street church. The attendance was gratifying and the meeting gave promise of good results.

The students of Rutherford College are to be commended in their undertaking the publication of a paper under the auspices of the two literary societies. The new enterprise should be a success from the outset and of great value to Rutherford College.

Rev. W. A. Bivens has accepted a position as superintendent of the Cedar Creek High School in Cumberland county about fifteen miles from Fayetteville. His family will continue to live in Greensboro while he pursues his school work at Cedar Creek.

The following memorial was adopted by North Texas Conference meeting in Dallas: "Requesting the general conference to enact legislation that hereafter our bishops shall be elected for a term of office, subject to re-election just as the general officers of the church are elected."

A large group of people representing Olin, Macedonia and Mount Bethel churches, assembled at the Olin parsonage on Thanksgiving Day and gave the pastor, Rev. R. L. Melton, a genuine pounding. The gifts consisted of the substantial necessities of life usually carried on such occasions, and was greatly appreciated by both pastor and family.

Marriage notices that give the names of the contracting parties, of their parents if desired, of the officiating minister and the time and place of the marriage will be carried by the Advocate. Please send these notices in promptly, for what is news one week may have lost its value in a large measure by the next week.

Rev. G. A. Stamper, of Leaksville, was in Greensboro last week to attend the Thanksgiving debate at the North Carolina College, where his daughter, Miss Mabel Stamper, was the star debater. Those who heard the debate between the young ladies report that Miss Stamper's speech was most excellent.

An editorial in the Calyton News tells of the joy with which Rev. C. T. Thrift is welcomed back to Clayton for the second year. A man of unusual ability, who holds the gospel above all things else, his sermons never fail to hit the mark. That is the right sort of preacher for any and every community.

The Children's Home at Winston-Salem needs a teacher for the fourth, fifth and seventh grades. Any person interested in this announcement will write Rev. C. A. Wood, superintendent, for further information. In the room for which the teacher is needed, the fourth and fifth grades have the morning session and the seventh grade the afternoon session. The teacher is wanted at once.

The Platonic Literary Society of Rutherford College will hold their twenty-first opening debate Friday evening, December 2, in the college auditorium.

great evening of December 1, Rev. C. M. Pickens, the pastor of the Methodist church at Morganton, will give the faculty and students of Rutherford College an account of his trip last summer to the Holy Land.

The Nashville Methodists are rejoicing over the return of Rev. E. C. Few for another year. The

people of Nashville regard him as one of the best preachers in the conference. His sermons draw constantly increasing congregations which is the surest evidence at all to a man's power as a preacher of the gospel.

Dr. T. F. Marr, presiding elder of the Salisbury district, gave us a pop call Tuesday afternoon on his way home from Winston-Salem, where he had been in the interest of the Children's Home. He reports that his district is starting off in fine shape and that all his preachers are happy in their work. Dr. Marr says that Rev. C. A. Wood is getting off in good shape at the Children's Home.

We are in receipt of the following announcement: "Rev. and Mrs. D. R. Proffitt announce the marriage of their daughter, Harriet, to Mr. Minor Cecil Donnell on Monday, the twenty-eighth of November, nineteen hundred and twenty-one, Greensboro, North Carolina." The Advocate extends hearty good wishes and congratulations to these young people.

Rev. L. P. Boyle writes: "The Germanton, Rural Hall, Trinity and Mt. Pleasant congregations of Rural Hall charge gave us a tremendous 'pounding' last Friday night. It was so overwhelming that the inmates of this parsonage will not soon forget it. It was great. These churches were represented by large delegations and spent a most delightful social hour with the pastor and family.

Rev. D. A. Petty, pastor of the Burlington circuit, called at the Advocate office Monday. He was in Greensboro to attend a family reunion at the home of his sister, Mrs. J. A. Gallion. There were present Mr. I. N. Petty, the father, and Rev. D. A. Petty, of Burlington, Dr. T. A. Petty, of Portland, Oregon, Miss Ada Petty, of High Point, and Mrs. J. A. Gallion.

Rev. T. V. Crouse, of Stokesdale, was in our office Tuesday. He reports that Presiding Elder West, of the Mount Airy district, had been with him in the first quarterly conference, and that the elder had made a fine impression as a preacher and as an executive. Bro. Crouse is putting the finances of the charge in a budget and gave us an order to print his collection envelopes.

Rev. J. E. Woosley, of Trinity, while in town last Friday attending the missionary institute and the stewards meeting of the Greensboro district paid the Advocate a visit. He was as radiant and happy as a youth in the early springtime. Brother Woosley reports that the furnace is being installed in the new church at Trinity. That congregation will then be ready for the winter.

Rev. C. J. Harrell, transferred last year from the North Carolina Conference and stationed at First church, Atlanta, North Georgia Conference, has been returned, much to the delight of his parishioners, to the First church for another year. Under his leadership many new members have been added to the church and many progressive movements have characterized the work of the past year. Harrell has made a good record in Georgia.

Zion's Herald, Boston, Mass., carries the following news item: "Rev. Raymond Browning, a general evangelist of the Methodist Episcopal Church, South, but during the winter months frequently engaged in revival work in the North, expects to begin a series of services at the Methodist Episcopal church in Atlantic, Mass., November 27. Mr. Browning is not a stranger to New England, having conducted several evangelistic campaigns in Maine a few years ago."

Rev. A. C. Gibbs enlightened and enlivened the editorial office by his presence one day last week. Ashboro was glad to have this splendid young minister for another year. If the time limit should be removed by the general conference next year those Ashboro Methodists might vote to make his stay permanent. The arrival of a beautiful daughter has added to the joy of his heart and of his home. The Advocate congratulates the Ashboro pastor upon the advent of his good fortune.

At the annual banquet of the Men's Bible Class of Broad Street Methodist church, Statesville, Rev. R. A. Swearingen of Kannapolis was the chief entertainer with his unique method of story telling. The Statesville band furnished music and the occasion was most enjoyable. That Bible class of which Mr. Dorman Thompson is the teacher constitutes one of the most powerful organizations of its kind in the state. Its membership is unusually large and whatever that company of men undertake to do is promptly accomplished.

Rev. W. O. Butler, a superannuate of the North Georgia Conference, is making his home this winter with his daughter in Goldsboro, N. C., and that good town may become his home permanently. This good brother spent two days in attendance upon the North Carolina Conference in New Bern and seemed to enjoy himself immensely. He writes an interesting article for this issue of the Advocate under the caption, "A Beginning Whose End May Be Great." We welcome this good brother to North Carolina.

The Wesleyan Bible class of the North Wilkesboro church held a delightful reception last Friday night in honor of the pastor and his wife, Rev. and Mrs. M. T. Smathers. Brother Smathers, as is the case wherever he goes, has captured completely the North Wilkesboro congregation. This reception was but a feeble expression of their joy in the new captivity. Artistic decorations, speeches galore, abundant refreshments and abounding good fellowship were the order of the evening. A great year is ahead of the North Wilkesboro Methodists.

Mr. Branco H. Everhart and Miss Luna A. Brindle were united in marriage at the Welcome parsonage Wednesday evening, November the 23rd, Rev. T. E. Pierce officiating. Both the contracting parties are some of the most prominent young people in the Midway township and are members of Midway M. E. church. The groom is the youngest son of Mrs. Luredy Everhart, and holds a responsible position in the postoffice at Winston-Salem. The bride is the attractive daughter of Mr. and Rural Hall charge gave us a tremendous 'pounding' Mrs. W. F. Brindle. Their many friends wish for them much happiness.

"Hawthorne Lane Sunday School News" is the name of a weekly paper gotten out by the Sunday school of which Mr. J. B. Ivey is the live and progressive superintendent. The editor in his "salutatory" among other things says: "Not so pretentious as some, not so large as many, but ready to serve. We want to serve the Sunday school by announcing news of interest and by helping all we can to build up a live Sunday school." The first issue is chock full of interesting items of news about the Sunday school and the Hawthorne Lane church. The Advocate extends the right hand of fellowship to this promising child of the Hawthorne Lane Sunday school.

We have a great many calls to send the Advocate to persons who are not able to pay for it. It would be a real joy to us to send it to every one who wishes it, but we are not financially able to do so. We wonder if there are not a number of friends who will send us the price of the paper or more to assist us in sending the paper for the year 1922 to these persons who are anxious to read it and are not able to pay for it. Quite a number responded to our appeal last year and we have received many letters of appreciation from those who were thus remembered. Send us your check and the preachers will assist us in sending the Advocate to those who are worthy.

Henry H. Jordan, according to the Gastonia Gazette, had fresh roasting ears from his garden November the 17th. When asked how he managed to keep his patch of corn alive through the dry spell, he replied that he worked it. To bring a corn patch through such a drouth as we experienced this fall and to have corn on the plate after the middle of November marks H. H. Jordan as an elder worth while. He learned how to grow corn a long time ago when a boy in North Iredell. We knew him as a good farmer then. But it was not a case of spoiling a good farmer to make a poor preacher. For he is now a good preacher, as we all know, and proves himself to have remained a good farmer. Hats off to the elder of the Shelby district!

The Methodist pastors of Rowan county have organized a Rowan County Methodist Ministers' Association. The association has already announced that the towns of Salisbury and Spencer will hold a union meeting in April embracing the two weeks before Easter. Dr. Plato T. Durham has been secured to preach in the First church, Salisbury, and Rev. H. G. Hardin, pastor of Tryon Street, Charlotte, will preach at Central, Spencer. Rev. T. P. Jimison has been appointed as publicity agent for the association and the readers of the Advocate may look for some racy news notes from time to time. Happy selection of the Rowan county association.

AMERICA FOR ME!

'Tis fine to see the Old World and travel up and down

Among the famous places and cities of renown,
To admire the crumbly castles and the statues of the kings—

But now I think I've had enough of antiquated things.

O, London is a man's town, there's power in the air;
And Paris is a woman's town, with flowers in her hair;

And it's sweet to dream in Venice and it's great to study Rome;

But when it comes to living, there is no place like home.

I like the German firwoods, in green battalions drilled;

I like the gardens of Versailles with flashing fountains filled;

But, O, to take your hand, my dear, and ramble for a day

In the friendly western woodland where Nature has her way!

I know that Europe's wonderful, yet something seems to lack;

The past is too much with her, and her people looking back;

But the glory of the Present is to make the Future free—

We love our land for what she is and what she is to be.

So, it's home again, and home again, America for me!

My heart is turning home again, and there I long to be;

In the land of youth and freedom beyond the ocean bars,

Where the air is full of sunlight and the flag is full of stars.

—Henry van Dyke.

THE WAR OF NATIONS AND ITS INFLUENCE ON THE WORLD

By J. E. Smoot.

The recent world war and its causes and effects put the whole world-thought on edge. Volumes and volumes have already been written on the tremendous questions growing out of it all.

Ex-President Wilson seized the logical moment for the greatest appeal of all time, to the world, to cease from war and from the spirit of war, and submitted a plan for the abolishment of war that seemed at one time so nearly acceptable to the world that the millennium seemed almost at hand. But alas! "the heart is deceitful above all things and desperately wicked." The League of Nations breathed a spirit of righteousness, and rang as clear as a bell in its tenets until this great bell of Peace was cracked by its own moulders—American political sentiment, in revulsion—and alas! the clear, the divine tone, of this call to the world for peace was lost, and left the "cracked sound" that distracts the sensitive ear, and "the high resolve that these dead shall not have died in vain" was forgotten in the stampede that followed.

The Bible seems to cover in effect all human experiences and emotions. Second Peter, 2:20-22, seems to fit the condition of the world's mind following the failure of the United States of America to enter the League of Nations and into its solemn and divine purposes—heart and soul—as was its first impulse to do. "For, if, after they have escaped the pollution of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."

"For, it had been better for them not to have known the way of righteousness than, after they have known, to turn from the holy commandment delivered unto them."

"But it is happened unto them according to the true proverb: The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

What a tragedy!—a world tragedy!—shall the divine impulse ever re-enter the heart of the world to unite as one nation for perpetual peace on earth?—is redemption impossible? If the Gospel of Christ—the Gospel of "peace on earth, good will

toward men"—can be so pressed upon the world to its literal acceptance in word and deed, then, and then only, can this world-heart and mind be made to revolt at the thought of war and of human slaughter.

From every standpoint—economically—war is so disastrous that it is simply astounding that the genius of the human mind would for a moment tolerate it.

But there is a constant warfare between the human and the divine nature in man, and the literally human is all too prone to yield. Then let every instrumentality of individuals, church and nations, resolve to preach in season and out of season the everlasting gospel of peace.

The present conference on the limitation of armaments has shown its already utter failure to cement the world in the bonds of peace and confidence. The United States lost her opportunity and high prestige for righteousness—can she—will she re-establish herself in the confidence and affection of the world? Munitions of war and the suspicion and dare of nation to nation cannot lift man to the heights that God intended him to reach. Oh! that the divine spark in human nature may be constantly formed until it may blaze into a consuming zeal when man, as coworker with God, may hasten and see the day when the earth shall be full of His knowledge and glory as the waters that cover the sea.

At a watch night service on December 31, 1916, after the world war had been raging for two and a half years and America's spirit of righteousness was mounting high, the writer read the following lines as summing up his concept of the final analysis of war in all its horridness and submitting the only hope for its prevention, the caption being "The war of nations and its influence on the world":

Today we stand upon the threshold of the 20th century, and review, in rapid, panoramic array, a brief history of the human race, from the earliest dawn of history, with mixed feelings of awe and admiration, as we watch the ebb and flow of the tide of civilization—now mounting high in achievement, now receding, until almost lost in oblivion, until today, we are wont to believe the race to have reached the crest, the highest yet attained.

But with all this ebb and flow of the human tide there has been the terrible display of enmity, hate, avarice and greed, that has arrayed man against man, singly and by thousands, upon the eventful and fatal battlefields of earth, justifying himself and his conscience in false conceptions of justice and right, when in truth and fact, it was through sinful passion, blind to reason and conscience, he has murdered his brother. And thus it has been, until, for the past two and a half years, the world has stood aghast, as it has witnessed the most awful and the most sanguinary struggle that time has known, as millions of lives have been blotted out and millions more have been left lame, halt and blind, to posterity's care, as living martyrs to the passion of man.

Ah! the heart grows faint, and the neutral world has felt helpless, to appease the wrath of man and to dissuade from strife the nations in battle array—thus ever restless, and at times lashing itself into fury, and refusing to be quited, in this ocean of humanity.

How strange today, that in the same country where the Star of Bethlehem guided the wise men to the cradle of the Prince of Peace, the havoc of war, with ruin, starvation and blighted hope in its wake prevails! Thus has it been, through all the systems of civilized governments, until it would seem that the wrath of man would be satisfied with the blood of his brother, until the latent and innate moral sense would loathe further, the spilling of blood that makes all mankind kin.

As to the future we must judge by the past, and we have it from His lips that there shall be wars until the end of time.

Today the swelling heart of sympathetic neutral nations, and especially great America, has expressed itself in ships, laden to the water's edge, with supplies of the necessities and comforts of life, free to all, hurrying to the war torn and blood-soaked countries, and with words of profound sympathy and encouragement to lay them in the lap of want. And today the great heart of America is crying aloud, in the name of humanity, to the warring nations to stop, and take counsel together, that the rivers of blood may be dried up, and that the

widow and the orphan be taken into national embrace, that they will forever live in peace together.

And hark! methinks I see a form walking in the storm, and hear a gentle voice, though spoken in command: "Peace, be still." And we feel that in so far as He comes into the life of the individual and the nation as the Prince of Peace, in so far will this heaving, restless and storm-tossed ocean of humanity obey this gentle voice, and beat their swords into plowshares and their spears into pruning hooks, and war cease from upon the earth.

REV. THEODORE P. BONNER

By Rev. S. B. Turrentine, D. D.

Theodore Pickett Bonner was born in Hyde county, North Carolina, March 20, 1849. He was educated at Trinity College under the administration of President Braxton Craven. Having entered the ministry in 1881, he served in the pastorate till the death of his father, Robert Bonner, when he retired for a few years to render assistance to the family. During this interval he was a representative from Hyde county in the state legislature.

In 1886 he was united in marriage to Miss Emma Miriam Parker, of Halifax county, who heroically shared the joys and trials of the itinerancy, and who was a great comfort to him during the years of his infirmity. In their happy married life beautiful devotion pervaded the precincts of the home. The oldest child, Theodore P. Bonner, Jr., made the supreme sacrifice in France during the late world conflict. The other children are, Robert Bonner of Marion, Brem Bonner of Hickory, and Miss Emma Bonner of Hickory, who has been attending the Scarritt Bible Training School of Kansas City.

In 1885 he resumed the pastorate and served in order the following named charges: Roanoke Circuit, Scotland Neck, Morganton and Hickory, Morganton Station, Hickory and Lenoir, Morganton Station, Pineville, Wadesboro, Matthews, Bryson City and Dillsboro. After serving one year on the last named charge, on December 1901, he was transferred to the North Carolina Conference and served as follows: Mount Olive and Faison, Scotland Neck, and Fairfield. At the conference in 1905 he retired from the active ministry, on account of ill health. After residing in Richmond for eighteen months he moved to Hickory, North Carolina, where he remained till receiving his heavenly appointment.

Endowed with a bright mind, he possessed a keen insight into human nature. His analysis of character and conduct was clear and discriminating. His method of sermonizing was not confined to rigid rules of homiletics, but his messages were characterized with originality and with a practical knowledge of the needs of the people to whom he ministered. He loved the doctrines of Methodism and was fearless in defending truth and in assailing shams and error. His sense of humor and talent for argument contributed to pleasant fellowship in the social circle. To his most intimate friends were the strongest and tenderest elements of his nature revealed.

Without indirection his motives prompted frankness of conduct. With courage was blended tenderness, and with zeal was united moderation. While rebuking error he sought to rescue the erring. About an hour before his translation he related an incident of one of his pastorates when he won a man to Christ.

On Saturday afternoon at 5:30 o'clock, December 18, 1920, while sitting in his chair, his noble spirit passed into the larger life. The end came as he had desired—without prolonged illness or pain. Three days before his departure he said to a friend that he would be in heaven in a week.

To him the following beautiful tribute was paid through the column of the local press: "He was known by everybody, old and young, in Hickory. No man will be missed more than he. Devoted to his family, his church and community, he was a silent influence for good, and he had the respect and friendship of the whole community." Such a life merits the inspired encomium: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

NOTES FROM THE BOARD OF EDUCATION

The Educational Association Meeting.

The Educational Association of the M. E. Church, South, will hold its annual meeting at the Hotel Chisca in Memphis, Tennessee, December 13 to 15.

The meeting last year was deferred on account of the Christian Education Movement and accordingly the gathering next month will be one of the most important educational gatherings ever held under the auspices of Southern Methodism.

The Educational Association is composed of the presidents and faculties of all the schools and colleges of the church. Dr. W. P. Few, the president of Trinity College at Durham, North Carolina, is the president.

A program of superlative merit has been prepared for this meeting. The opening evening, Tuesday, December 13, will be marked by addresses by Dr. Ed. F. Cook, associate secretary of the Board of Education, and Dr. H. A. Boaz, the president of Southern Methodist University. On Wednesday morning the president, Dr. W. P. Few, will deliver his annual address on "The Spirit and Ideals of Distinctively Christian Education." The themes of all the addresses that will be delivered stress the Christian note in education and in all of the deliberations of the association the uppermost thought will be the best methods of perfecting an education that is Christian to the core.

The general topic of discussion on December 14 will be the Christian Education Movement and addresses will be made from the standpoint of the college, the preacher, and the layman, by Dr. W. F. Quillian, president of Wesleyan College, Rev. W. A. Lambeth, of High Point, North Carolina, and Mr. Thomas S. Southgate, of Norfolk, Virginia. Dr. J. H. Reynolds, director general of the movement, will speak on the subject of "Building Financial Constituencies for our Colleges," and Dr. I. P. Martin of the Holston Conference will speak on "Relations between the Conference Secretary of Education and the Various Institutions."

One most interesting feature of the gathering will be a pronouncement on the part of the committee on resolutions concerning distinctively Christian education in which the schools and colleges of the church will express their convictions, attitude and purpose in this regard. The committee which will deliver this pronouncement is composed of Dr. H. N. Snyder, president of Wofford College, Dr. J. S. French, president of Emory and Henry College, and Dr. F. N. Parker, dean of Emory University.

A full day will be devoted to the discussion of religious education, with especial reference to the training of Sunday school workers and religious educators in the schools and colleges of the church.

While the gathering is of especial interest to educators, it likewise possesses great significance to pastors and others who are interested in the cause of Christian education in the church. The sessions will be open to all visitors who may care to attend.

A LAYMAN ON THE WORK OF THE PASTOR

(Contributed.)

Mr. E. R. Boyd, a prominent lawyer and layman of Tazewell, Virginia, in the Holston Conference, and an alumnus of the University of Virginia, recently made the following statement concerning the visitation work of the pastor:

"I feel that a great mistake is being made by our ministers in failing to call upon the business man in a diplomatic way and having a brief word of prayer with them from time to time in their offices and homes. During the past five years the business men of our country have been working under unusual conditions and while those who attend church services no doubt are helped wonderfully, yet the men who have been of greatest service to me have been those who called at my home and office and have taken a personal interest in my spiritual life. When a man is tired and overworked with his business affairs, nothing can help him more than to have a man of God in whom he has the utmost confidence, bring him a word of cheer and encouragement in a few minutes of prayer. The minister who is able to do this in a proper way will find that the business men of his church will become so attached to him and his work as to make it unnecessary for him to solicit financial contributions."

BISHOP DENNY STUDIES THE BIBLE

(Contributed.)

Bishop Collins Denny possesses a wonderful verbal knowledge of the Bible, and never always quotes from memory in the pulpit instead of read-

ing from the Book as is the case with practically all ministers. The Bishop recently made the following statement with reference to his Bible studies:

"No man does much at anything who does not have a plan. My plan for Bible study is to hold myself responsible every day for a definite minimum of Bible reading. This minimum takes me through the Bible about three times every two years. For a busy man, it takes determination to carry out this plan, but it can be done as I know by experience. In addition, a man should have some plan for regular and constant study of the Bible. I have found that it is good for my spiritual life, profitable for my intellect, helpful in my preaching to study a book of the Bible. In making this study, I secure the best available commentaries, and try to go through the book word by word. Yet another plan that I have pursued with great profit is to commit to memory chapters and indeed whole books of the Bible. For this purpose I always use the authorized version. Its tuneful periods are easily remembered and ring like bells. While walking along the street, or lying awake at night, I find it profitable to let the very words of the Bible flow through my mind. If a man really loves the old book, it will be impossible for him to neglect it, and the more he loves it the more attention he will pay to it."

YE AVERAGE METHODISTE

By H. A. M. T. in Christian Advocate.

I WAS SITTING IN MY OFFICE
the other day waiting for a client
WHEN BIG BILL HOUSE,

President of the Banner Grain Company, Inc.,
DROPPED IN AND SLAPPED ME ON THE BACK
and said: "Well, Oscar, I see that
YOU'VE GOT SOME GREAT THINGS SLATED
for the agenda of your next General Conference."
THEN BILL WENT OUT, AND I
sat there and watched him go without a word.
BECAUSE I REALLY DID NOT KNOW
what Bill was talking about,
FOR I AM JUST ONE OF THOSE AVERAGE
CHURCH MEMBERS

who drop a quarter on the plate on Sunday
AND LEAVE IT TO THE WIFE TO LOOK AFTER
the heathen and all the details of the kingdom.
AND, ANYHOW, MY CLIENT CAME IN JUST
THEN,

and I was glad to think of something else.
BUT WHEN WE HAD FINISHED OUR BUSINESS
my client leaned back in his chair and said:
"BY THE WAY, TO WHAT CHURCH DO YOU
BELONG?"

just like that, and I said, "Southern Methodist,"
AND HOPED HE'D LET IT GO AT THAT,
but he kept on talking and said:

"DO YOU KNOW, I LIKE TO SEE A CHURCH
put over big things in a big way.
HOW MUCH DID THE CENTENARY MOVEMENT
really secure for missionary work?"

AND MY HEART WENT RIGHT IN MY MOUTH,
for I really could not remember;
SO I SAID THAT I WAS NOT SURE, BUT
it was a whole lot of money.

AND THEN MY CLIENT CONTINUED BY SAY-
ING:

"And how many schools and colleges are
BENEFITED BY THE CHRISTIAN EDUCATION
CAMPAIGN?"

And I was stuck again, so I said:
"WHY—ER—ER—SEVERAL, I THINK,
but I cannot say positively."

AND JUST AS I BEGAN TO BREATHE GOOD
AGAIN

my client took another start and came back with
A WHOLE LOT OF QUESTIONS ABOUT TITH-
ING

and quotas and conferences and said
HOW FINE IT WAS THAT PASTORS' SALARIES
had been increased thirty-six per cent and
WAS IN FAVOR OF THE TIME LIMIT FOR
BISHOPS

and abolishing the presiding eldership.
AND I JUST SAT THERE AND SWALLOWED
MY ADAM'S APPLE

and wished he'd get up and shut up
AND KEPT SAYING I REALLY DIDN'T KNOW
and trying to change the subject.

AND THEN MY CLIENT STOOD UP AND
LOOKED

me straight in the eye and said:

"FOR LOVE'S SAKE, DOESN'T YOUR CHURCH
print any kind of a paper

THAT WILL HELP YOU TO ANSWER AN
intelligent question about the work of the
Church?"

AND THAT IS WHY I AM INCLOSING THIS
CHECK

for a year's subscription to the Advocate.

I THANK YOU.

CHILDREN AND BOOKS

One of the very best things that any parent can do for his child is to give him an appetite for the reading of good books. Having done that he has put him in the way of much happiness and satisfaction and has as well made many things possible in his life that otherwise would have been impossible. Good books are a gateway of opportunity into some of the best things that life has to offer, and happy indeed is that person who has been wisely and early trained to see that gateway and to open it for himself. We owe our children good health, a training for life and its duties, a scope and place in which to make good in the midst of its great activities, but if we have not added to all that by cultivating in them a taste and appreciation for books, we have left a very large and a very important part of our obligation to them unfulfilled. Our failure to do this will shut them out of a world that was intended for them, a world that is gloriously rich in the best things that the human imagination and brain have produced. And this is one of the most serious crimes against them that we can be guilty of.—The Christian Guardian.

THEODORE ROOSEVELT'S NINE REASONS FOR GOING TO CHURCH

1. In this mutual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know that as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon by a good man. He will listen to a sermon by a man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

Where is your church letter?

—Kiwanis Magazine.

TALENTED COW

Advertisement in a rural New England weekly: Wanted—A steady, respectable young man to look after a garden and care for a cow who has a good voice and is accustomed to sing in the choir.—Christian Register.

Teacher—"Do you know the population of New York?"

"Not all of them, ma'am; we've only lived here two years."—The American Boy.

Some Young Ideas.

Teacher—Where was the Declaration of Independence signed?

Bright Pupil—At the bottom, mum.—Cincinnati Enquirer.

PEOPLE AND THINGS

(Continued from page 3.)

Dr. F. N. Parker, who at last general conference was elected bishop, but could not see his way clear to accept, has been elected by the Louisiana Conference to head its delegation to the next general conference. Although at no time a member of either conference in North Carolina, we feel like he is one of us and maintain an abiding interest in him, even if he no longer labors within our borders. Of interest to all Methodists in North Carolina will be the following from the New Orleans Christian Advocate: "Dr. F. N. Parker is one of the most greatly beloved members of the conference. He is always in his place in the conference room, he is thoroughly informed concerning the law, the polity and doctrines of the church. It is no wonder that the President leans heavily upon him in the administration of affairs."

The Greenville people last Sunday night gave Rev. Walter Patton a great farewell service. All the churches of the town joined in the meeting at the Methodist church and many were the expressions of regret that this public spirited pastor whose work had not been confined to his own congregation had to leave them. The Reflector in writing of the occasion says among other things: "Mr. Patten not only did a great work in his own congregation but went beyond this, taking part for civic betterment and for the relief of human suffering even if it meant personal sacrifice." Brother Patten goes this week to begin his work at Chapel Hill, where he has already served one quadrennium.

December 11 to 18 is pay up week for the Western North Carolina Conference. It is a time that all the Centenary treasurers, the pastors and the people should give themselves to this rally for what is due on the Centenary pledges. If the pastors in the pulpit will exhort with becoming enthusiasm, the treasurers send out statements to all who have made pledges and then follow these up with the visit of soliciting committees the week will result in an immense sum of money being collected for world evangelization. The great needy world is calling to every Christian to do his duty in this great hour of the world's life. These pledges are sacred and the obligation must be met and should be met without delay.

The Advocate called the attention of its readers to the case of a woman who was not able to pay for her paper and asked some one to send in the subscription price so that the paper might be continued. A friend ready to answer such a call responded and now the reply of her who has the Advocate for another year is herewith given our readers, her name for obvious reasons being withheld: "I am so pleased and so happy to know that some friend has sent me my much loved Advocate for a year. I surely will enjoy reading it. Oh! it is such a Thanksgiving gift to me. Thank that friend for me and may God bless him or her is my prayer. I am better but not at all well. I can say God's will be done. Wishing you the best of all things, I am, Sincerely, _____"

That Japan will accept the 5-5-3 ratio of armaments as proposed by Secretary Hughes at the opening of the Washington conference seems to be a foregone conclusion, according to Associated Press dispatches of this morning, Wednesday, November 30. The Japanese representatives have insisted that the ratio of naval strength of the three powers, England, the United States and Japan, should be upon the basis of 5-5-4. But the United States commissioners are standing solidly for the original ratio. Japan already, according to the naval experts, has a larger ratio offered in proportion to her needs for protection than has either the United States or Great Britain. Yet her representatives are insisting upon the larger claim. Policy is the watch-word of Japan in international councils and for that reason she is expected to accept the offered terms with apparent good grace.

Revs. W. A. Newell and Z. E. Barnhardt blew into the Advocate office rather unexpectedly Friday afternoon of last week. Mr. Barnhardt, who is the popular and talented pastor of Centenary church, Winston, claimed to be acting as general manager of his elder, as they went about over the country looking after the business of the Winston district. These two busy servants of the church had come over here to see a member of the Duke commission about appropriations to certain churches. The breezy and humorous elder of the Winston district reports that already there has been an increase of

\$1,600 in pastors' salaries in Davidson county and the end is not yet. Newell is beginning well in that great empire known as the Winston district. Come again, Mose, and bring Zeb with you, for the presence of such brethren doth good in an editorial office.

The faculty and students of Davenport College at a Thanksgiving Day dinner presented Rev. and Mrs. J. B. Craven with a handsome tea and coffee service as a token of appreciation of the Cravens' service to the college through the last thirteen years. The gift came as a complete surprise to the president and his wife, and Mr. Craven expressed their appreciation of such an unexpected but highly valued remembrance. Mr. Wesley Taylor, professor of English, in making the presentation speech, traced the development of the college through the remarkably successful administration of Mr. Craven. At the beginning of his administration the college was in debt and struggling for existence. Now it is handsomely endowed and equipped to do thoroughly first class work. Mr. Taylor expressed also the love and appreciation of the faculty and students of the college for the president and his wife with the hope of the continuation of mutual good will in spite of their much regretted departure.

The destruction of the Chambers building at Davidson College by fire on the morning of November 28 removes one of the historic structures of the college. Erected in 1857 at a cost of \$81,000 it has stood for years one of the most conspicuous structures on the campus. It could not now be replaced for \$200,000. At present it housed 130 students and contained the college museum and several of the laboratories. Room thirteen in this building was pointed out to visitors as the quarters of Woodrow Wilson when a student there. Maxwell Chambers, who gave the money which went to the erection of this building, was a conspicuous figure in his day in his native county of Iredell and his adopted county of Rowan. He was the largest slave holder in all that country and a man of extensive wealth. What Rockefeller is among the rich men of today, such was Maxwell Chambers among the wealthy slaveholders of Piedmont North Carolina in his day. The students housed in the Chambers building escaped with practically all their effects, and are now in other dormitories or the homes in the village of Davidson and the work of the college continues its regular routine. The loss has been considerable, but Davidson College will build larger and better than what has been destroyed.

The Park Place church, this city, gave a reception last Tuesday evening in honor of their new pastor and his wife, Rev. and Mrs. L. B. Hayes. The Methodist ministers of the city joined with the congregation in extending a formal welcome which was much more than formal to the new minister and his wife. The ladies of the church furnished refreshments as they know so well how to do, there was a spirit of good fellowship and a delightful time generally.

BORN IN A PENTECOST

O Church of God, look back to thy birth! Thou must consider the distance thou hast gone from the forces that gave thee conception. There is a long line extending into the past which marks the course thou hast taken. Thy path is not of yesterday. It winds its way through centuries into the dim expanse of history. But the day that gave thee origin still remains unchallenged as the most potent of all human history. For thou must not forget that the day of Pentecost was thy birth hour. On that day heavenly forces drove a shaft into the earth as a great sustaining anchorage for thee as thou shouldst enter on thy duties of establishing the kingdom of God. From that source cometh thy power. There the nations saw the first triumphant contact of the spiritual forces intended to dominate the history of mankind. From that base has gone out through the centuries the elemental force that has given thee driving power. If thou severest relations with that great promontory thou wilt languish and the speeding years will announce thy burial. Wilt thou refuse to look back to the sources from whence cometh thy help? Wilt thou disregard the harbor out of which thou hast started on thy voyage? Then look well to thy destiny. But if thou wilt only remember, if thou wilt heed these words, if thou wilt tighten again the

lines until thou comest to feel the pull of the restraints of Pentecost, thou shalt be saved.

O church of Christ! thou wast not born in a calm. Thou wast not conceived in some sequestered harbor of the infinite seas. Thou wast born where the great highways cross in the universe of God. On the day of thy nativity the clouds were gathering, the winds were blowing, the hearts of men were hungering, the tongues of men were mingling in misunderstanding, the citizens of the world were wandering in uncertainty in many foreign lands. There was need of the revelation of a new light and the manifestation of a new power. Without the day of thy arrival mankind would have passed into interminable darkness.

Thy appearance was the sunburst of the ages. The spirit of humanity was awakened to the dawn of a new day. Thou hast ever borne the torchlight that reveals the path of progress, enlarges the range of intelligence, and opens the doors of optimism. Thou canst not afford to lose sight of the day that gave thee birth. That meant the rebirth of the human spirit. It prophesies a rebirth from age to age. Emphasis on the dynamo of Pentecost means the die-no-more of the church.

O church of the open door! wilt thou not listen to the spirit of the age? The world needs power. It is calling for relief. It is waiting for the God of the Christian to save it from the depths into which it has sunken. It perishes for lack of power. Thou mayest command the power. Thou hast it not within thyself. Thou art not a storage battery. Fatal is the day when thou comest to look upon thyself as having a supply from a series of dry cells. Thou art driven by a dynamo. Thou hadst not realized this? A dynamo requires connections. It sends forth continuous currents which may be broken, which may become weak and cease to enforce themselves. Forget not, Pentecost was and is and ever will be a dynamo. If thou seekest to go forward heedlessly of the dependence and restrictions of Pentecost, thou shalt perish.

O church of the lighted lamp! remember the God thou servest. He is not one afar off. He is not a mild, potential force waiting for those who would regard him. He is not of the summer breeze. He is not to be called the eternal good. He is not the father of beneficence who deals reluctantly and always kindly with men. Wilt thou hear the name of thy God? He is the ALMIGHTY. Canst thou understand this? Might is what man's situation needs. No passive deity will serve the present age. He must come with a strong right arm. He must reveal his strength. He must clear the mountains that have fallen upon mankind. He must rebuild the roads. He must restore the broken highways. Only a God of might can answer the prayer of man in an age of darkness and ruin.

O church of a mighty God! wilt thou remain dumb? Wilt thou be as one dead, with no voice to speak, no hand to aid? Men are charging upon thee because thou hast failed them. Infidelity bold and desperate is crowding upon thee. Agnosticism falls like a pall over the eyes that once brightened by a faith that would not shrink though pressed by every foe. Mountains of difficulty raise behind thee, shutting out thy return to the home base where thy resources lie. Thou art not using the weapons the Almighty hath given thee. What hast thou done with that instrument of prayer? If we mistake not it has fallen into disuse. It has been laid away as an heirloom of the warriors who won the victories that gave Christianity her great conquering moments. Men today pick it up and understand not its use. The youth of the church have come to look upon it as one of the furnishings of the spiritual gymnasium with which they are to become familiar in their exercises. But prayer is the dynamic that pushes its way back to the original dynamo from which are sent out the currents of power that find their sources in heaven. Prayer? What hast thou done with the family altar? What emphasis art thou giving to the prayer meeting? Hast thou taught men that they cannot live the Christian life if they do not learn to pray? Hast thou taught men to pray? Men must be taught. Prayer does not come, though it is a natural way of expressing the desires of the soul. It is an art that must be learned if it is successfully practiced. It is thy duty to teach men how to pray. When hast thou done this thing? —Western Christian Advocate.

Mountain to Ocean

MT. AIRY DISTRICT NOTICE

The annual meeting of the district stewards and pastors will be held at Rural Hall Thursday, December 2nd, at 11 o'clock. Let us have one hundred per cent attendance.

J. H. West.

MEETING CENTENARY TREASURERS AND PASTORS IN THE SALISBURY DISTRICT

Each Centenary treasurer and pastor in the Salisbury district is urged to attend one of the following meetings: First church, Salisbury, Friday, December 2nd, at 2 p. m.; Central church, Concord, Monday, December 5th, at 2 p. m.; Central church, Albemarle, Tuesday, December 6th, at 2 p. m.

R. M. Courtney, Sec.

WHAT WE FOUND AT CATAWBA

When we arrived at Catawba, November 3, we found the parsonage well lighted and the home fires burning. There were a large number of warm friends to welcome us.

In the dining room we found two tables well laden with good things ready to eat. In the pantry we found enough for days to come.

We found a charge of four well organized and spirit filled churches. It is a pleasure to follow that spirit filled man, J. T. Ratledge.

We are expecting great things on this work this year.

A. C. Kennedy.

A PROTRACTED POUNDING AT ADVANCE

We have been very kindly received at Advance for a third year. Many tokens of appreciation have been presented to us.

On the evening before Thanksgiving the ladies of Advance came to the parsonage and gave us a real pounding. I do not know when the pounding will cease, for gifts continue to arrive from other churches and also from those who are not members of our own church. We appreciate these expressions of interest in our welfare.

May 1921-22 be a glorious year on Advance circuit.

J. M. Varner.

APPRECIATION

In reading the conference appointments of the North Carolina Conference I see that Rev. Geo. H. Biggs, who has been pastor of Newton Grove charge, has been read out for another place. Brother Biggs has served this work with ability, he is a faithful pastor and consecrated worker for his Master. He makes no compromise with evil in whatever form. The people to whom Brother Biggs goes may be thankful, for they have a preacher who will at all times have their best interests at heart. The writer feels keenly the removal of this good man. However, it may be best, and we welcome the new pastor, Rev. G. W. Phillips.

Luther B. Pope.

MT. ZION BEGINS WELL

We have been cordially received for the second year and are starting off hopefully. A few nights after conference our people turned out about one hundred and fifty strong and gave us a very substantial pounding, for which we are very thankful, not only for the generous gifts but for the fine spirit manifested.

The night following the stewards met and laid some very progressive plans for the year, made a substantial raise in the salary, all of which is very gratifying to the pastor, and we all are looking forward hopefully for a good year along all lines.

Mt. Zion is a great old church with great possibilities.

T. C. Jordan, P. C.

OUR GENERAL EVANGELIST IN THE ORIENT

Rev. R. S. Stewart, one of our general evangelists, has been working more than a year in the Orient. The major part of his time has been in Korea and Japan. His largest success has been in schools and colleges. In one school there were several hundred professions. He has been much in demand at numerous conferences of Christian people. In Japan he reports conversions as bright and as instantaneous as in the home land.

While we are in prayer for the revivals in the home land, let us not forget Brother Stewart in his great work in the Orient. O. E. Goddard.

STONY POINT POUNDS THE PASTOR

This preacher has received a pounding and I write to express our thanks for this act of kindness. The night before Thanksgiving a large company of people from Stony Point came to the parsonage loaded with many good things to eat. I will not mention the different things which they brought, but simply say it was a real pounding.

After having prayer with these good people they departed for their homes, and Mrs. Ingle and I proceeded to take an inventory and we agree that it is among the largest poundings we have ever received. We desire to express through the Advocate our heart felt thanks to every one who participated in this act of kindness. No one appreciates an act of kindness more than we. May God's blessings be on them all.

I have been hindered in my work since conference on account of being sick. Pray for us. J. W. Ingle.

FROM RACE STREET TO ANDREWS

After two pleasant, and we trust profitable years, with that loyal bunch of Methodists at Race Street and East Monbo, we packed our belongings and left Friday, November 4, for our new home at Andrews. By way of Asheville and over the top at Balsam after climbing Nantahala and over again at Topon we were soon in a beautiful valley, when the porter called our station. Here we were met by some of our good men and women, who took us to the home of Bro. J. W. Walker, where he and his good wife cared for part of the family and Grandmother Porter took care of two of the boys, Robert and Harold. On Monday evening November 7th, we went into our new parsonage and in less than two hours Methodists and members of other churches and friends were taking possession. Flour, sugar, coffee, lard, cereals, eggs, butter, cakes and many other things were piled on the dining table. Brethren, I may get over it.

Brother Smathers left things in fine shape. A very convenient large parsonage for a fellow with seven boys, a good church building with Sunday schools rooms, dining room and kitchen in basement, and a fine set of folks to serve. God help us to do our best.

T. A. Groce.

PROSPECT CIRCUIT

On November 2nd at one o'clock p. m. we left Chadwick station for Prospect. We left in the rain and reached the parsonage at Prospect in the rain. Yet in our John Henry we managed to keep dry. We have five churches and eight hundred and thirty-five members. We have preached at all the churches and were received very cordially at each point. We have a good people to serve and the outlook for the year's work is fine.

On November 18 Bro. J. B. Craven, our new elder, was with us and held our first quarterly conference. After a good, strong, helpful sermon by the presiding elder at 11 a. m., dinner was served in the grove. This was a real dinner. There was enough chicken

on the table to make even a P. E. open his eyes and smile, but it will not do to tell what a hungry little Methodist preacher would have done.

After dinner was over we went into the business of the conference. The P. E. called on the P. C. to sing 'em in, and that P. C. with all the chicken and mutton in him had room left to raise a tune.

The stewards voted to raise the pastor's salary to \$1400. This is \$200 more than was paid last year. We pray that God will lead us on to spiritual victory this year.

R. L. Forbis, P. C.

GOOD WORK OF THE METHODIST ORPHANAGE ALUMNI ASSOCIATION

Through the kindness and generosity of many of the good people of Raleigh who donated supplies, etc., and the hearty co-operation of the Methodist Orphanage officials the booth conducted by the M. E. Orphanage Association at the State Fair this year was a big success.

\$330.00 clear and above expenses was realized which went to the liquidation of the \$1000 pledge made by the association to the Atwater Memorial Fund for the erection of a large, modern dining hall at the Orphanage. A splendid spirit of co-operation was shown by all, and it is hoped that a much larger booth will be conducted next year.

At a recent meeting of the executive committee of the association it was learned that at present \$730 had been paid in and \$100 in good pledges, leaving a total of \$170 to complete the pledge.

Mrs. M. A. Jenkins, or better known to the alumnus as "Miss Mattie," the matron of the Orphanage, and the starter and promoter of this fund, deserves much credit, and am sure if we all will put our shoulders to the wheel we can, through our pledge, and getting others to help cause the life-long dream of Miss Mattie to come true.

It won't be long now till we meet again next Easter for our annual reunion. We want to have a clean record, and the satisfaction of accomplishing our first big deed, and with a heart's desire to do more and bigger things in the future?

Harvey C. Maness.

ALL GOES WELL AT WELCOME Expect to Put Advocate in Every Home.

We were returned to the Welcome circuit at the last session of the W. N. C. Conference. We were indeed glad to come back to labor with the good people on this charge. On Thursday night, October 27th, the Ladies' Aid Society of the Erlanger church tendered a reception in honor of the pastor and his family. After the program of special music and several addresses, refreshments were served, making the occasion an enjoyable one. We have filled all of our our appointments since conference; have received ten new members by letter and baptised two children. We hope to make this the best year in the history of the Welcome circuit. Last year we received eighty-nine new members and baptised sixty-four children, but we hope to do even better this year. On Thursday evening, November 10, we entertained our official board at the parsonage. We also had with us our new presiding elder, Brother W. A. Newell, who captured the whole crowd. We predict for the Winston-Salem district the best year in its history under the wise leadership of this wide-awake and energetic man. We aim to make a special effort to place the Advocate in every home. We observed Thanksgiving Day at Midway church. We also received a pounding at the close of the service, which will be long remembered. May the good Lord bless all of the good people on the Welcome circuit. Brethren, pray for us.

T. E. Pierce, Pastor.

RUSSELL JONES GASTON

Russell Jones Gaston was born on Hominy Creek in Buncombe county, North Carolina, on September 5, 1858. He was the son of Josiah Perry Gaston and Martha Evelyn Jones Gaston.

Brother Gaston married Miss Ida Sue Harkins, also of Buncombe county. Surviving him besides the widow are the following children: Mrs. C. D. Maloney, Mr. P. L. Gaston, Mrs. Gwendolin Luther, Mrs. Ople Cole, Mrs. Margaret Thrash, Mr. R. L. (Jack) Gaston, Miss Ida Sue Gaston, and Walter Jones Gaston.

As farmer, merchant and miller, Brother Gaston played a large part in the development of his section of his beloved county. For years he was



rated as a leader if not the leader of West Buncombe. But not by his broad acres or his well stocked store or his large roller mill will he be best remembered. His public spiritedness, which manifested itself in securing good roads, building good schools and in doing everything else that would help the community will make his memory sure. He was active in political life. Twice he served his county as representative in the general assembly, twice as chairman of the board of county commissioners. He served on the county school board; but perhaps the place he prized most was that which he held at the end, chairman of the school committee for Candler School. His ambition was to make it second to no high school in the state. He also served as justice of the peace for years.

As a Christian and churchman he was a noble leader. Twenty-four years he served Montmorency church as Sunday school superintendent; for years he served the Sulphur Springs (now Hominy) circuit as steward. He led his local church in the Centenary drive and one of the happiest days of his life was when they more than raised their quota. With plans made to go to Asheville on the twentieth to sell bonds to erect a modern building for the Candler High School and on the twenty-first to meet a committee of which he was chairman to arrange for improvements on the parsonage, suddenly, on the afternoon of October 19, 1921, he passed away. While we cannot understand the Providence which took a man so useful, yet we bow in submission to His will.

The funeral was conducted at Montmorency church, of which he was a member, by the writer, assisted by Rev. T. A. Groce and Rev. M. W. Dargan. The altar was banked in a floral offering such as is rarely seen.

H. L. Powell.

WANT A NICE CHRISTMAS PRESENT?

Nothing better than a live book. "Blue Ridge Breezes," by Rev. J. M. Rowland, editor Richmond Christian Advocate, is such a book. Bishop F. D. Leete says: "Read it with great interest. Not a dull page in it."

Sent prepaid for \$1.50.

Christian Advocate, Box 584, Richmond, Va.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

A CREED FOR BELIEVERS IN A WARLESS WORLD

(Isaiah ii. 2-4.)

- I. We believe in a sweeping reduction of armaments.
- II. We believe in international law, courts of justice, and boards of arbitration.
- III. We believe in a world-wide associations of nations for the world peace.
- IV. We believe in equality of race treatment.
- V. We believe that Christian patriotism demands the practice of good will between nations.
- VI. We believe that nations no less than individuals are subject to God's immutable moral laws.
- VII. We believe that peoples achieve true welfare, greatness, and honor through just dealing and unselfish service.
- VIII. We believe that nations that are Christian have special international obligations.
- IX. We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed, and race.
- X. We believe in a warless world, and dedicate ourselves to its achievement.

TO THE WIVES OF OUR MINISTERS

Will those of you who must move this month, whose names are on my list either for the Bulletin or Our Missionary News, please send me your new address as soon as you can? And may I wish every one of you a "Joyous Christmas and a Happy New Year," a year filled with the happiness that comes to the mother with her little flock well and strong around her, and with the deeper joy that comes with the consciousness of one's consecration of service. It has been so many years since I, too, was "in the ministry," and I know the full meaning of this mid-winter moving, which for all its discomforts has its many compensations. God bless you every one, and "cause His face to shine upon you."

Mrs. J. LeGrand Everett.

WHEN GOD WALKS THE ROAD

"When God Walks the Road, and Other Missionary Stories" is the title of a book soon to come from the press. It contains nine good "tellable" missionary stories which should interest both young and old. These stories are among the best which have been collected in the last eight years by the Department of Literature of the Woman's Council. Plan to buy a number for Christmas presents. For prices write the Sunday School Supply Department, 810 Broadway, Nashville, Tenn.

HARVEST DAY

Your conference is asking your auxiliary to observe this occasion some time early in December. The programs you need for making the service attractive and profitable may be had from the Home Base Secretary. Do not fail to order as soon as you read this notice. Lay your plans well for a successful observance of the day and bring your auxiliary to the close of the year with all financial obligations met in full. Make it truly a Harvest Day.

A MESSAGE FROM THE COUNCIL TREASURER

Dear Coworkers: We are again able to commend you for your fine reports,

but we are constrained to again ask you to be prompt. Our books must be closed on time in January, for much hinges on the treasurer's promptness. Be sure to mail your report to reach the office before the twentieth; then if there is any delay in the mails it may reach us on the twentieth.

Things to Remember.

Make all checks payable to Mrs. F. H. E. Ross, Treasurer.

Please be sure your check is correct before mailing—that is, that you have the correct amount and that the written part and figures agree.

Those of you who handle city mission vouchers please attend to this matter every quarter and do it just as promptly as the other work. Do not wait till the close of the year and then have to write figures. It is not a good plan.

Also list Bible women and scholarships, with amount for each, just as you formerly did. Also give names of life members, whether adult, young people, juniors, or babies, with amounts for each. It is very necessary for this to be done.

A strict observance of the above will greatly help your treasurer in Nashville. Mrs. F. H. E. Ross, Council Secretary.

PLEDGE CARDS

For Adult, Young People and Juniors. You will need them for the January meeting. Order now from Home Base Office. Free.

BISHOP LAMBUTH'S LAST MESSAGE TO SPECIALS

You will have heard already of the death of Bishop W. R. Lambuth at Yokohama, Japan, September 26 following a very serious operation. His going is an irreparable loss to the church and to the world. He believed in the Special. While on the steamer, en route to the Orient in July, he expressed his appreciation, and sent back to you the following message:

"The church has done marvelously well in maintaining by Specials the splendid work on our foreign fields. I desire to express my personal appreciation of the enthusiasm and prayerful interest which have been manifested by the Department of Specials. I would most earnestly urge the continuation of your efforts and ask that you seek to secure as large an increase in special giving as is possible. Knowing that many special gifts and appropriations will have to be changed, I would call your thoughtful attention to the following, which makes this necessary:

"1. High cost of materials. During the past three years the cost of both building materials and labor has jumped in some of these fields nearly 200 per cent. It is an indication of the wide-spread effects of the World War. This has made it difficult to carry through the work of the Centenary Specials on the old basis of appropriation.

"2. Growth in the work. The development in the several fields has been rapid and extensive. Old centers have had to be strengthened; new centers established; churches rebuilt and efforts extended into new territory. This has been particularly true of Korea and China.

"3. New opportunities in Japan. Doors have swung open on every side. This has been to a considerable extent the outgrowth of the Centenary campaign. In this campaign the leadership has largely been with our Japanese brethren who have manifested zeal and intelligence which are most commendable. We are building churches, establishing schools, and working out a great evangelistic campaign.

"4. The awakening in Korea. Never have we had such a revival spirit as we now have in that interesting field. While at the last annual conference there were three thousand new be-

lievers reported, we already have eight thousand on our list for this year and there are three months before the next conference. This means extraordinary outlay in church and school buildings, in the training of workers and in the equipment of our medical work. The call from Korea for missionaries is such that we are arranging for the return of those who are at home and adding new workers to the list.

"5. Evangelistic campaign in China. In this field, as in Japan, the leadership has largely been native. Two great revivals have broken out in our two great schools—Soochow University and McTyeire. In both the strongest students in the advanced classes have surrendered to Jesus Christ. This means the strengthening of our Bible school, the qualification of men for the ministry and the expansion of our work. In addition to what I have stated above, there is the opening of a new station in Africa, and of a new mission in Manchuria and Siberia by Dr. W. G. Cram, Brother J. S. Ryang and our heroic Korean preacher, Brother Chung.

"The Specials listed in the original Centenary askings were based upon conditions which prevailed three years ago. Strange as it may seem events are moving more rapidly in the Far East than in the Western Hemisphere. Factories are springing up everywhere, centers of population are shifting, city walls are being leveled, new and wider streets opened, churches moved or rebuilt, schools re-modeled, hospitals enlarged, industrial plants established, and evangelistic work extended in every direction. Self-support, which we so much desire, is taking a number of well established churches off our hands, and chapels in hitherto unreached districts are being opened up. It is all a sign of vigorous life, for which we are profoundly grateful.

"The whole line moves forward under the Providence of God. We are extending our cords and therefore must strengthen our stakes. For this, and other reasons, while expressing my gratitude to those who are maintaining Specials for these fields, I would again urge redoubled effort upon the part of our givers in the church whose faith and prayers have made this advance possible. To sustain this advance, more heroic giving is needed."

REPORT OF MISSION STUDY—ENROLLMENT CARDS

Third Quarter, 1921.

Following are list of studies, name and address of leaders:

Adult.

- The Kingdom and the Nations: Mrs. R. R. Grant, Oriental, Ga.
- The Kingdom of the Nations: Mrs. J. T. Veasey, Oxford, N. C.
- The Kingdom of the Nations: Mrs. L. V. Grady, Whiteville.
- The Kingdom of the Nations: Mrs. T. H. Sutton, Fayetteville.
- From Survey to Service: Mrs. D. N. Hunt, Oxford.
- Women and Missions: Mrs. J. W. Whitehead, Dunn.
- Women and Missions: Different leaders, Snow Hill.
- Women and Missions: Mrs. F. R. Wintz, Mt. Olive.
- Women and Missions: Mrs. S. E. Mercer, Durham.
- Making America Safe: Mrs. J. L. Everett, Rockingham.
- Daybreak in a Dark Continent: Mrs. J. A. Russell, Roxboro.
- Medical Missions: Mrs. J. B. Hurley, Moyock.
- Work of Woman's Missionary Council: Mrs. S. I. Harrell, Sunbury.
- Adventures in Faith: Mrs. Laura Smith, Ocracoke.
- Adventures in Faith: Mrs. L. C. Davis, Milwaukee.
- Making America Safe: Mrs. J. H. Brown, Rich Square.

Junior.

- Stay at Home Journeys: Mrs. B. T. Hurley, Richlands.
- Stay at Home Journeys: Miss Carrie E. Arendell, Newbern.
- Under Many Flags: Mrs. W. T. Phipps, Fremont.
- Under Many Flags: Mrs. J. W. Prince, Fuquay Springs.
- Mr. Friend O' Man: Mrs. Emma B. Wallace, Newbern.

Bible Study—Adult.

- Book Acts: Circle Leaders, Laurinburg.
- Story of New Testament: Mrs. L. D. Giddens, Goldsboro.
- Mrs. Hume R. Steele.

Bible Study, Third Quarter, 1921.

	1921	1920
No. Conferences reported	36	37
No. new Adult Mission Study Classes	678	539
No. members	17171	13999
No. new Y. P. Mission Study Classes	157	134
No. members	3950	2727
No. new Jr. Mission Study Classes	206	147
No. members	6320	4081
No. Reading Circles	208	148
No. Missionary Libraries	13	5
No. Adult Bible Study Classes	731	584
No. Y. P. Bible Study Classes	158	101
Total No. Enrollment Cards received	418	319
Adult, 329; Young People, 39; Juniors, 50.		

Conferences leading in Mission Study as reported by superintendents: North Alabama, North Texas.

Conferences leading Mission Study as reported by Enrollment Cards: Central Texas, Little Rock, North Alabama.

Conferences leading in Bible Study: North Alabama, North Georgia, Texas. Mrs. Hume R. Steele.

W. N. C. CONFERENCE

DID YOU GIVE HIM A LIFT?

- Did you give him a lift? He's a brother of man.
- And bearing about all the burden he can.
- Did you give him a smile? He was downcast and blue.
- And the smile would have helped him to battle it through.
- Did you give him your hand? He was slipping down hill.
- And the world, so I fancied, was using him ill.
- Did you give him a word? Did you show him the road?
- Or did you just let him go on with his load?
- Do you know what it means to be losing the fight,
- When just a lift in time might set everything right?
- Do you know what it means—just a clasp of the hand,
- When a man's borne about all a man ought to stand?
- Did you ask what it was—why the quivering lip?
- Why the half-suppressed sob, and the scalding tear's drip?
- Were you brother of his when the time came of need?
- Did you offer to help him or didn't you heed?

—Selected.

Mrs. W. J. Montgomery.

The Woman's Missionary Society of Central church, Concord, mourns the loss of one of the oldest (if not the oldest) members of the society in the death of Mrs. W. J. Montgomery, which occurred at her home in that city on Saturday afternoon, November 13th, following an illness of several weeks' duration. Had she lived until the 2nd of December, Mrs. Montgomery would have lived seventy-five years, the greater portion of which time was spent in Concord. She was

(Continued on page 16)

Sunday School Work

W. N. C. CONFERENCE
O. V. WoosleyEditor
Lexington, N. C.

MR. LUTHER L. GOBBEL

No one is better pleased than the writer over the selection of Mr. Luther L. Gobbel as the new Sunday school field secretary for the North Carolina Conference to succeed Mr. J. T. Jerome, who resigned to go into educational work of a more remunerative nature. The writer claims to have discovered Mr. Gobbel, for it was he who first suggested to the chairman of the Sunday school board of our sister conference that the newly elected man had the stuff. In fact, he suggested the matter to Mr. Gobbel himself and thereby got him interested in the matter. I'll stick a feather right up in my hat, for if Mr. Gobbel is given time to get in line and then the hearty co-operation that he ought to have he will make good. He is steady, true and conscientious. What he may lack in the speech making parts, the least of the whole business, he will make up in the ability to make friends and in securing their enlistment in the Sunday school cause. The success of a field man depends on his ability to get others to do things, and there is where the field secretary of the North Carolina Conference will shine. There is something the matter with the person who can't work with Mr. Gobbel.

SPLENDID! SPLENDID!

The Salisbury-Spencer-East Spencer Standard Training School for Sunday school leaders was a distinct success. The enrollment reached 172 and the average attendance was 150. The largest attendance of any of the six nights was noted the last night. Our Sunday school leaders in the above named places are vitally interested in their work and are willing to be put to the test. Not as many of the students did the necessary study and written work to pass the tests as one would have preferred, but one must remember that only the busiest of people are enlisted in our Sunday school work. Methodism is wisely led in the metropolis of Rowan. One always feels better after having sojournd there.

THESE PASSED

The following students of the Salisbury-Spencer-East Spencer Standard Training School attended the twelve class periods of the school and passed all requirements, thereby entitling them to a certificate of one credit on the Southern Methodist Sunday school diploma. The credit students are listed by courses, the course and instructor being given first:

Beginner Pupil, Miss W. A. Allen, instructor: Miss Mary Moyle, Miss Pearl Rodgers, Miss Eva Smoot, Mrs. A. C. Tippet, Mrs. W. W. Weant and Miss Ida Womack.

Primary Pupil, Mrs. W. B. Ferguson, instructor: Mrs. W. A. Bostian, Miss Annie Bostian, Mrs. D. A. Daniel, Mrs. J. A. Hatley, Mrs. T. L. Haskins, Mrs. Plummer Mauney, Mrs. D. E. Ray, Mrs. I. E. Shafer and Mrs. Frank Yarbrough.

Junior Pupil, Mrs. W. F. Cann, instructor: Miss Jessie Austin, Mrs. Ben Brandon, Mrs. J. A. Cooke, Miss Sadie Daniel, Mrs. Opnia C. Davis, Miss Mary Daughtry, Mrs. H. D. Farrington, Mrs. W. E. Harkey, Miss Gladys Jackson, Miss Virginia Jenkins and Miss Arie Merritt.

Principles and Methods of Teaching, Miss Anne Moore, instructor: Miss Johnnie Brawley, Miss M. Adna Edwards, Glenden Gantt, Mrs. R. C. Kirk, R. M. Leonard, D. E. Murph, E. E. Weesner and A. L. Smoot.

Pupil Study, Rev. J. Q. Schisler, instructor: Mrs. C. M. Bobbitt, Miss

Johnsie Hobson, J. C. Kesler, Miss Juanita Kesler, Miss Eula McQuage, Miss Helen Morgan, Mrs. L. D. Perkins, Miss Louise Porter, Miss Daisy Puckett, W. M. Pickens, Mrs. M. C. Ruffy, Miss Estelle Witcher, Miss Pearl Yarbrough and Mrs. J. C. Ketchie.

A Methodist Church at Work, Rev. C. S. Kirkpatrick, instructor: Rev. John F. Kirk, Mrs. J. F. Kirk, S. C. Peacock, Mrs. D. B. Greenhill, Mrs. Alcnzo Rowe, Rev. H. H. Robbins, A. S. Morgan, H. T. Cook, Rev. M. B. Woosley, Mrs. J. M. Bost, J. W. Taylor, E. M. Kendrick, J. M. Brandon, P. Stuedemire, M. L. Kiser, Mrs. R. M. Holt, J. J. Forest, W. E. Harkey and J. D. Poole.

By churches the credits ran as follows: First church 26, South Main Street 16, Park Avenue 7, North Main Street 2, Central, Spencer 8, East Spencer 8, First church, Lexington, 1.

A GOOD CLASS

Rev. C. S. Kirkpatrick, one of the accredited instructors in our training school at Salisbury, is not only a preaching pastor, but is also a teaching pastor. His class in "A Methodist Church at Work" was not only the largest class in the school mentioned, but it was the liveliest. This group enrolled 81 students and they stuck to the end. Several leaders in other denominations attended regularly and listened attentively as the Methodist stewards, superintendents and pastors discussed the best ways for a Methodist church to function. Kirkpatrick has the happy art of knowing how to teach folks as well as the subject the folks have to study. He is a prophet with honor in his own country.

A PROFITABLE EVENING

At his new home on First avenue, Lexington, last Monday evening from half-past seven to half-past ten o'clock George L. Hackney, superintendent of the First Methodist Sunday school, entertained the school's Workers' Council in the eleventh annual meeting of the kind held in his home. In addition to the abounding hospitality always existing in the Hackney home much business was offered in this annual meeting. Reports of various departments and classes in the school were rendered and plans laid for further endeavor. Along with the business there was of necessity some fun for Mr. Hackney believes that a bunch of workers like to laugh and frolic some after a year's work. With the ending of the feast of fund and flow of reason and while the pleasing refreshments were being served the Sunday school's male quartet, composed of Messrs. C. O. Sink, Oscar Richardson, Allen Richardson and Reid Barbee, serenaded the council with appropriate selections. It was a happy and profitable evening.

IT DOES THINGS

"The John Wesley Bible Class of young men at First church, Lexington, does things, among which is the publishing of a weekly bulletin called "The Class Guide." This splendid little weekly is chuck full of interesting things about the class and about things in general. Messrs. Charles Hackney and John Arnold are the editors and the boys think mighty well of them. The last "Guide" had this to say: "John Wesley was the founder of Methodism. He was perhaps a greater genius than any of our church leaders who have followed him. He had more influence over more people than any churchman of any denomination in two centuries. We, as a class, have taken his name. We can't afford to drag it on the ground. Good words and good works should be our aim. The traits of character of our distinguished founder should be copied as far as possible by us."

Of course this class is growing. Re-

THE TRIALS OF A HOUSEWIFE

How They Have Been Endured and How Overcome by Lydia E. Pinkham's Vegetable Compound

Experience of a Providence Woman



Providence, R. I.—"I took Lydia E. Pinkham's Vegetable Compound for a female trouble and backache. It began just after my baby was born. I did the best I could about getting my work done, but I had awful bearing-down pains so I could not stand on my feet. I read in the paper about Lydia E. Pinkham's Vegetable Compound and the good it was doing other women, and I have got good results from it and will always recommend it. You can use these facts as a testimonial if you wish."—Mr. HERBERT L. CASSEN, 18 Meni Court, Providence, R. I.

Ohio woman for three years could hardly keep about and do her housework she was so ill. Made well by Lydia E. Pinkham's Vegetable Compound.

Fayette, O.—"For about three years I was very nervous and had backache, sideache, dragging-down pains, could not sleep at night, and had no appetite. At times I could hardly do my housework. I got medicine from the doctor but it did not help me. I saw Lydia E. Pinkham's Vegetable Compound advertised in a newspaper and took it with good results, and am now able to do my housework. I recommend your medicine to my friends and you may publish my testimonial."—Mrs. CHESTER A. BALL, R. 15, Fayette, Ohio.

An Illinois woman relates her experience:

Bloomington, Ill.—"I was never very strong and female trouble kept me so weak I had no interest in my housework. I had such a backache I could not cook a meal or sweep a room without raging with pain. Rubbing my back with alcohol sometimes eased the pain for a few hours, but did not stop it. I heard of Lydia E. Pinkham's Vegetable Compound, and six bottles of it have made me as strong and healthy as any woman; and I give my thanks to it for my health."—Mrs. J. A. McQUITTY, 610 W. Walnut St., Bloomington, Ill.

The conditions described by Mrs. Cassen, Mrs. Ball, and Mrs. McQuitty will appeal to many women who struggle on with their daily tasks in just such conditions—in fact, it is said that the tragedy in the lives of some women is almost beyond belief. Day in and day out they slave in their homes for their families—and beside the daily routine of housework, often make clothes for themselves and for their children, or work in their gardens, all the while suffering from those awful bearing-down pains, backache, headaches, nervousness, the blues, and troubles which sap the very foundation of life until there comes a time when nature gives out and an operation seems inevitable. If such women would only profit by the experience of these three women, and remember that Lydia E. Pinkham's Vegetable Compound is the natural restorative for such conditions it may save them years of suffering and unhappiness.

There is hardly a neighborhood in any town or hamlet in the United States wherein some woman does not reside who has been restored to health by this famous medicine. Therefore ask your neighbor, and you will find in a great many cases that at some time or other she, too, has been benefited by taking it, and will recommend it to you. For more than forty years this old-fashioned root and herb medicine has been restoring suffering women to health and strength.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

SATISFIED POLICY HOLDERS

Gastonia, N. C., May 16, 1921.

Methodist Mutual Fire Insurance Co., Statesville, N. C.

W. E. Webb, Secretary.

Dear Sir:

I received your check covering loss sustained by fire, and I thank you very much for the prompt and satisfactory way you settled the matter. I am trying to get the trustees of all our Church property to insure in the Methodist Mutual, and have secured a promise from a large number to do so. Please send me some more application blanks and oblige,

Yours truly, (Signed) H. H. JORDAN.

GEORGIA-ALABAMA BUSINESS COLLEGE

Macon, Georgia

A high-class accredited, endowed college, giving training in Business Subjects, Higher Accounting, Shorthand and Typewriting, Linotyping, Monotyping, Mechanics of Typesetting Devices, Official School of American and Southern Newspapers Publishers' Association. Equipment, \$200,000. Write for catalog.

cently the room it occupies had to be enlarged. Mr. J. F. Spruill is the teacher and Mr. Arville Disher is the president of the John Wesley Bible Class.

Old Lady: "I hope you don't sell papers on Sunday!"

Small Newsboy (sadly): "No'm; I ain't big enuf to carry the Sunday 'ditions yit."—Virginia Reel.

Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

CARR LEAGUE, DURHAM, HOLDS INSTALLATION SERVICE

On Sunday night November 6th, Rev. H. C. Smith, pastor of Carr church, East Durham, installed officers for the year 1922, at a public meeting conducted by the Leagues. Special music was furnished by the committee. Mr. Holland Holton made the address. Subject, "The activities and possibilities of Leaguers." The following officers were then installed and the congregation dismissed by the pastor:

President—C. E. Buckner.
Vice President—W. S. Smith.
Secretary—Miss Gladys Rollins.
Treasurer—Luther Glenn.
First Dept.—H. H. Mullen
Second Dept.—Miss Margie Simpson.

Third Dept.—Miss Flossie Morris.
Fourth Dept.—Miss Iva Shockley.
Era Agent—Miss Norma Williams.
We have about twenty active members, about forty on roll.

Our African Special has been raised and will be remitted at an early date.

Each of the Leaguers regret very much losing Rev. and Mrs. Smith. We all love them both, and they will be greatly missed. Their memory will always be sweet to us.

Miss Gladys Rollins, Sec.

EDENTON STREET LEAGUE HOLDS THANKSGIVING SERVICE

Sunday evening, November 20th, the Epworth League of Edenton Street church held a special Thanksgiving service under the direction of Miss Gertrude Ball, first vice president of the devotional department. Two hundred and thirty persons were present and a special collection of over \$17 taken as a Thanksgiving offering for a needy family.

Program.

Hymn 717—Come Ye Thankful People, Come!

Prayer by Mr. King.

Scripture Lesson—Psalm 100.

Hymn 2—Come, Thou Almighty King.

Pageant—"The Meaning of Thanksgiving Day," by Carolyn Wells.

Characters.

Ceres, the Goddess of Grain—Miss Eugenia Herring.

Pomona, the Goddess of Fruit—Miss Marriott Davis.

Peace, an attendant—Miss Henrietta Owens.

Plenty, an attendant—Miss Mamie Spees.

Father Time—Mr. Harvey Maness.

Mother Earth—Miss Eunice Blair.

Grandmother—Miss Jeannette Ball.

Grandfather—Mr. Caswell Riddle.

Father—Mr. W. D. Yarbrough.

Mother—Miss Grace Wilder.

Son—Mr. Alex Davis.

Daughter—Miss Sadie Ball.

Pianist—Miss Ethel Butt.

Hymn 1—O for a Thousand Tongues.

Dismissed by the League Benediction.

W. N. C. CONFERENCE

SHELBY DISTRICT HEARD FROM

Everything in the district is looking good. We now have 21 chapters on roll, 17 senior, three junior and one intermediate, with 980 members. Our pledges amount to \$270 with the most of this paid. We have three volunteers for life service, and two part-time service. We are still looking forward to the day when we can say come over to the biggest district in the W. N. C. and see our leagues in action—and we are looking forward to entertaining the conference next year at Shelby.

Mr. P. L. Plyler doesn't believe in doing things in halves. He has just organized a brand new league at Bessemer City with thirty-four charter members, and we have just recently appointed an assistant to help in the junior department and to work with the district secretary, Miss Ruth Plyler, and are expecting to bring the junior department up to a higher plane.

I heard our presiding elder make a statement a few days ago that there was a shortage of teachers for the Sunday school in lots of places over the district. We as Epworth Leaguers are not boasting, but out of nine senior chapters reporting this quarter we have 78 serving as officers and teachers of the Sunday school. One league has eleven members serving in this capacity. Brother Sunday School Superintendents and Pastors, give the leagues a trial. With best wishes for the annual conference, I am,

Yours truly,
C. L. Hager.

"FITE WITH CHALK!"

The Queen City Leaguer has changed hands—Mr. G. C. Chalker is editor and Mrs. C. V. Fite is business manager—a positive guarantee that Leaguedom in the city of Charlotte will continue to contend earnestly for the first place in our conference.

Young folks, sit up and listen to this first "Chalk Talk!"

Epworthians Carry On.

The spirit of missions has been the characterizing motive of the Epworth League almost from its beginning. When the church saw it was opportune to enter Korea it was two Epworth League conferences that made funds a available to supplement the small amount of the board of missions. At the close of the Spanish-American War, when Cuba was allotted to the Methodist Church, South, the board of missions was embarrassed because there were no available funds. But help was forthcoming; several League conferences subscribed a sufficient budget for the work to begin and within a few years the entire connection of Leaguedom was carrying the total budget for work in Cuba.

When Bishop Lambuth returned from Africa in 1912 with eager hope that the church might immediately enter the Dark Continent, he was met with cold reply that the board was already taxed to pay the interest on borrowed money needed merely to maintain established work. Although the needs of Africa were not questioned, but why undertake it? Epworth Leagues spoke again, and through their general secretary, said: "If the board of missions will assume the present budget in Cuba we will undertake to finance the work in Africa."

Seven years have elapsed since the beginning of operations in the Congo. In addition to maintaining the regular work the Leaguers assumed the advanced askings needed for the Centenary increase. Since the Leaguers had always carried this as a Special, over and above their primary obligations to the church, the Africa Special was counted as credits—a Centenary Special—in the Centenary Movement.

A noteworthy increase in collections has been made almost every year. Since 1916 there has been an average increase of \$10,000 each year. These splendid gifts have made possible increased undertakings, such as the building of "The Texas"—the missionary boat on the Congo—when prices of building materials were doubled and trebled. Texas Leaguers have had a significant part in building the boat. Their contribution was first to be made, and since the expense of building and maintenance has been reserved for them as their Missionary League Special.

Significant as has been the spirit of missionary giving, the response to

Christian service as a life career has been more pronounced. The giving of money cannot be very deep without the desire to give one's self. Over ninety per cent of the missionaries going to the field during the Epworth League Movement testify that the choice of their career was through its activities.

The sun has but begun to beam—it is only the dawn of day, the youth of our church are grouped into societies to win men to Christ, to train themselves as leaders and to redeem the world. Epworthians will "carry on."

WATCH BYRUM AMONG THE SAINTS OF LINCOLN AND CATAWBA!

The editor of your page, as is his wont, hied him away to Lincoln county to spend Thanksgiving among his relatives and friends. The annual rabbit hunt with the "boys," the turkey dinner and a quiet chat with his invalid mother, nearly eighty-two years old, were features greatly enjoyed, but an additional pleasure of this trip was the opportunity of blowing in upon the unclassifiable Byrum, whose attractive family now grace the Methodist parsonage at Denver, the capital of Rock Springs Methodism. Epworth Leaguers remember how active Brother Byrum has been in organizing and developing League chapters in other pastures. We are willing to risk our reputation as a prophet upon the prediction that the young people and all the people of Rock Springs circuit will find in their new pastor a worthy successor of the splendid men who have gone before him here.

We expect to announce soon the organization of several fine chapters in that part of the field.

Young people of Rock Springs, meet Henry C. Byrum!

WHAT CONDITIONS GAVE RISE TO METHODISM?

On a recent Sunday night the editor of the League page took charge of the devotional meeting of the Forest Hill chapter at Concord and began a rapid fire "quiz" on the origin, growth and present lay influence of Methodism. The Epworthians seemed rather embarrassed at first but soon "found themselves" and became so deeply interested that there was not another dull moment in that meeting.

No better present for Christmas could be selected than a Bible. Send the Advocate your order. See ads in another column. Thirty-five cents extra for name put on in gold letters.

GIRLS AND WOMEN WHO ARE AILING

What This Woman Says is of Vital Importance to You.

Ludlow, Ky.—"I had suffered every month for a long time with headache and backache, until recently I began taking Dr. Pierce's Favorite Prescription and I am astonished at the way it has helped me. I have no more headache or backache, and I have taken only a half dozen bottles. My daughter also has had about this same experience with the 'Favorite Prescription.'"—Mrs. Herman Blackar, 19 Ash St.

A beautiful woman is always a well woman. Get this Prescription of Dr. Pierce's in liquid or tablets from your druggist and see how quickly you will have sparkling eyes, a clear skin and vim, vigor, vitality; or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for a trial pkg., of tablets and write for free confidential medical advice.

Cancers Cured at the Kellam Hospital

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and Chronic Sores without the use of hot knife, X-ray, Radium, Acids or Serums, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.
1617 West Main St. Richmond, Va.

Catarrh Means Impure Blood

It is a Constitutional Disease.

When it affects the nose and throat and becomes chronic it weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing. Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease, so troublesome at this time of year, and gives permanent relief.

"I had catarrh of the head and stomach, and dreadful ringing noises in my ears. I decided to try Hood's Sarsaparilla; my health improved wonderfully, and I adopted Hood's Sarsaparilla as my family medicine." Mrs. M. Jennev Shaw, St. Johns, O.

LOOK IN YOUR HAT

If you were at conference in New Bern go get your hat right now and look in it and see if there is cut or stamped in the inside band "R. F. T." If so your own hat—a good one and practically new—a Stetson, bought of Kline & Lazarus, Raleigh, N. C., is in the parsonage at New Bern, N. C., awaiting your orders. And you have R. P. Taylor's hat. He bought a new one and left yours here. If the number was right this notice could have been dispensed with.

H. A. Humble.

THE PARK SCHOOL REVIVAL

At the earnest and urgent request of Prof. F. S. Aldridge, Head Master of Trinity Park School, I undertook to conduct the annual revival at the Park school just the week before our conference, leaning heavily on the Holy Spirit.

Splendid preparation had been made. Prof. Aldridge had done the unprecedented thing in writing to each young man's father asking for information touching the boy's religious life, and soliciting their prayers in behalf of the meeting and especially for their own boys. Many earnest letters came in response, giving the faculty better insight into each boy's life, also pledging their prayers for the success of the meeting.

The ministerial band, fifteen strong, paved the way by holding prayer meetings prior, and continuing these regularly through the week. The student body attended well each service, together with many friends nearby. The music was just splendid. These boys sing well. One of their own number played the piano.

The Holy Spirit seemed to get hold of the preacher, the faculty, and the student body from the beginning. More than fifty were genuinely converted and reclaimed. I enjoyed it immensely. It was a feast to my soul. Prof. Aldridge is the right man among the boys in the Park School. I shall endeavor to keep in touch with these boys during their stay here in Durham.

J. W. Bradley.

"Well, Rastus, I hear you are working again. What business are you engaged in?"

"I've done been engaged in dc mining business, sah."

"What kind of mining are you doing, gold, silver, or diamond?"

"I've doing kalsomining, sah." — Baptist Boys and Girls.

DO YOU NEED MORE MONEY?

To help yourself—or your family. We can show you an easy way, dignified and honorable. We will show you how to make more money, help you to gain the financial independence enjoyed by hundreds who have taken our training.

Be independent! And write today for our new catalogue. It is free.

DRAGHON'S BUSINESS COLLEGE

Knoxville, Tenn.

FITS Our remedy has stood the test for 47 years. Our testimonials date from 1875 to the present time. Read what these grateful people say. Send for our FREE booklet on EPILEPSY. Address Towns Remedy Co., Milwaukee, Wis.

Our Orphanage Work

Orphanage specials were not as large as usual during the session of our annual conference. Several brethren brought right good sized checks. As compared with other years the size and number were considerably off. As this is being written Wednesday before Thanksgiving Day, I am trusting that the difference will be more than met on Thursday. Let me say just in this connection if there are those who have not yet remembered our fatherless children, I sincerely trust that they will do so now.

* * * *

That was an unselfish thing that the good people of Millbrook and community did for us last week. Brother L. T. Jones brought us thirty-eight chickens for our Thanksgiving dinner. Other friends have remembered us in the same way. Next Sunday we will have a big chicken dinner on those left over. There are others who have remembered us during the Thanksgiving season, but the list is too long to write about each. Be it known to all that their kind thoughtfulness is sincerely appreciated by every child in our Home.

* * * *

It is a source of great joy to the friends of Trinity College that we have such a scholarly man at its head as Dr. W. P. Few. But this is not the greatest source of joy. It is observed on all occasions when he speaks that he puts Christian experience and service above intellectual attainments. Just so long as our leaders in the field of education put great emphasis upon Christian education, just so long will our sons and daughters be safe in the pursuit of higher education. Because of his positive stand for the supremacy of the spiritual over the temporal and intellectual, Dr. Few deserves the warm commendation of North Carolina Methodism and all right thinking men and women.

Our singing class gave a sacred concert in Trinity church, Durham, on Thanksgiving Day. Durham was almost depopulated that day because of the football game at Chapel Hill between Carolina and Virginia. In spite of this fact the main auditorium was completely filled with interested listeners. It did us good to see one of our trustees who takes the orphanage so close to his big heart. I do not know of any other man among us who has given his means so lavishly to so many worthy causes as General J. S. Carr. Some have given more largely by concentrating their benefactions on some one institution. One can't think of any worthy cause in our state that has not shared the generosity of Gen. Carr. Trinity church, Sunday school, missionary society and individuals are doing great things for us, for which we are thankful. At least one-eighth or ninth of our children are from the city and county of Durham. In view of these facts it is not surprising that Durham Methodism makes such generous provisions for the maintenance of our beloved Methodist Orphanage. Brother A. D. Wilcox has pastored upon the third year of his episcopate of this great church. He is recognized as one of the best preachers in our conference. Wherever he labors Methodism is advanced and the kingdom of God is built up. We are under many obligations to him for the privilege of giving our concert in his church. We hope to go again some time when there is no outside attractions calling the folks away from the city. That such an opportunity will be ours some time I do not doubt.

The last session of the North Carolina Conference is a matter of history. Judged from every standpoint it was a great occasion. The preachers showed that they had been under a great strain during the past year.

Many urgent demands have called forth their every energy of body, mind and soul. No great task can be achieved without virtue going out of us. Such is the price of success in every pursuit of life and especially is this true of the Christian ministry. Bishop Darlington has given himself unreservedly to the arduous duties of his office. The thing that impresses us most about him is his sincerity, brotherliness and deep spirituality. He has an abiding place in the affections of the preachers and laymen throughout the bounds of the North Carolina Conference. If the College of Bishops were to return him for another quadrennium, there would be genuine rejoicing throughout this episcopal district.

LITERARY SOCIETIES OF RUTHERFORD COLLEGE TO ISSUE A PAPER

The Western North Carolina Conference has watched with great interest the growth of Rutherford College, and the fact that Rutherford is publishing a college paper will be of interest to the many readers of the Advocate. Acting upon the advice of the faculty the literary societies of Rutherford College have decided to publish a paper because a college paper is the only medium by which the work of the institution may be kept before the eyes of the public. The editor-in-chief was elected from the Platonic Literary Society and the business manager was elected from the Newtonian Society.

The paper is to be strictly a student paper, but any of the many friends of Rutherford may contribute to the paper if they desire to do so. All activities of the "School of the Prophets" will find publicity in columns of the official organ. The alumni and pastors will also contribute to the paper. The February issue will be "Alumni Number" and the greater part of the paper will be turned over to news and letters from former students of the college.

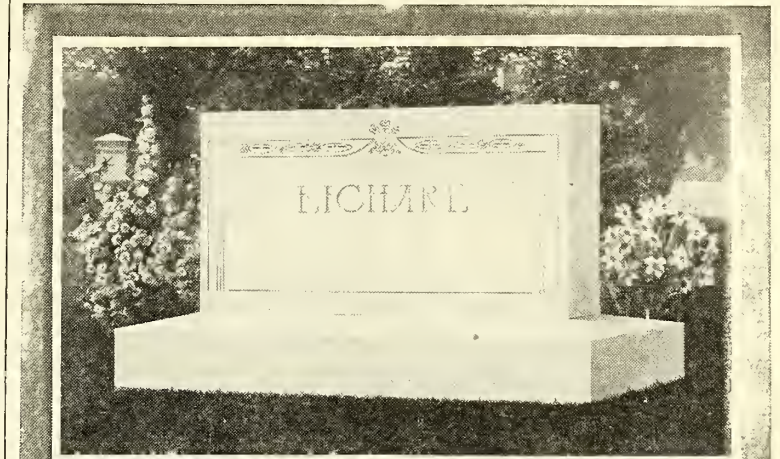
The Christmas number will make its appearance in a few weeks and all who desire to get a copy of the Christmas number should write the circulation manager at once so enough papers will be printed. The subscription price will be fifty cents for the remainder of the year—five issues. Single copies will be sold at ten cents. All subscriptions should be addressed to Edward C. Crumley, Circulation Manager. Other communications should be addressed to the business manager, A. M. Alexander, or to G. W. Allen, Editor-in-Chief.

A BEGINNING WHERE END MAY BE GREAT

Rev. T. H. Sutton, an honored and devoted superannuate of the North Carolina Conference, in answering to roll call at New Bern, said that he had gladly given all that he had to the work of his Master and did not regret it. He said: "I have a little home for an old worn out preacher and his wife, and while it is not all paid for yet, it is the sweetest place on earth. We have no children and when we no longer need it we are going to leave it for some other poor worn out preacher to live in."

This noble action of the old preacher is a challenge to the great body of the membership of the Methodist church in the borders of his conference. First, would it not be a beautiful act for the churches to see that what is lacking in the full payment for that home be made up during the Christmas holidays and presented to Brother Sutton as a Christmas gift from his brethren and sisters in North Carolina?

Second, would it not be well to make this action of the old hero of the cross one of the foundation stones for a widespread sentiment for pro-



Permanently Beautiful Memorials

Regardless of how attractive the design or how skillful the sculptor, a memorial cannot be superbly beautiful and elegant unless the stone used possesses beauty and durability.

Winnsboro Blue Granite

"The Silk of the Trade"

is capable of being cut into the most highly artistic memorials and has a permanent beauty, and natural durability unequalled by that of other monumental granites.

Inscriptions on Winnsboro Blue Granite are more plainly legible at greater distances because of the remarkably brilliant crystal formation of this permanent stone, known as "The Silk of the Trade."

Ask your dealer to use only Winnsboro Blue Granite on your order. If he cannot supply you, write us, and we will put you in touch with a dealer who can.

Winnsboro Granite Corporation, Rion. S. C.

viding homes in this conference for superannuate preachers and their wives? How it would smooth the wrinkled front of anxiety for a worn out preacher to know his church has provided him a refuge at a time of life when it is so sorely needed.

Goldsboro, N. C. W. O. Butler.

FLOWERS FOR THE LIVING

Mrs. N. Buckner, Asheville, N. C.

In this rushing, bustling, busy day in which we live it is fine to pause and express in some manner our appreciation, our gratitude, our thanks for the cheerful smile, encouraging word, the kindly, thoughtful deed of some friend. It is so much better to say these things while they can be appreciated, rather than wait and strew flowers upon our grave when we cannot appreciate or enjoy them.

The Erlanger Baraca Class, the banner Baraca class of North Carolina, invited all the organized classes of their Sunday school to join with them in a service of "Appreciation." Several hundred from the other classes joined with the hundred and fifty-five members of this hustling, enthusiastic class and celebrated a very unique yet at the same time a very beautiful service.

A program had been prepared, consisting of music by the Baraca band and quartette of the class, and addresses by several visiting speakers.

One of the members of the class explained why they had so many flowers banked on the tables and that every one in the room was invited to join heartily into this part of the program. The speaker said, "Too often we receive some helpful word, some kindly act, a bit of encouragement or maybe some one had led us to Christ, but for some reason we had not told them of how they had helped us nor of our appreciation, but today everybody who had been benefitted in any way by the class, the teacher, the pastor of any person present would come up and get a flower and go and pin it upon the one who had been helpful to them. In other words, express with a flower our appreciation, our gratitude. Say it with flowers."

As the quartette sang softly "Some-

body" almost every person in the room came forward to get flowers and for at least half an hour they were busy pinning them upon some one. It was a most beautiful and inspiring sight and deeply appreciated by all present and a scene not soon forgotten.

Old differences, unkind thoughts, harsh feelings were buried and friendships kindled anew, just because somebody paused to express a word of appreciation.

Let us speak oftener of the appreciation in our hearts for the kindness—the help given us by those with whom we travel along the pathway of life.



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OUR YOUNG FOLKS

UNCLE JIM'S PUZZLE

"I will show you a puzzle," Uncle Jim said one rainy afternoon when the children were wondering what they could do for amusement. "Take pencil and paper and write down a long number of eight or nine figures, or as many as you like; add the figures, but do not tell me the answer."

"Pshaw! Arithmetic!" Mary exclaimed in disappointment; but when she saw the other children writing down their figures, she followed their example.

Peter wrote 796,845,321. Then he added the figures and found that the sum was forty-five.

"Now subtract your answer from your original number," Uncle Jim said. Peter did as his uncle directed, and his number that remained was 796,845,276.

"Now cross out one figure, add the rest, and tell me the answer," Uncle Jim continued.

"Fifty-six," Peter told him. "You crossed out an eight," Uncle Jim said without hesitation.

"I get ninety," Ada reported. "You crossed out either a nine or a cipher," Uncle Jim answered.

"A cipher," she confessed.

"I get sixteen," little Jim said. "You crossed out a two," said Uncle Jim.

"That's right, but how did you guess it?" Little Jim looked very much bewildered.

"I get thirty-seven," Mary said. "Then you crossed out an eight," Uncle Jim still did not hesitate before replying.

"How did you do it?" Peter asked, and Ada and Mary and little Jim echoed the question with their eyes.

"It's very simple when you understand it," Uncle Jim explained. "Nine is a remarkable number. If the digits of any number are added and the result subtracted from the original number, there will be a remainder whose digits when added will make nine or a multiple of nine."

The children, all except Peter, the oldest, looked as if they thought this anything but simple.

"Which means," Uncle Jim went on when he saw their mystified look, "that if some number had not been crossed out the answer would have been nine or a multiple of nine; therefore the number crossed out must be the number required to bring the answer up to the next multiple of nine. For instance, the next multiple of nine after forty-six is fifty-four, and the difference between forty-six and fifty-four is eight, so an eight must have been crossed out. Ninety is a multiple of nine, so either a nine or a cipher must have been crossed out. The next multiple of nine after sixteen is eighteen, and the difference between sixteen and eighteen is two, so a two must have been crossed out. The next multiple of nine after thirty-seven is forty-five, and the difference between thirty-seven and forty-five is eight, so an eight must have been crossed out."

"Who found this out?" asked Peter. "The puzzle is an old one," said his uncle. "It was first given out by a French mathematician, who discovered this remarkable property of the number nine."—Georgia Bertha Drennan, in Youth's Companion.

THE BOOKS OF THE BIBLE

(By an English lady, name never published.)

Old Testament.

In Genesis the world was made by God's creative hand;
In Exodus the Hebrews marched to gain the promised land.
Leviticus contains the law, holy, just, and good;
Numbers records the tribes enrolled, all sons of Abraham's blood.

Moses, in Deuteronomy, proclaims God's mighty deeds;
Brave Joshua into Canaan's land the host of Israel leads.

In Judges their rebellion oft provokes the Lord to smite,
But Ruth records the faith of one well pleased in his sight.

In First and Second Samuel of Jesse's son we read;
Ten tribes, in First and Second Kings, revolted from his seed.

In First and Second Chronicles see Judah captive made,
But Ezra leads a remnant back through princely Cyrus' aid.

The city walls of Zion Nehemiah builds again,
While Esther saves her people from plots of wicked men.

In Job we read how faith will live beneath affliction's rod,
And David's Psalms are precious songs to every child of God.

The Proverbs like a goodly chain of choicest pearls appear;
Ecclesiastes teaches man how vain are all things here.

The mystic Song of Solomon exalts sweet Sharon's rose,
And Christ, the Savior and the King, the rapt Isaiah sows.

The warning Jeremiah apostate Israel scores;
His plaintive Lamentations their awful downfall mourns.

Exekial tells in wondrous words of dazzling mysteries,
While Kings and empires yet to come, Daniel in vision sees.

Of judgment and of mercy Hosea loves to tell;
Joel describes the blessed days when God with man shall dwell.

Among Tekoa's herdsmen Amos received his call,
And Obadiah prophesied of Edom's final fall.

Jonah enshrines a wondrous type of Christ our risen Lord;
Micah pronounces Judah lost but again restored.

Nahum declares on Nineveh just judgment shall be poured.
A view of Chaldea's coming doom Habakkuk's visions give;

Next Zephaniah warns the Jews to turn, repent, and live.
Haggai wrote to those who saw the temple built again.

And Zechariah prophesied of Christ's triumphant reign.
Malachi was the last who touched the high prophetic chord;

Its final notes sublimely show the coming of the Lord.

New Testament.

Matthew and Mark and Luke and John the holy Gospel wrote,
Describing how the Savior died, his life, and all he taught.

Acts prove how God the Apostles owned with signs in every place;
St. Paul, in Romans, teaches us that man is saved by grace.

The Apostle, in Corinthians, instructs, exhorts, reproves;
Galatians shows that faith in Christ alone the Father loves.

Ephesians and Philipians show what Christians ought to be;
Colossians bids us live to God, and for eternity.

In Thessalonians we are taught the Lord will come from heaven;
In Timothy and Titus a bishop's rule is given.

Philemon marks a Christian's love, which only Christians now;
Hebrews reveals the gospel, prefigured by the law.

James teaches without holiness faith is but vain and dead;
St. Peter points the narrow way in which the saints are led.

John, in his Three Epistles, on love delights to dwell,
St. Jude gives awful warning of judgment, wrath and hell.

The Revelations prophesies of that tremendous day,
When Christ, and Christ alone, shall be the trembling sinner's stay.

—Bible Society Record.

WHY TONY CRAWFISH SWIMS BACKWARDS

By J. Arthur Dunn.

It was in the cool, deep pool shaded by the big poplar, that Puffy Catfish told the story of Tony Crawfish. Puffy was in his best humor, for he had just caught a fat water-beetle for his lunch. So, with his little eyes sparkling he unfolded the story to Johnny Perch and Lonnie Bass.

"My grandmother said it was long ago that it all happened," said Puffy. "She told me all about it. Tony Crawfish used to swim forwards. But I suppose you've noticed that now he always swims backwards."

"Yes," said Johnny Perch. "Just the other day I went up to him to tell him hello, and he flopped and scooted away backwards as fast as he could. He acted as if he were frightened to death. All the while he kept his head in my direction."

"He thought you wanted to eat him, Johnny," explained Lonnie Bass.

"Well, I might have eaten him if he hadn't grown to be such a big fellow. His claws are too big and hard," replied Johnny. Then he added: "But go on, Puffy, and explain why he swims backward, please."

"Now, if you fellows want to talk, just go on," said Puffy lazily, but with a good-natured smile.

"No, Puffy," returned Lonnie. "We want to hear the story. Do go on."

"It was just like this: Tony's tail was once upon a time just as straight as could be. But one day while he was down by the cool spring where the cows drink, one of the big animals stepped on his tail and bent it. That made his tail curve under. And when he got well, his tail just stayed curved under." Puffy stopped his story and calmly swam about a bit.

"But, Puffy, what does that have to do with his swimming backwards?" both his listeners cried in one breath.

"He couldn't swim at all after the big cow stepped on him. For a long time he gave up the idea of ever swimming again. But one day as he was crawling along in the bed of the creek, trying to catch a water-bug that kept just out of his reach he suddenly noticed Mr. Soft-Turtle coming toward him.

"If old Mr. Turtle had ever caught him in his jaws, it would have been the last of Tony. Tony knew it, I suppose. For just as Mr. Turtle swept upon him, Tony made a desperate effort to swim. He knew he would be too slow if he tried to walk out of Mr. Turtle's reach. When he tried his very best to swim even with his bent back, he found himself going backward at a great speed, his head all the time being in the direction of Mr. Turtle.

"Of course he was surprised to be going backwards instead of forwards, but he was glad enough to be able to swim at all, for he got away from Mr. Turtle. So, ever since that time, because his tail is bent under, he has been swimming backwards instead of forwards."

"Not a bad way to swim, at that," said Johnny Perch, when he saw Puffy lazily swim away upon finishing his story. "He can always keep his head turned towards danger, and that's something."

"Yes, it is," agreed Lonnie Bass. "I don't suppose Tony is so bad off, even if he does swim backwards."—Presbyterian Banner.

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FEED THE BIRDS

All during the summer and the fall birds are so busy eating bugs, that when winter comes there is almost nothing left for them to eat. Then comes the snow and takes away their chance of finding seeds or food of any kind on the ground, and as a result every winter many hungry birds who do not go south starve to death. It is an easy matter of make out of a box a lunch counter for birds hard pressed by winter.

Mount a box, with one side left open, on a post high enough so the deepest snows of winter will not bury it, and with a guard of tin around the base to foil climbing rats and cats. Birds will be grateful for almost any kind of table scraps, and don't forget to scatter grit on their lunch counters, because they must have grit to grind up their food, and in winter they cannot scratch under the snow to find it.—The Christian Register.

PREACHERS AND TEACHERS

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THE CHURCH AND PUBLIC OPINION

(By Dr. John H. Finley, Chairman of the Federal Council's Commission on International Justice and Good Will.)

The hold and noble policy for the reduction of navies announced by Secretary Hughes at the opening session of the Conference on Limitation of Armament may well prove to be the beginning of a new day in our international life. This far-reaching proposal was made possible by the nation-wide tide of public opinion which has supported the calling of the Conference and which has made it as clear as daylight that the people everywhere are not only ready for a thorough-going reduction of armament but insistent that it should be no longer delayed. In developing and expressing this public sentiment, the churches have played a memorable part. Even the most critical could not declare that on this issue they have been either indifferent or ineffective. In fact, it is not too much to say that they have been one of the decisive factors in setting our nation before the world as the outspoken advocate of the abandonment of the policy of competitive armament.

But the work of the churches in behalf of a more Christian international life is not furnished; it is only beginning. To mistake proposals for achievements would be a perilous mistake. Above all things, we must now be on our guard against being betrayed into complacency or inaction. We must support the conference with the utmost vigor until it actually adopts constructive plans. We must then continue our campaign of education through the churches until Congress has taken action that will put those plans into operation concurrently with other nations.

The currents of reaction and skepticism may begin to set in at any time. In the face of these misgivings the church must sustain a lofty faith in the possibilities of the conference for practical achievement and the workableness of a positive substitute for super-armament and war.

The complex and delicate problems of the Far East are still to be considered. They can be solved at all only as they are approached with largeness of vision and in an attitude of generous co-operation. The church must, therefore, create a spirit which will make it possible both to secure the future welfare of China and at the same time to maintain the utmost friendliness with Japan.

As the conference goes on it will, no doubt, become increasingly clear that something more than reduction of armament is necessary. This, after all, is only the negative side of the question. Some arrangement will have to be found for assuring the sense of security and of the possibility of obtaining justice for which men have looked to armaments in the past. This will require a willingness on the part of America to join in permanent cooperation with the other nations in the support of international courts and some continuing association for future conference and the maintenance of peace. To develop an underlying conviction of the solidarity of the human race, to make men see that we are members one of another, and to inspire them to act according to this Christian point of view—surely that is a permanent task of the church and one which was never more challenging than now.

NORTH CAROLINA'S PROGRAM OF NEGRO EDUCATION

It is probable that of all the southern states North Carolina has adopted the most liberal policy in regard to Negro education. The general assembly recently appropriated for Negro schools of all grades \$935,000, of which \$500,000 is for buildings and equip-

ping three state normal schools and \$75,000 for their annual maintenance. The Agricultural and Technical College at Greensboro gets \$145,000 more. This appropriation of \$935,000 is in addition to the amount expended in the state for Negro public schools, which ran to more than \$1,500,000 for the year 1920-21. In addition a large building program is under way, involving an expenditure of \$1,525,000 for Negro public schools.

In speaking of this program Prof. N. C. Newbold, director of the State Division of Negro Education, said: "We have not reached the millenium in North Carolina. We are, however, going in the right direction. . . . North Carolina is sincere in this work for its colored people. The state wants to make conditions better than they have ever been. . . . The state cannot be what it should be unless it does what it should for all classes."

Dr. C. E. Brooks, state superintendent of public instruction, says: "People are everywhere coming to the point where they are ready to minister to Negro needs. I am proud of North Carolina, whose white and Negro groups are working for better trained teachers. . . . In North Carolina we have the best relations between the races. . . . We are spending now for Negro education almost as much as we were spending fifteen years ago for both white and Negro education. Let us remember that ignorance is a cure for nothing."

Dr. James H. Dillard, director of the Jeanes and Slater funds, says of this program: North Carolina is the most progressive and forward-looking state in the South. Its program rests on the earth. The best way to improve race relations is to knock away the underpinning of ignorance. Education and the religion of Jesus Christ will do this work."—Robert B. Eleazer, Editor Missionary Voice.

FILMS AND BOOKS

Watch the crowds pouring into the cinemas every afternoon and evening. Note the number of school children among them. Ask any child of your acquaintance how many times a week he sees the pictures. Then inquire what books he has read. Unless we are very much mistaken it will be found that the reading of books—except as required as school tasks—is going out of fashion.

If the reasons are sought it is explained that "there is no time." If so, is it not because the time which used to be available for reading is now consumed by social engagements outside of the home? The time is spent at the photo-play, at parties, or in motoring, and having been spent thus it is not available for reading.

Or, it is protested, "Books cost so much!" But the American people never spent so much in a year for Dickens and Thackeray and Scott and Stevenson and Longfellow or even for O. Henry as they now spend in a week for Charlie Chaplin. Even the children's tickets in thousands of families absorb more than all the money which former generations used to spend on books.

Or, it is argued, "The pictures do more for the child than the printed page." "More," they certainly do, but what is it that they do? They amuse—but excessive amusement dulls Jack more than "all work and no play" ever did. They excite—but ceaseless excitement, the "thrill every minute" which is the goal of the scenario writer, has the effect of stimulating a morbid craving for excitement which makes the sober duties of home, school, and work seem tedious and tasteless, if not intolerable. They educate. Within certain limits this is true. The "screen weeklies" have a useful function, and doubtless have helped to interest the young in current events. Other films perform an admirable service in extending the

child's knowledge of the earth, the customs of its people, its fauna and flora, the processes of nature, art and industry. The child of today possesses a store of varied information which has entered his mind through the Eyegate. So far, so good. But information, useful as it is, is but a minor part of education. The mind is led out, expanded, exercised, strengthened, by what it does with the facts which it has accumulated. This is where most films fail. The child is amused, excited, crammed with unrelated fragments of knowledge. There are educational films, but the average exhibitor gives them a wide berth, and covers his screen with the boisterous fun and thrills which register the success of the moment and crowd his theatre next day.

Of the haser features of the moving picture business nothing need be said here. Who has not viewed with shame pictures that can only befoul a child's imagination and initiate him too early into the dark and sinful regions of life? Despite all the attempts at censorship the evil continues to threaten with devastation the bloom and freshness that is childhood's right. The films are spreading before the eyes of the children and youth of today plots and situations such as were never tolerated in children's books. Ultimately this must corrupt character.

The duty of parents and others who have the guidance of youth is clear. It is not sufficient to leave the young to their own devices in this vital matter. Those who believe that the reading of good books is essential to the formation of high ideals and strong characters must do everything in their power to counteract the dissipating tendencies of the modern substitutes for culture. It is because The Christian Advocate so believes that it gives so much space in this issue to the notices of new books for this class of readers, and urges upon all within its circle of influence to seize upon this opportune season of "Children's Book Week" to buy the books, new and old, with which they would desire to make their young friends wiser, better, happier and more helpful men and women.—Christian Advocate.

TO THE PUBLIC

Doubtless there is some one you know and are interested in, who has fallen a victim to drugs and drink. You want to see this one freed from the curse and possibly you have urged them to stop, but to no avail, because the habit is too firmly fixed upon them.

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FRUIT IN OLD AGE

The Bible is hopeful of humanity, from infancy to the endless end. It puts no limit to the ultimate development of the saved soul, and, even while the physical powers weaken to decay, it guides declining years with the promise of a roseate morn. The trees of the Lord are full of sap, and of the righteous it is added, "They shall bring forth fruit in old age."

Old age is not generally regarded as the productive season. It certainly is not so far as the birth of new powers of muscle and brawn is concerned, nor is it the season when mental faculties are most original and inventive. But old age is conservative of values that have been tried out in the fires of life and have had most of their dross removed.

A good deal of debate is now running on with respect to the relative capacities of young men and of old. It is pleasant to observe that the pendulum is now beginning to swing back from the undue glorification of youth to a calm and reasonable appreciation of the efficiencies of old age or at any rate of middle age. For certain lines of effort which require agility, muscular force, or daring initiative, youth may be better, for each period of life has its own excellencies. But there are compensations in the later periods of life, due in part to the added experience acquired by that time, and in part to that finer sense of proportion, joined with a subtle anticipatory intuition of the world that is to come, which is characteristic of God's old saints.

Let men of different ages, then, dwell together and work together in happy accord, with nothing of jealousy marring their social or business intercourse. There are precocious offerings of genius which we admire, and there are also later growths of wisdom, sympathy, and brotherly love which only the long years, when rightly lived, produce. "They shall bring forth fruit in old age." This is true pre-eminently of Christian saints, and the best of it all is that such finer flowerings of character shall never wither, but will be completely garnered into the beautiful paradise above.—Zion's Herald.

SPIRITUAL SENSITIVENESS

Some of our elemental instincts go to sleep. The fine perception of vital difference is blunted. Love and hatred mingle in strange confusion. Silver becomes dross, and the fine wine is mixed with water. We lose the glaring contrast of right and wrong. We are robbed of the Christian sense of sin. And therefore do I say that the church must agonize to preserve her sensitiveness, for if her moral and spiritual intuitions become dull and dim one of the greatest hopes of the world is gone. The church must labor to keep her sense of right unaffected by flags or boundary line. She must be zealous to defend humanness, her Christianness, her wells and fountains of life, and she must keep them deep and pure and sweet. She must fight against the subtle encroachment of all moral opiates and anesthetics. The church must keep herself awake and vigilant, and in this most appalling time she must remain the eye and the ear and the mind and the heart of our Lord and Saviour Jesus Christ.—J. H. Jowett.

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ASHEVILLE DISTRICT

W. H. Willis, P. E., Weaverville, N. C.
FIRST ROUND

November
Fairview, Bethany 19-20
Biltmore 20
Hornby, Oak Hill 26-27
West Asheville 27

December
Hot Springs, Hot Springs 3-4
Spring Creek, Bouldings 4
Henderson, Fruitland 10-11
Chestnut Street 11
Swannanoa, Swannanoa 12
Black Mountain 13
Central 13
Flat Rock-Fletchers, Fletchers 18
Saluda 25
Mills River, Shaw's Creek 31

January
Rosman 1
Brevard 1
Weaverville, Alexander Chapel 7
Mars Hill, Bush Glen 8
Weaverville Station 8
Joint conf. of Lester and Sandy Mush, Erick Church 14-15
Bethel 15

CHARLOTTE DISTRICT

J. B. Craven, P. E., Charlotte, N. C.
FIRST ROUND

November
Duncan Memorial, night 17
Prospect, Prospect, 11 a.m. 18
Unionville, Unionville, 11 a.m. 19
Monroe Central, 11 a.m. 20
North Monroe-Idemoree, night 20
Waxhaw, 11 a.m. 26
Marshville, Wingate, 11 a.m. 27
Trinity, night 27

December
Ansonville, Ansonville, 11 a.m. 2
Lilesville, Lilesville, night 3
Vadesboro, 11 a.m. 4
Meyers, Meyers, night 4
Bethel, Providence, 11 a.m. 10
Belmont Park, 11 a.m. 11
Brevard Street, night 11
Polkton, Peachland, 11 a.m. 17
Weddington, Weddington, 11 a.m. 18
Matthews, night 18
Seversville, night 28

January
Spencer Memorial, 11 a.m. 1
Dilworth, night 1
Chadwick, 11 a.m. 8
Thrift-Moore, night 8

The district stewards will please meet in Tryon Street church, Charlotte, Thursday, November 17th, at 2 o'clock p. m.

GREENSBORO DISTRICT

W. F. Womble, Presiding Elder.
508 Summit Ave., Greensboro, N. C.
FIRST ROUND

November
East High Point, 7:30 p. m. 20
West Greensboro, Muirs Chapel 26-27
Carraway Memorial, night 27

December
Randolph Hopewell, 11 a.m. 3rd, 3 p.m. 4
Main Street, High Point, 11 a.m. 4
Uwharrie, Oak Grove 10-11
Asheboro, night 11
Wentworth, Salem, 11 a.m. 17th, 3 p.m. 18
Reidsville, 11 a.m. 18
E. Greensboro, Holts Chapel 24-25
Park Place, night 25
Deep River, Cedar Falls, Q.C. 2 p.m. 31
(Preaching 11 a.m. January 1.)

January
Randleman, night 1
Pleasant Garden, Pleas. Gar. 7-8
Gibsonville, night 8
Jamestown, Jamestown 14-15
Spring Garden, night 15
Coleridge, Coleridge 21-22
Ramseur & Franklinville, Ramseur, ngt 22
Ruffin, Pelham 29
Glenwood-Grace, night 29

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.
FIRST ROUND

November
Forest City, P. G., 11 a.m. 19-20
Rutherfordton, 7:30 p.m. 20
Bald Creek, Bald Creek, 11 a.m. 26
Burnsville, 11 a.m. 27

December
Micaville, Daetons, 11 a.m. 3
Spruce Pine, Spruce Pine, 11 a.m. 4
Mill Spring, Lebanon, 11 a.m. 10-11
Henrietta-Caroleen, Henrietta, 11 a.m. 18
Cliffside & Allendale, Cliffside, 7:30 p.m. 18
Old Fort, Bethel, 11 a.m. 31

January
McDowell, Murphys, 11 a.m. 1
Marion, 11 a.m. 8
Marion Ct., Providence, 3 p.m. 8
Marion Mills, 7:30 p.m. 8
Rostic, Oak Grove, 11 a.m. 14-15
Broad River, Kesters, 3 p.m. 15
Gilkey, Gilkey, 11 a.m. 22
Spindale & Alexander, Alex., 7:30 p.m. 22

MT. AIRY DISTRICT

J. H. West, Presiding Elder.
FIRST ROUND

November
Pilot Mountain, Pilot Mountain 19-20
Walnut Cove, Walnut Cove 26-27
Stokesdale, Stokesdale 27-28

December
Rural Hall, Rural Hall 3-4
Summerfield, Summerfield 4-5
Dobson, Siloam 10-11
Jonesville, Jonesville 17-18
Elkin, night 16-18
Mt. Airy Ct., Salem 31-Jan. 1

January
Rockford St., Rockford St., night 1
Madison S., Madison, 11 a.m. 8
Mayodan, Mayodan, 3 p.m. & ngt. 8
Danbury, Danbury 14-15
Sandy Ridge, Delta 15-16
Yadkinville, Yadkinville 21-22

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.
FIRST ROUND

November
Watauga, Vallie Crusis 16-17

Sparta, Shiloh 26-27
Laurel Springs, Mt. Zion, 3 p. m. 27-28

December
North Wilkes, Miller Creek 3-4
Wilkesboro, Wilkesboro, night 4
Wilkes Ct., Beulah 6-7
No. Wilkesboro, No. Wilkesboro, ngt. 7
Elkland, Hopewell 10-11
Helton, Chestnut Hill 17-18
Warrenville, Ashby 20-21
Jefferson, Jefferson 22

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

November
Salisbury Ct., Shiloh, 11 a.m. 19
Spencer, Central, 11 a.m. 20
East Spencer, 7:30 a.m. 20
Gold Hill, Gold Hill, 11 a.m. 24
Concord Ct., Mt. Olivet, 11 a.m. 26-27
Epworth, 7:30 p.m. 27

December
Kannapolis Ct., Oak Grove, 11 a.m. 3-4
China Grove, China Grove, 7:30 a.m. 4
Kannapolis Sta., 11 a.m. 11
South Main, 7:30 p.m. 11
Norwood Ct., Cedar Grove, 11 a.m. 17-18
Norwood Sta., 7:30 p.m. 18
Albemarle Ct., Pine Grove, 11 a.m. 24-25
Albemarle, Central, 7:30 p.m. 25

January
New London, N. London, 11 a.m. Dec. 31 1
Badin, 7:30 p.m. 1
Salem Ct., Salem, 11 a.m. 7-8
First Street, 7:30 p.m. 8
Yadkin-Rowan Mills, Yadkin, 7:30 p.m. 11
Mt. Pleasant, Mt. Pleasant, 11 a.m. 14-15
Kerr Street, 7:30 p.m. 15
North Main, 7:30 p.m. 18
Harmony, 11 a.m. 22
Westford, 7:30 p.m. 22

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.
FIRST ROUND

November
Belwood, Fallston, 11 a.m. 19-20
Lafayette Street, 7 p.m. 20
Polkville, Elliotts, 11 a.m. 26-27
Shelby, Central, 7:30 p.m. 27

December
Crouse, Crouse, 11 a.m. 3
Cherryville, St. Pauls, 11 a.m. 4
Franklin Ave., 7 p.m. 4
Rock Springs, Beaver, 11 a.m. 10-11
Mt. Holly 7 p.m. 11
East End, 7 p.m. 14
Shelby Ct., Salem, 11 a.m. 17-18
Kings Mountain, 7 p.m. 18
West End, 7 p.m. 21
Trinity, 11 a.m. 24
Main Street, 7 p.m. 25
Lowesville, Hills Chapel, 11 a.m. 31

January
Stanly, Stanly, 11 a.m. 1
Ranlo, 7 p.m. 1
Bessemer, 11 a.m. 8
Cramerton, 7 p.m. 8
Dallas, Dallas, 11 a.m. 15
Belmont, 11 a.m. 22
East Belmont, 7 p.m. 22

Every official member is urgently requested to attend the first quarterly conference and assist in organizing for the ensuing year's work.

STATESVILLE DISTRICT

D. M. Litaker, P. E., Statesville, N. C.
FIRST ROUND (In Part)

November
Lenoir, First Church, 11 a.m. 20
Lenoir, South, 3 p.m. 20
Granite Falls, 7:30 p.m. 20
Lenoir Ct., 11 a.m. Sat. 26
Hickory, First Church 11 a.m. 27
Hudson, 3 p.m. 27
Rhodhiss, 7:30 p.m. 27
Dudley Shoals, 11 a.m. Monday 28

December
Alexander at T. Sat 4 & Sun. 11 3-4
Stony Point, at S.P. Sat. 10 & Sun. 7, 3-4
Hildnerite, at H. Sat. 2 & Sun. 3 3-4
Catawba, at C. Sat. 11 & Sun. 7, 10-11
Ball Creek, at P. Sat. 3 & Sun. 3 10-11
Newton, Sat. 7 & Sun. 11 10-11
Statesville Ct., at T. Sat. 10 & Sun. 2 17-18
Cool Springs, at C. Sat. 2 & Sun. 11 17-18
Olin at O. Sat. 4 & Sun. 7 17-18

January
Troutman at RM. Sat. 10 & Sun. 3 31-1
Mooreville Ct., T. Sat. 2 & Sun. 11 31-1
Mt. Zion, Sun. 11 8
Maiden, Sun. 7 8

WAYNESVILLE DISTRICT

R. S. Howie, Presiding Elder.
Waynesville, N. C.
FIRST ROUND (In Part)

November
Bethel, Bethel 19-20
Lake Junaluska & Clyde, Clyde, 8 p.m. 20
Jonathan, Jonathan 26-27
Waynesville Ct., Delwood, 8 p.m. 27

December
Shoal Creek & Echota, Olivet 3-4
Bryson-Whittier, Whittier 4-5
Hayesville, Hayesville 10-11
Hiawassie, Brassstown 11-12
Murphy Ct., Tomotla 13-14
Robbinsville, Robbinsville 15-16
Andrews 17-18
Murphy 18-19

WINSTON DISTRICT

W. A. Newell, P. E., Winston-Salem, N. C.
FIRST ROUND

November
Linwood Ct., Cotton Grove, 11 a.m. 19-20
Lexington, Lexington, night 19-20
Davie Ct., Center, 11 a.m. 26-27
Mocksville, Mocksville, night 27
Welcome, Center, 11 a.m. 30
Green Street, Green St., night 30
Southside Ct., Bunker Hill, 11 a.m. 31

December
Grace, Grace, 11 a.m. 3-4
Hanes-Clemmons, Hanes, 3 p.m. 3-4
Southside, Southside, night 4
Farmington Ct., Smith Grove, 11 a.m. 6
New Hope Ct., Macedonia, 11 a.m. 10-11
Denton Ct., Siloam, 3 p.m. 11
Lewisville Ct., Brooktown, 11 a.m. 17-18
Forsyth Ct., Piney Grove, 3 p.m. 17-18
West End, West End, night 18
Creston, Thomas Chapel 19-20

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern.
FIRST ROUND

December
Dover, at Dover, 11 a.m. 4
Craven at Clark, night and 11 a.m. 4-5
Kinston, Queen St., 11 a.m. 11
Kinston, Caswell St., night 11
Pamlico, Alliance, 11 a.m. 15-18

January
Goldboro, Elm St. and Pikeville 1
Elmspot, 11 a.m. 1
Goldboro, St. Paul, night 1
Harlowe, Oak Grove, 11 a.m. 7-8
Newport, Haylock, night and 11 a.m. 8-9
Grifton, Grifton, 11 a.m. 11 a.m. 14-15
LaGrange, LaGrange, ngt. & 11 a.m. 15-16
Hookerton, Maury, 11 a.m. 21-22
Snow Hill, Snow Hill, ngt. & 11 a.m. 22-23
Pink Hill, Pink Hill, 11 a.m. 25-29

RALEIGH DISTRICT

J. C. Wooten, P. E.
FIRST ROUND

December
Cary Ct., Cary, 11 a.m. 3-4
Credmore-Banks, 11 a.m. 19-11
Franklinton, 7:30 p.m. 11
Oxford, 7:30 p.m. 16-18
Oxford Ct., Hermon, 11 a.m. 17-18
Garner Ct., Garner, 11 a.m. 31

January
Clayton, 11 a.m. 1
Central, 7:30 p.m. 2
Edenton St., 7:30 p.m. 3
Epworth, 7:30 p.m. 4
Jenkins, 7:30 p.m. 5
Granville, 3 p.m. 7
Yongesville, 11 a.m. 8
Zebulon, 11 a.m. 8
Millbrook, 11 a.m. 14
Tar River, Trinity, 3 p.m. 15
Louisburg, 7:30 p.m. 15
Four Oaks, Corinth, 11 a.m. 21
Benson, 11 a.m. 22
Smithfield, 7:30 p.m. 22
Princeton, Fellowship, 11 a.m. 28
Kenley, 11 a.m. 29
Selma, 7:30 p.m. 29

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.
FIRST ROUND

December
Piedmont, Pee Dee 4-5
Richmond, Steel's Mills, 3.30 p.m. 4
Elberbe, Concord 10-11
Laurel Hill, Sneed's Grove 16
St. John-Gibson Gibson 17-18
Laurinburg 18-19
Lumberton Ct., Smith's 30
Robeson, Fairmont 31

January
Lumberton 1-2
Aberdeen 7-8
West End, West End 8-9
Robbrel, Ledbetter's 13
Vase, Johnson's Grove 14-15
Biscoe, Candor 20
Montgomery, Troy 21-22
Troy 22-23
Racford, Racford 28-29
Red Springs 29-30
Maxton 30

February
St. Paul, St. Paul 4-5
Rowland, Rowland 10
Caledonia, East Laurinburg 11-12
Mt. Gilead, Little River 18-19
Mt. Gilead 19-20

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

December
Tarboro, night 2-4
McKendree, McKendree 3
Bethel 4-5
Farmville 9
Greenville, night 9
Grimesland, Salem 14-11
Ayden 11-12
Stantonsburg, Stantonsburg 17-18
Fremont, Beannar's 18-19
Wilson, First Church, night 19
Bath, preaching only, Asbury 25
Washington, night 25

January
Aurora, Aurora 31st and 1
Rocky Mt., Clark St., night 6
Rocky Mount Ct. 7-8
South Rocky Mount 8-9
Rocky Mount, First Ch., night 9
Wilson, Calvary, Simms 14-15
Bailey, Bailey 15-16
Fairfield 20
Mattamuskeet, Watsons 21-22
Swan Quarter, Swan Quarter 23
Robertsonville 27
Spring Hope, Spring Hope 28-29
Nashville 29-30
Elm City 30

WILMINGTON DISTRICT

J. M. Daniel, P. E.
FIRST ROUND

December
Scotts Hill, Rocky Point, 11 a.m. 3-4
Wilmington Ct., Seagate, night 1
Clinton, Clinton 11
Jacksonville-Richlands, Richlands 18
Wilmington, Grace, a.m. 25
Wilmington, Fifth Ave., p.m. 25
Kenansville, Kenansville, a.m. 30

January
Ingold, Keeners, a.m. Dec 31 and 1
Faison-Warsaw, Faison, p.m. 1st, a.m. 2
Bugaw, Burgaw, a.m. 6
Magnolia, Magnolia, a.m. 7-8
Wallace-Rose Hill, Rose Hill, p.&a.m. 8-9
Southport, Southport 15
Swansboro, Bethlehem, a.m. 20
Onslow, Tabernacle, a.m. 21-22
Old Dock, Old Dock, a.m. 27
Hallsboro, Hallsboro, a.m. 28-29
Whiteville, Whiteville, p.m., a.m. 29-30

February
Jarvers Creek, Bolton, a.m. 3
Chabourn, Evergreen, a.m. 4
Tabor, St. Pauls, a.m. 5
Town Creek, Zion, a.m. 10
Shallotte, Shallotte Camp, a.m. 11-12
The district stewards are called to meet at Wilmington in Grace church at 12:30 o'clock on December the 5th, 1921. Lunch will be served in the church. A committee headed by the secretary of last year will meet at 11 a. m. on that date and prepare a suggested outline of the work for the day.

If it's printing you want done the Advocate Printing House can do it.

IN MEMORIAM

RESOLUTIONS OF RESPECT

Whereas, it has pleased God in His infinite wisdom to call from labor to rest our beloved brother, E. A. Jones; and

Whereas, in his death we have sustained an irreparable loss because of his kind, unimpeachable character, his loving disposition, his wise council, and his never failing hand in the hour of need; and

Whereas, our hearts go out in sympathy for his loved ones at home and sorrowing friends in the community;

Therefore, be it resolved by the board of stewards of Love's M. E. Church, South, at Walkertown, N. C.:

First, That we bow in humble submission to the will of Him who doeth all things well.

Second, That we mourn not as others who have no hope, but that we commend his life as a pattern to all his fellowmen for his integrity, sobriety, sympathy, and unflinching faith in God and his fellowmen.

Third, That these resolutions be spread upon the minutes of the board of stewards of Love's M. E. Church, South, and a copy be sent to the North Carolina Christian Advocate for publication, and a copy be given to his bereaved family.

Dr. J. C. Hammock,
P. C. Idol,
Frank Hanes,
Committee.

RESOLUTIONS OF RESPECT

God in His infinite wisdom has called from our midst the spirit of our beloved Mrs. Fannie Gooch. Hers was a life victorious and a death triumphant! She had not been with us in person for some time before the summons came, but she retained a lively interest in the affairs of her church and of this, her Sunday school class.

We are sadly and profoundly conscious of the loss of one of our dearest and best members.

Be it resolved, First, That although we realize the great loss of her presence we know that God has richly rewarded her for her faithfulness.

Second, That we hold her name in tender remembrance as one of our most worthy members; that we try to emulate her Christian qualities, her abiding faith in the God of her salvation, and cling to the holy ideals which were so dear to her heart.

Third, to her loved ones we extend our deepest sympathy in this time of great sorrow.

Fourth, that a copy of these resolutions be sent to her family, a copy be placed upon the records of the Wesley Bible class and a copy be sent to the N. C. Christian Advocate.

Mrs. Leola Harper,
Mrs. Henry Linthicum,
Miss Nell D. Umstead,
Committee.

SORRELLS—Mrs. Bessie Sorrells, the wife of Mr. W. W. Sorrells, of Spruce Pine, N. C., died at their home on the morning of November 22, 1921, from paralysis of the heart.

Mrs. Sorrells gave her heart to God in early youth, and united with the Methodist Church, South, of Glen Alpine, N. C. Mrs. Sorrells has always lived a consistent Christian life until the call so sudden came to her at the age of 32 years, three months and one day. Mrs. Sorrells was a member of the Spruce Pine Methodist church. She leaves a devoted Christian husband, and seven sweet little children, five girls and two boys, and a host of friends wherever she was known.

The burial service was conducted at their home by the pastor, Rev. A. A. Angel. Immediately after the service the procession started for the railway station, followed by a company who softly and tenderly sang that beautiful and familiar hymn, "Shall we gather at the river?"

The body was shipped to her father at her old home, Glen Alpine, where a host of her relations and friends and the pastor awaited the arrival. There was another burial service conducted in the Methodist church, assisted by the Glen Alpine pastor, and at the close of that day her body was quietly laid to rest in the cemetery at Glen Alpine.

With heartfelt sympathy for the bereaved ones and a prayer to God for His love and comfort to abide with them, we bade them farewell, and returned to our labors at Spruce Pine.

A. A. Angel, Pastor.

A TRIBUTE OF LOVE

Our Sunday school misses Mildred Dailay. She was a bright, beautiful little jewel among us. We feel keenly her absence, but God needed another sunbeam in heaven, so He called her on October 6th, 1921.

Realizing our dependence in Him, who doeth all things well, and bowing humbly to His will, we, the Front Street Methodist Sunday School members, resolve.

First, That we in memory cherish her childlike Christian spirit and sweet character.

Second, By her death our school has lost a promising and devoted pupil.

Third, That we dedicate a page in our secretary's record book for the inscribing of this letter by which her memory shall be perpetuated.

Fourth, That a copy be sent to the Christian Advocate, the Burlington News, the Burlington Journal, and a copy be sent to the bereaved family.

Miss Helen Heritage,
Mrs. Herbert Coble,
Claude V. Long,
Committee.

KIRBY—Ada Kirby passed to her reward November 5, 1921, at the age of fifty-nine. Her life has been a blessing to all who knew her. She lived close to God while she was in the world, then went home to be with Him forever. She has been a member of Helton church for many years and was faithful to her church. Hers was a life of patience, for she has always had a great deal of sickness, but by her patience she has preached to all who knew her. She will be greatly missed in her community.

W. E. Moretz, Pastor.

FRYE—Mrs. Lumina Caroline Fyre was born June 10, 1850, and fell asleep in Christ at one o'clock Thursday night, November 17, 1921.

Sister Fyre embraced saving faith in Christ when only 16 years old and in her girlhood days joined the M. E. Church, South. Since that time she has been a loyal member and a good consecrated Christian.

She had been in declining health for about seven weeks but not confined to her bed for only the last four weeks. She bore her affliction with Christian patience and to the very last she had this testimony—"She was ready to go."

She leaves a good family of five sons and three daughters with a host of other relatives and friends to mourn their loss.

Her sons are J. E. Fyre of Delaware, Ohio; W. R. Fyre of Booneville, N. C.; J. M. Fyre of Statesville, N. C.; Dr. R. A. Fyre of Pilot Mountain, N. C.; J. H. Fyre of Charlotte; one son, Thomas R., preceded her several years ago to the great beyond.

Her married daughter, Mrs. Della Marlin of Cool Springs, and the twin girls, Misses Lula and Elizabeth Fyre of Washington, D. C., also survive her.

This sorrowing family has the heartfelt sympathy of all their wide circle of friends. The funeral service was held in the Methodist church at Cool Springs and the body laid to rest in New Salem graveyard.

J. E. McSwain, Pastor.

BEAMAN—Handsell Beaman died, November 5 at the age of 69 years.

He was born in Montgomery county, removing from there to Winston-Salem about 30 years ago.

He was married in the year 1875 to Miss Emie Hurley, who died several years ago. He then married Mrs. Sarah E. Vuncannon in May, 1909. She survives him.

To the first marriage nine children were born, five of them now living.

Brother Beaman was quiet and gentle in his life, smooth confidence in God, honest and sincere with his friends, a joy to his family, a faithful member of the church and a charter member of Salem Methodist church.

Rev. J. S. Hiatt assisted the pastor in conducting the funeral services from the home Sunday afternoon, November 6th. Burial was in the City cemetery.

He rests with his labors.

A. C. Swafford, Pastor.

RESOLUTIONS OF RESPECT

As we gather here in this beautiful church and in this city for our annual conference, we are filled with a new sense of gratitude and thanks to a loving heavenly Father for His many mercies and blessings unto us during the year and for our meeting at this time.

In the afternoon meetings of the Sunday school board this year we note several are absent who have been regular and faithful in attendance and interested in all the work of the board in particular and the great Sunday school work in general.

Among these we note with sadness the absence of our much beloved Dr. M. Bolton of Rich Square, N. C., who was called to his eternal reward in August of this year.

For more than 15 years he has been a loyal, faithful and interested member of this board. He never missed the annual meetings and by his quiet, modest and consecrated life we always felt the benediction and blessings of his presence and wise counsel in all matters pertaining to the forward movements of the Sunday school work in our conference. And he looked well to every interest of this board.

Therefore, be it resolved, First, That we extend to the beloved wife and family of our deceased fellow-worker our sincere and heartfelt sympathy in this sad hour, and assure them that we miss him and that we appreciate the long, faithful and unselfish work of this man of God more than we can express.

And that we will cherish his memory here and help to carry on his beloved work.

Second, That a copy of these resolutions be sent to the family and a copy be spread upon the minutes of this board, and a copy sent to the N. C. Christian Advocate for publication.

Unanimously adopted by the S. S. Board of the N. C. Conference, November 17, 1921.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite wisdom on October 12th, 1921, called home our beloved friend and coworker, Mrs. E. Y. Speed, we, the members of the Missionary Auxiliary and Anti-Society of Queen Street Methodist Episcopal Church, South, resolve.

First, That in the death of Mrs. Speed our society and church have lost a faithful and loyal member, who found supreme happiness in her untiring service in which she was eminently efficient.

Second, That while we will sorely miss her we bow in submission to Him who doeth all things well. We cherish the privilege which was ours to know her and thank our heavenly Father that the ties of such a true friendship are not broken by the hand of death.

Third, We pray that her influence will remain and that two who have depended upon her ever sympathetic counsel and zeal may be given wisdom to continue the work which she loved and diligently performed even unto the end.

Fourth, That we extend to her family and husband in this dark hour of sorrow our heartfelt sympathy and pray that their broken hearts may be comforted in the thought that their loss is her eternal gain.

Fifth, That a copy of these resolutions may be sent to Mr. Speed, that a copy be sent to her sister, Mrs. Taylor, that a copy be recorded on the annals of the society and that a copy be sent to the Advocate for publication.

Mrs. Nan G. Howard,
Mrs. J. C. Hewitt,
Mrs. E. V. Webb,



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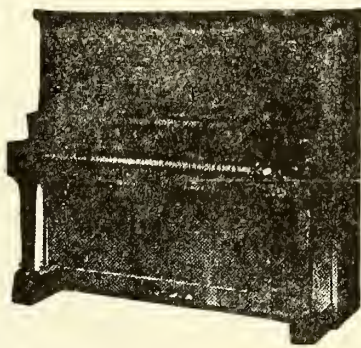
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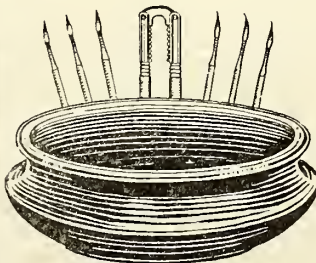
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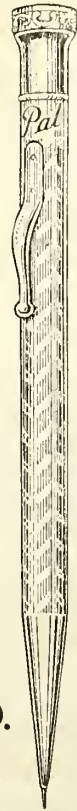
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A. W. PLYLE: Editor
T. A. SIKES Business Manager

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REAPING AND SOWING

It would be a strange and puzzling world if there were in it no law, and no surety that the harvest would be closely related to the sowing. All our calculations would be set at naught if thistles bore figs or brambles grapes; if the acorn yielded a maple and the pine-cone gave us palm trees. But this is so far from being the case that it seems absurd even to mention it. The sowing determines the harvest and we had better sow what we hope to reap.

There is not much chance or luck in this world. Men become rich, if at all, by economy in expenditure, by wise planning, skilful labor, and incessant toil. Men become skilful in medical science, learned in law, wise in statesmanship, or successful in popular leadership, by dint of long years of toil directed wisely towards the desired end. Many a man who leaps suddenly into public notice is hailed as "a lucky fellow," and unthinking men point to him as a shining example of how men reach high position by "pure chance," but in most cases there lies back of seeming "luck" the old story of hard and wise toil. And in only too many instances we find that the genius failed to reach what the plodder won. The man with the handicap very often wins the prize. The sowing make the reaping.

We wonder sometimes if the pessimist and the grumbler have any idea of the harvest they are preparing for themselves. If we knew that twenty years hence we should hear the doleful refrain which we love today to chant, would we be quite so keen in chanting it? If we knew that as we today find fault with everything and everybody we were sowing seed that would mean that in days to come everyone would find fault with us, would we be quite so willing to hand out our unsparing criticisms? And yet thistles and brambles will naturally bear thistles and brambles.

Somehow our own comes back to us. The kindly smile, the encouraging word, the well-timed loan, the helping hand; they all come back a thousand fold. We remember well an aged saint wondering again and again, "What is it makes everyone so kind to me?" And the answer lay in seventy years of kindly ministry to others. The seed which we are sowing today will be bearing fruit seventy years from now, and the harvest will be like the sowing.—Christian Guardian.

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WOMAN'S WORK (Continued from Page 8)

reared a Presbyterian, but after her marriage to Judge Montgomery joined the Methodist church and up to the time of her passing was a consistent, faithful member.

To the missionary society she was loyal and devoted, and was faithful in her obligations to its every call. For ten or more years it was the privilege of your editor to live a next-door neighbor to her and there was never a better neighbor, a more sympathetic and kind friend, a more devoted wife, and mother than was Mrs. Montgomery. We are sad at her going, but "our loss is her gain." We shall miss her and shall ever cherish her memory. To her loved ones we extend our profound and heartfelt sympathy in their great bereavement.

MISS DAISY DAVIES IN CZECHO-SLOVAKIA

Miss Daisy Davies, who has been doing relief and evangelistic work in Poland and Czecho-Slovakia for some months, has organized in Prague the first Woman's Missionary Society of the Methodist church in that country. The society has a membership of three hundred women. The Polish evangelist writes of Miss Davies: "Her address was a great inspiration to our women. She is a real propheticess of the Lord. Her message is scriptural, simple, enlightening, practical. She has been a great blessing to our organization."

Many of our readers will recall the visits of Miss Davies to our annual meetings several years ago and her splendid helpfulness and devotion to the missionary work. No woman has meant more to the organized woman's work than she, and we are glad that the women of that far-away country have the benefit of her helpful presence.

SUGGESTIONS FOR YOUNG PEOPLE'S MISSIONARY SOCIETIES

In the November business meeting arrangements should be made to study, in December, the standard plans for our organization, its constitution and by-laws, and the helps for missionary societies. Every officer in the auxiliary should have a copy.

The duties of each officer should be gone over in detail, also the requirements for the Standard of Excellence, in order to see if the auxiliary is doing its most efficient work.

The executive committee should be planning for the financial budget to be presented fully to the society at the January meeting when the pledges for the work are taken.

Too many auxiliaries know too little of the definite duties of each officer and now is the time to be informed in order that the officers for next year may be intelligently selected at the December elections.

The December program, "Christmas at McTyeire," is full of college spirit and enthusiasm. Be sure to have it given as a play by three girls who will carry out the thoughts and put over the message it has.

Do you know to what our Specials in the Young People's department are to be directed in 1922? Look it up in the council report.

THE MISSIONARY VOICE—A MAGAZINE WITH A MESSAGE

The Missionary Voice is not just an average magazine—a commonplace echo of what everybody thinks and says. If it were no more than that, it would completely fail of its purpose.

On the contrary, the editors are trying to make it one of the best, most progressive, stimulating and helpful magazines to be had anywhere. In addition to telling about all the big things going on in our many mission fields, at home and abroad, it is also a magazine of the future, giving the every line that looks toward making cream of the world's thought along

"His kingdom come, His will be done, on earth as it is in heaven."

For example, in an average recent number there were articles on the Expanding Program of Modern Missions, the Disarmament Conference, Better Race Relations, the Church and World Conditions, the Social Crisis, the Old Order Changing, the Church and the Child, What Japan Thinks About America, Christianity a Revolutionary Force. These are all living issues—issues of the future. They are things you want to know about. Where else can you find such an array of timely topics? Then add page after page of stirring news from the mission fields, program matter, woman's work, etc., and you have just one number of the Voice. Think what a whole year would bring you!

That's why you ought to have it—why you can't afford to be without it! The price is only one dollar a year. You'll never make a better investment. Send in your subscription today to Missionary Voice, Box 509, Nashville, Tenn.

The number of subscribers to the Missionary Voice in our conference is far too small and an effort should be made by the Voice agents in each local auxiliary to double, at least, and if possible quadruple the number of subscriptions to this splendid missionary magazine. How many members have you in your auxiliary? How many of them take the Missionary Voice? Do one-half of the members subscribe? Let us see if we cannot put on a telling Voice campaign and try and make our conference record along that line more creditable and satisfactory.

The title of a new book soon to come from the press is, "Where God Walks the Road and Other Missionary Stories." It contains nine good, interesting missionary stories, which should appeal to both young and old. The stories are among the best which have been collected for the last eight years by the Department of Literature of the Woman's Missionary Council. This book can be obtained from the Sunday School Supply Department, 810 Broadway, Nashville, Tenn. This book would make a valuable Christmas present.

The December "Bulletin of Missionary News" has the following to say of our city missionary work at North Charlotte:

"Under the progressive leadership of Rev. J. H. Armbrust, assisted by Miss Henrietta Logan, an employed worker under the direction of the Woman's Missionary Council, the religious and community welfare work of North Charlotte has shown wonderful development, and the activities of these fine Christian leaders have been blessed of God. The church membership has more than doubled, the Sunday school enrollment quadrupled, the church very much improved and nearly all the funds are in hand for a new religious education and social service building for the community.

"Brother Armbrust is a missionary of the new type, believing that all the activities of life should be Christianized. He is president of a local bank, which he was instrumental in establishing, through which the people of the mill village are encouraged to be thrifty and acquire homes."

WELLS' OUTLINES OF HISTORY

I will send postpaid to any address "Wells' Outline of History" for \$4.50. J. T. Norsworthy, The Book Man, Gastonia, N. C.

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Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using this well-known old recipe for making cough syrup. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle, and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

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2 He maketh me to lie
in green pastures: he leadeth
me to the still waters.**

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NORTH CAROLINA Christian Advocate

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Number 49

PRAYER NOT A SUBSTITUTE

Prayer is an essential in human affairs but cannot become a substitute for other essentials. In matters of good government, for example, the prayer book cannot be substituted for the ballot box. When one is sick the preacher cannot be substituted for the doctor. Calomel is the thing for a torpid liver, and the surgeon's knife for a diseased appendix. Whether modern science is in conflict with theology is an open question with some, but all should agree that theology cannot be substituted for surgery. A well organized fire company and several streams of water under high pressure is better than a dozen prayer meetings when the house is on fire. In other words, common sense is a necessary accompaniment of piety and prayer.

But let no one on the other hand drift to another extreme and seek to eliminate the spiritual and in so doing make the material a substitute therefor. Such folly is akin to the vain effort of some to bring happiness into the home by the purchase of luxurious furnishings when love has gone out. The material things only mark the spiritual emptiness of the place. The ballot box without the prayer book is an instrument of tyranny or corruption. Science, medicine and surgery are the children of a Christian civilization and it ill becomes the child to ridicule or disregard its mother. These material things unduly magnified in many instances are but expressions of the real world that lies back of them. And the watchword of that real world is prayer, because it is primarily concerned with God and man and the relationship that exists between the Creator and the creature.

PAY YOUR PREACHER

If your church through its board of stewards has already fixed the pastor's salary for the new year, begin at once to meet this obligation as it comes due. Pay as you go. This will prove the better method for all concerned. In most instances the church member can pay weekly or monthly with greater ease than yearly or even quarterly. Then the pastor will be saved from the humiliation of being unable to meet his bills as they fall due. Some pastors are in debt the whole year simply because the church fails to pay him till the end of the year. It is a deplorable state of affairs that can and ought to be corrected. If such a situation exists in your church see that this year marks the end thereof. Let there be ushered in a new and brighter day by living up to the motto, "pay as you go."

Some churches especially in the country await the coming of the first quarterly conference, or for some other reason delay the fixing of the pastor's salary. Your church may be among that number. If so, begin the new year by daring to do something big. Name a salary for your pastor that will give him a heart to serve you enthusiastically, because he feels that you appreciate him and his services. Furthermore, you will have more respect for your church and for yourself. Stewards in the Methodist church have an uphill road to travel and for that reason need good strong traces, but have no use for holding back straps. Tighten up your traces and pull like a good steady draught horse. Do not be a horse that balks or a mule that bucks.

A few enthusiastic, wholehearted, progressive stewards in a congregation can do with that church almost anything that they please. People love to follow a leader who knows where he is going and determine with enthusiasm to get there eventually. A reactionary, singing his favorite hymn, "Hark from the tombs a doleful sound," gets a following, too, but it is to the graveyard of dead hopes, dead aspirations and eventually a dead church.

A pessimist is a man who of two evils takes both. An optimist is a man who when offered two

evils refuses both. Let some men prefer to be pessimists and deal with the world's evils and in consequence become professional calamity howlers, but the vast majority of Christians. Jesus Christ was the world's greatest optimist. The apostolic men and women who have led the ongoing hosts of his true followers have been without a single exception optimists. God cannot use a discouraged man or a prophet of evil.

Nowhere do these things appear with greater definiteness than in the matter of fixing the preacher's salary. Some stewards provide liberal things and their souls are made fat, while others by the manner of their conduct, make known not the ability of their churches, but the littleness and leanness of their own souls and the servant of God suffers not on account of the poverty of the church, but because of the stinginess of a board of stewards.

The foregoing is not intended as an accusation against men and women who are battling with hard and discouraging conditions, as some are, but is intended to remind those of their duty who could do better and refuse to do so. "Throw away your hammer and buy a horn," is a timely motto for many official boards about this season of the year. Strive to make this the best year in the history of your church.

A BAPTIST DISCOVERY

"Given an open Bible, an open mind, and a conscience in good working order, and we have a Baptist" is the formula prescribed by Dr. A. T. Robertson for the making of Baptists. Dr. Robertson is one of the big professors in the Louisville Theological Seminary and a past master in sententious discourses, but we did not expect to find him able in one short sentence to give the method whereby the whole human race might be turned toward the deep water.

The saying reputed to this distinguished Baptist scholar, author and teacher, must have been a bit of pleasantry, offered for the stimulation of some Methodist audience to which he lectured and not any serious utterances of his to young Baptist preachers in his classroom at Louisville Theological Seminary. For young divinity students should not be taught that an open Bible, an open mind, and a good working conscience would make this a Baptist world, when the truth is that these might result in a good deal of unmaking, even along the water courses.

As a bit of pleasantry, the terse statement attributed to Dr. Robertson becomes quite suggestive. The Presbyterians, Episcopalians, Lutherans and all the rest of the Christian churches effected by the professor's declaration must take care of themselves, and we speak only for our own bunch, the Methodists.

Methodist people, practically, all of them have open Bibles. If their minds were unblinded by ignorance or prejudice and their consciences were on the job as good consciences ought to be, what a revolution would immediately take place in all Methodist circles. In other words, if it were not for intellectual and moral stupidity, every Methodist church in all the world would send at once for the carpenters to come and build a pool under the platform of the pulpit, the bishops and elders would all be without a job, and lots of Methodist preachers having become Baptist preachers would be unable to get a call and many Methodist churches that had pools and changed their names would not be in position to secure a pastor. This last statement is based on the figures to the recent Baptist state convention, which showed more than three hundred Baptist preachers in North Carolina without pastoral charges and quite a number of Baptist churches without pastors.

Furthermore, if Methodist heads would clear up

and Methodist consciences could be properly sensitized, there would be no more annual conferences, no more Methodist preachers proud of the traditions of the early circuit rider who braved the storm, pushed his trusty steed across the raging streams, ate the hard fare of the wilderness, slept in rude hut or under the open sky, and stopped not till he pulled the rein of his tired horse at the door of the farthest cabin toward the setting sun.

Those itinerant Methodist preachers proclaimed the gospel as they understood it, told their religious experiences, called sinners to repentance and labored in season and out of season to spread scriptural holiness over the land. But those men whose songs and prayers, like the English drum-beat, have gone round the world, lacked clear heads and active consciences. For with these prerequisites they would not have been followers of John Wesley, Francis Asbury and those other leaders in the making of what today is the biggest Protestant denomination on the face of the earth. If these men with cloudy brain and lazy conscience could accomplish so much in little more than a century, what would they have accomplished with the right sort of minds and consciences?

Poor deluded Methodists who have stumbled along with the windows and doors of their minds barred and bolted and their consciences asleep, baptizing babies, sitting down at the communion table with any and everybody who would invite them, holding campmeetings and all sorts of revivals, singing and shouting, building churches, orphanages, colleges and universities, when with a little head work and a little probing of the moral judgment they would have all gone down into Jordan's wave. Selah.

BUILDING AT LAKE JUNALUSKA

Good progress is being made at Lake Junaluska in the construction of hotels and other facilities to care for the crowds next summer. The Missionary building to cost \$125,000 is up ready for the roof. This handsome structure is to occupy the site of the Junaluska Inn that was burned a few years ago. It is a building with ninety rooms and when completed will make a fine showing from the railroad station.

Mr. J. B. Ivey of Charlotte has closed a contract for the erection of a new forty-room hotel, to be completed this winter. This hotel will be an addition to Lakeside Lodge, the popular hotel that Mr. Ivey built a year or more ago. One-half of the rooms in the new addition will have connecting baths.

The Methodist people of North Carolina have been a little slow to become interested in Lake Junaluska as they ought. But they are rapidly coming to properly appreciate the place, and are flocking there each summer in constantly increasing numbers. And no one man has done quite so much to popularize these Methodist assembly grounds as has Mr. J. B. Ivey, who by offering hotel accommodations with cafeteria attached practically at cost, has put the expenses low enough to be in reach of all.

In addition to improvements already noted at this writing is the erection of another forty-room hotel, half a dozen dwellings are in process of construction and others are in contemplation. A canvass will be made in the early part of the new year to free the place from debt and the entire grounds with all improvements will be offered next May to the general conference with the desire that Lake Junaluska become the property of the Methodist Episcopal Church, South.

North Carolina Methodism is fortunate to have within its borders such a place as Lake Junaluska which, if not already, is destined to become one of the most attractive summer assembly grounds upon the entire American continent.

REV. T. A. SIKES' FATHER IS DEAD

Cornelius Bunyan Sikes, for thirty years a well known citizen of Charlotte, North Carolina, and the father of Rev. T. A. Sikes, the business manager of the Advocate, died last Saturday morning at a local hospital in Charlotte at the advanced age of eighty-one years.

Born in Union county June 10, 1840, he remained a resident of that county until 1898, when he moved to Charlotte. For twenty-three years Mr. Sikes was connected with the city government. He was a Confederate soldier, having served through the war as a member of Co. B. 15th North Carolina regiment. In the battle of the Wilderness he had a finger shot off, which was the only permanent injury that he received while in the service. His comrades in arms served as pallbearers, being representatives of the Mecklenburg camp of United Confederate veterans, of which the deceased was a member. The old soldier was laid to rest in his gray uniform.

The funeral services were held last Sunday afternoon at 3 o'clock and were conducted by Rev. J. F. Crigler, pastor of the first Lutheran church, of which Mr. Sikes was a member, assisted by Rev. H. G. Hardin, pastor of Tryon Street Methodist church, and the editor of the Advocate.

Mr. Sikes married Miss Melissa Williams of Monroe, who died fifteen years ago. The children are: Rev. T. A. Sikes, business manager of the North Carolina Christian Advocate, Greensboro, Mrs. R. S. Gaddy of Hamlet, Mrs. C. D. Brady, Miss Sallie Sikes, Thomas A. Sikes and Hugh M. Sikes of Charlotte. One brother, Mr. J. C. Sikes, of Cabarrus county, survives.

PREACHING ABOUT WOMEN'S CLOTHING

Is woman's dress a proper theme for pulpit discourse? That depends. If the object of the preacher is to create a cheap sensation without either physical, intellectual or moral effect, there are few subjects that will serve the purpose quite so well. For one who desires to tickle itching ears, and there are a goodly number of ears that itch, nothing is better than immoral talk about the supposed immoralities of feminine attire, or the lack of it, which is the favorite way of speaking of the subject in these present times.

But if the preacher's interest is in eternal and unchanging realities which hold in their grasp the destiny of both nations and individuals, the appointed spokesman for God will give his time and efforts to the great themes of sin and redemption. "Christ and him crucified, the power of God and the wisdom of God" will constitute his only theme to a needy and dying world. There will be neither time nor inclination to discuss the facts and fancies of fashion as revealed in the length or width of a woman's skirt.

Fashions change. One need not have many gray hairs on his head to be able to remember the "hoop-skirt," big as a tobacco hoghead, or "the spider waist," in those years of tight lacing, or the "bustle," that converted a woman into a camel with one hump, but not where the dromedary wears his. These drolleries of fashion came like the "flu," stayed as long as they chose and then in spite of all the fashion doctors went away in triumph, to be followed by something equally as absurd.

Amid such triumphs in the absurdities of dress it is somewhat reassuring to know that dress is more a matter of taste, or the lack of taste, than of morals. Orientalism that covers the form has been lower in morals than Occidentalism that has allowed varying liberty in this respect. The land of the harem and the veil never could be rated in morals above Hellenism, which to a shocking degree displays the human figure.

Such lessons from human history serve to give emphasis to the fact that talk about clothing may easily become more immoral than clothing itself. Let no one, however, infer that we are one bit in sympathy with the present abominations of female attire. We are only looking at facts as they are.

So far as the records go, the Master never in all his ministry, either publicly or privately, uttered a word about the cut of a man's coat or the style of a woman's frock. The gospel minister can at all times follow profitably the example of his Lord and Master.

REVEREND M. A. SMITH

Rev. M. A. Smith, an honored member of the North Carolina conference, after a lingering illness passed away Tuesday morning, December 6, 1921, at a sanitarium in Morganton, North Carolina.

The funeral was held at Cary, North Carolina, December 7, at 2 o'clock in the afternoon, and interment followed in the cemetery at Cary. Many devoted friends mourn the departure of this good man.

Brother Smith was sixty years of age and had been one of the superannuates of his conference for the past nine years. He was born at Ellerby Springs, Richmond county, August 2, 1851. After one year at Wofford and three years at Trinity, he graduated with the class of 1883 and joined the North Carolina conference in the fall of the same year at Statesville. His first work was Manly mission, where he remained four years. During his pastorate the name of the charge was changed to Aberdeen circuit and became self supporting. Carthage was his second pastoral charge, where he remained one year. From Carthage he went to Mount Zion station, near Davidson College, and there completed a quadrennium. Another four years were spent at Forest Hill, Concord.

The charges follow in this order: Haywood Street, Asheville, one year; Statesville, four years; Centenary, Greensboro, one; Monroe, one; Wadesboro, four; Waynesville, one; Centenary, Greensboro, one.

Twelve years ago Brother Smith transferred to the North Carolina conference, within the boundaries of which was his birth place, and gave three years of faithful service, one year at Kenly and two at Clinton, when on account of failing health he was compelled to go upon the retired list. After retiring from the active ministry, he lived two years in Raleigh and since that time has made his home in Greensboro.

On December 28, 1887, Brother Smith was most happily married to Miss Sally Jones of Cary, North Carolina, and through all the years the young woman who thirty-four years ago became his bride has met in a large way every demand of an itinerant Methodist preacher's wife. Six children were born to them:

Mrs. E. G. Lee, Clinton, N. C.; M. A. Smith, Jr., Dayton, Ohio; Sidney R. Smith, Durham, N. C.; Miss Elizabeth Smith, who is teaching at Roanoke Rapids; William Smith, Chapel Hill; Miss Louise Smith, who is at home with her mother.

The itinerant Methodist ministry had in Rev. M. A. Smith a man of great usefulness and one of the best beloved men of his day. Of unblemished reputation and unsullied character, he moved among his brethren of the conference as one of God's purest and best men. His frank open face and cordial handshake told the story of his big, warm, clean heart. He was a good preacher and faithful pastor that built for permanency. If the time limit had not moved him, some church would have got hold of him, refused to let him go, and he would have built through the years a great congregation about his stainless life as a faithful and devoted under-shepherd.

The foregoing has been written hastily just before going to press with the Advocate and we shall expect some one to prepare such a sketch as Brother Smith's life work in the ministry merits.

Dr. Dred Peacock of High Point delivered the address in Salisbury last Sunday afternoon at the Elk's lodge of sorrow. The attendance was large, the services impressive and it goes without saying that the address was of a high order. The major part of Dr. Peacock's address was a discussion of charity, justice, brotherly love and fidelity which are the fundamental principles of the order. A man of fine literary taste, a student of the best books, widely traveled and for years a college president, Dr. Peacock is one of the very finest examples of the scholar in the law. He knows the law, but that is a very small part of his mental furnishings. Before he had a working knowledge of Blackstone, the great world of culture and learning was his intellectual playground. He has been a constant reader of the Advocate for forty-two years and according to some who pretend to know he is not yet fifty.

Happiness is the congruity between a creature's nature and its circumstances.—Bishop Berkley.

THE ARBUCKLE CASE

The action of the jury in the trial of Arbuckle appears to have aroused little public interest. An acquittal, or conviction of the film star would have been received with much the same feeling of indifference by the majority of people as was the mis-trial.

The truth is that each detail of that whole affair as given by both the prosecution and the defense only served to show that the principal actors therein were beyond the reach of any court of justice, except it be the court of an aroused public opinion. The lash of justice whether applied or withheld has no power to heal moral lepers.

Furthermore, this case reaches beyond the conduct of individuals who figure in the courts. It seems to be but one evidence of a moral condition that exists at the very heart of what has become a tremendous industry and the world's present day method of amusement. As a result of such revelations, thoughtful people are beginning to ask, shall this virus be allowed to overflow the land and poison our children and our homes? Just as the sinking of the Lusitania aroused the world to an understanding of the animus of German Imperialism, so the "pajama party" with its nauseating details is causing good people everywhere to ask, what about the picture business?

The answer is already being formulated and it is this: The moving picture business must clean up, or clean out. It rests with the Jews who are said to control the entire industry to determine whether the business is going to be run upon a moral plane that will render possible its continuance.

Any institution or business that ignores high ethical standards must eventually go. Even art divorced from morals finally dies of filth in the house of its friends. The screen will prove no exception. Whenever the screen teaches falsehood, bad morals and surrenders itself to the low and vicious tastes of society for the "mess of pottage" and thereby turns the church and the home against it in order to preserve virtue and the safety of our children, the time of its departure will be at hand. As the saloon has been driven from American life, so will the picture theatre be lashed and scourged from the midst of an enraged but longsuffering public. We hope that the war will not have to come, but if the war must begin, let it begin before the hurt has been too great.

SEND US THE NEWS

The Advocate should carry the church news from every part of the two conferences of which it is the organ. Let us, therefore, have from every section, even the most remote sections of the state, any item of church news that will be of interest in your own community, so that the Advocate may be a real newspaper for the Methodists of North Carolina.

Notes of progress in church building, growth and activities to a marked degree of any department of the church, new methods that have proven valuable in the Lord's work, revival meetings, outstanding service rendered by particular individuals and such like, make interesting reading in a church paper. These news items become also a source of encouragement to the people who have a part in the work, whether in that particular community or elsewhere.

Bro. R. G. Tuttle, our pastor at Thomasville, a few days since, sent in two items, one was concerning a good woman whose deeds were especially meritorious, the other about a man whose movements are of public interest. These two items were so well written that they went in just as they came from Brother Tuttle's pen. But if you have neither time nor inclination to make your report ready for the printer, just send it along with the news jotted down and we will do the rest.

If you have an aversion to signing a newspaper story, indicate as much, and your name will not appear to strictly news matter. This does not mean that we are opening the floodgates to anonymous communications. The instances are exceedingly rare where any good purpose is served by the writer's withholding his or her name from the discussion of a question of public policy.

It would be a good idea for the pastor, if he does not have time to do the work himself, to name one who knows what is news, and what is not news, to report items of public interest for the Advocate.

Brother, try out the suggestions offered in the foregoing and see what deepening of interest in the Advocate and in the work of your church will result therefrom.

PEOPLE AND THINGS

Mrs. D. E. Earnhardt, wife of Rev. D. E. Earnhardt, is at her father's home critically ill with pneumonia. This is disquieting news and we trust that she may soon be out of danger of this dread disease.

A subscription to the North Carolina Christian Advocate for one year will be a most acceptable Christmas present for any one. It will be appreciated by the whole family and be of genuine service to them for a whole year.

Rev. and Mrs. I. L. Shaver, Kobe, Japan, sends to this office the announcement of the birth of Eleanor Louise, on November 16, 1921. The parents of Eleanor Louise are young missionaries of our church who went to Japan several years ago.

Greensboro College will close for the Christmas holidays at 11 o'clock, Wednesday, December 21, and work will begin again at 8:30 o'clock, Wednesday morning, January 4. This gives the students a holiday of two weeks, which the students and the folks at home will enjoy.

Dr. S. B. Turrentine leaves next Monday night to attend the annual meeting of the Educational Association of the Methodist Episcopal church, South, which convenes in Memphis, Tenn., Tuesday evening, December 13, to continue its session for two days.

A phone message from Lexington brings us the sorrowful news that Sunshine, the little daughter of Rev. and Mrs. Hutchins, died at their home December 6. We have no details of the child's sickness or death. Sunshine was a dear interesting child and the Advocate makes announcement of her untimely death with a sense of profound sorrow.

Rev. W. M. Robbins has been in a revival meeting at Franklin Avenue, Gastonia, since the annual conference. Mrs. C. E. Seidley, whose evangelistic work has borne fruits wherever she has labored, assisted him. Thirty-two were added to the church as a result of these meetings.

Rev. and Mrs. George W. Clay, of Gibsonville, are rejoicing over the arrival of Marian Louise, November 29. Mr. and Mrs. Clay are expecting before a great while to move into the new parsonage at Gibsonville, and the presence of the little girl will add a thousandfold to that new house.

Bishop James Cannon, Jr., sailed from New York Saturday, December 3, for Africa, where he goes to look after the work of the African mission of which he has charge since the death of Bishop Lambuth. He expects to return in time for the General Conference at Hot Springs, Ark., next May.

Miss Edna E. Siler and Mr. Ernest A. Green were married Sunday, December 4, at 4 p. m. at the home of the bride's brother, Mr. W. H. Siler, Council, N. C. Rev. T. W. Siler, the father of the bride, officiated. The young couple expect after a few days to be at home in Wilmington, N. C.

Rev. W. L. Loy has landed on his new work, the Zebulon circuit, and has been received right royally by the good people of both Zebulon and Wendell. Within three hours after the arrival of the pastor and his family an invasion took place with the intensity of a winter's storm but pleasant as the zephyrs of a summer evening. The parsonage is now well supplied.

Rev. J. F. Kirk, of Salisbury, came into the shop last Tuesday to leave his order with the foreman for a lot of job work, and so timed his visit that the editor of the Advocate was deprived of the pleasure of his presence. Such conduct may result from his having gone from a district into a big city station. If so, the bishop will put him back into the eldership where he will be glad to associate with working men.

Speaking of the weather which sometimes is more than a topic with which to begin a conversation: The Editor of the Advocate in riding last Sunday afternoon through the cemetery of Charlotte saw roses in full bloom. Not a single rose, born out of due season, but hundreds and hundreds of them till the cemetery looked like one vast garden of roses. We have never at any time seen such a sight in December in North Carolina.

Burkhead church, Winston-Salem, has secured a lot on the corner of Fifteenth and English streets for the new church. Rev. J. S. Hiatt was authorized to secure plans and specifications this winter so that work can begin next year, perhaps early

in the spring. Mr. C. M. Morris has taken over the old church property and will convert the building into a furniture store. The new church will be modeled after the Green street church in Salem, but the plan is to make it larger.

The Advocate has the following written in letters of gold: "Mr. and Mrs. P. H. Williamson requests the pleasure of your company on the Golden Anniversary of their marriage on Monday, the 12th day of December, from six to eight o'clock p. m., Reidsville, N. C." Congratulations are hereby extended to Brother and Sister Williamson upon this joyous occasion when they celebrate their golden wedding. May many years yet be given them together.

Rev. W. E. Hocutt is back on the Vandemere charge for another year. Before the meeting of the annual conference requests were sent up for his return, the fourth quarterly conference having unanimously adopted such a resolution. Now that the annual conference returned their pastor for the third year, everybody is pleased and the prospects for the new year most promising. Brother Hocutt's worth as a preacher and pastor is highly appreciated by his people and he will doubtless enjoy a happy and prosperous year in the work of the Lord.

Mrs. Robert W. Barlow, Lenoir, N. C., writes asking that some preacher or other person qualified to speak give her information as sought in the communication that follows. Mrs. Barlow says: "Some time ago I read a book by a preacher and it gave me some ideas that I had never thought of before. I want to ask any preacher or party that can give me information on this subject, Where was Christ and what was he doing during the time between his resurrection and ascension? Any information will be greatly appreciated."

Mr. D. S. Sprinkle of Leicester, Buncombe county, died Thursday, December 1, age sixty-two. Heart trouble was the immediate cause of his death. He was a valuable citizen and an active member of the Methodist church, having served for years as steward of his church at Leicester. His brothers and sisters are Rev. H. C. Sprinkle of Greensboro, W. A. Sprinkle of Sweetwater, Tenn., Rev. R. L. Sprinkle of the Pacific conference, Walter Sprinkle of Sylvia, C. E. Sprinkle of Asheville, Mrs. Mary J. Dwire of Texas and Miss Laura Sprinkle, Morganton, N. C.

Rev. J. F. Starnes and family left yesterday for their new home at Bahama, where Rev. Mr. Starnes will begin a new pastorate in the Methodist church, having been transferred there from Webb Avenue Methodist church in this city. Mr. Starnes served Webb Avenue church for the past two years, and the work of the church and his ministry was very successful. The congregation of Webb Avenue church regrets very much to lose Rev. Mr. Starnes and family, but their good wishes go with him and his good family to their new field of labor.—Burlington News.

The Advocate will go 50-50 with any one who wishes to join it in sending the church paper to those who are unable to pay for it. There are a large number of persons who are anxious to receive the paper who cannot pay for it. We know there are a large number of persons who will be glad to join us in sending it to them. Of course, any one sending check may designate the person to whom they wish us to send the Advocate or we will send it to one of the many whom we know would like to have it during the next year. We trust that a large number will help us in this matter.

The board of stewards of Henderson church passed the following resolution in expression of their high appreciation of their pastor who served them so well for four years and follow him with love and esteem to his new charge at Calvary, Durham: "Resolved, That the board of stewards of the First Methodist Episcopal church, South, Henderson, is deeply appreciative of the services of our pastor, the Rev. L. E. Thompson, during the past four years; and that in his relation with us, his earnest Christian character, and his call to preach the gospel have impressed us as the uppermost thing in his life. Our prayers and best wishes go with him to his new charge."

The following interesting note from the hand of an elder who had honored the editorial sanctum with his presence lay upon the desk open and bold

before delighted editorial eyes Monday morning. Not delighted that the visitor had come when no one was in, but that he had left his tracks. Read the note: "Dropped in at 4:30, but found no one at home. Just came in with Brother Canada from Summerfield, where we were holding quarterly meeting today and tomorrow. Had a good quarterly conference today. The charge pulled the salary to \$1700, an increase of \$200, and adopted the budget system. Come to see us. J. H. West." Now that is what we call a good elder. He does things. He comes to see the editor. He sends the Advocate a report of his work. Good for the presiding elder of the Mount Airy district. Come again, and make your visit when we are in the office, if you can. But come.

The Association of Colleges and Secondary Schools of the Southern States held its annual meeting in Birmingham, Ala., December 1-2, with about one hundred and fifty representatives of the forty institutions that compose the association in attendance. Two important commissions of this association are the Commission on Accredited Schools, of which R. L. Flowers of Trinity College is a member, and the Commission on Institutions of Higher Education, of which W. P. Few, president of Trinity College, is a member. These two commissions were in session for two whole days immediately preceding the assembling of the association. The commission on Accredited Schools in North Carolina is composed of J. H. Highsmith, Raleigh, R. L. Flowers, Durham, N. W. Walker, Chapel Hill, W. A. Graham, Wilmington. This association that has become a great power in the educational life of the South was organized in 1895 with six institutions of learning as charter members, one of which was Trinity College.

GREAT MEETING AT TRINITY COLLEGE

On Sunday night, December 4, Dr. Plato T. Durham of Emory University, Atlanta, Georgia, closed the greatest revival ever held at Trinity College. Practically every man and woman of the college during the week consecrated their lives to the Christian ideals as preached by Dr. Durham.

We are glad that an account of those Pentecostal days which came to the students of our great college has been furnished by one who is able to tell the story from personal knowledge. Here follows the thrilling story:

Dr. Plato Durham, of Emory University, on Sunday night closed the greatest revival ever held at Trinity College. During the week that the services were in progress practically every man and woman of the college reconsecrated their lives to the Christian ideals preached by Dr. Durham.

Not once during the meeting did Dr. Durham represent Christianity as desirable on account of its insurance of an escape from hell and an admission to heaven. This "smug complacency" attitude toward the religion of Christ was decried. Dr. Durham based his plea to the students on the greatness, the manliness, the inclusiveness of the religion of Christ. "The Christ-man" was what Dr. Durham asked his hearers to become and the response was great, even astounding.

At the Friday night service Captain Dick Leach of Trinity's football team advanced to signify his desire to attempt the "Christ-man" life. He whispered something into the ear of Dr. Durham, who looking up with beaming face said, "This man says he would like to meet all the football men here." And they went forward almost to a man. This action on the part of the men who have this year blazed a trail of glory for Trinity in the football world was the signal which set the entire congregation into motion. Such scenes were repeated on other nights.

Student prayer meetings, held in the dormitories after the night services, continued until 12 o'clock, and in instances until 3 in the morning. Men who had never before in their college careers displayed more than a passing interest in religion fell on their facts and did not rise until they felt the peace of rebirth. A college official was awakened at his home some distance away by the noise of the singing and praying. Dressing hurriedly he went to worship with the students.

At a testimonial service held Sunday afternoon the students and faculty members paid high tribute to Dr. Durham for the work he has accomplished in the college community.

WHEN THE FOLKS COME ALONG

I like to go driving alone in the flivver
 For hundreds and hundreds of miles;
 The motor goes sweetly, she climbs the hills neatly,
 My face is a pattern of smiles;
 Whenever there's something amiss with the engine
 I quickly discover what's wrong;
 A turn of a screw and she's fixed up like new—
 But not when my folks come along!
 For taking the family out in the flivver
 Is far from my notion of fun;
 If anything wearies me it is their theories
 Concerning what ought to be done.
 It's "Dear, are you sure that you tested the tires?"
 And "When did you look in the tank?"
 "I think that she's boiling." "I'm sure she needs
 oiling."
 "Take care! you'll run into that bank!"
 It's "Won't you please see what's the cause of that
 rattle?"
 And "Please, you are going too fast!"
 And sometimes it's "What'll we do if the throttle
 Gets stuck as it has in the past?"
 It's "Oh, how she bounces! Go slow on the jounces!
 New springs are expensive, my dear."
 With such remarks flying I find it so trying
 That now I pretend not to hear.
 Yet still they continue their critical comments,
 Like "My, what a terrible squeak!"
 How long since you've greased her?—Let's see,
 was it Easter?
 It ought to be done every week."
 And then, if the flivver gets into real trouble,
 If anything really goes wrong,
 It gets so much worse you can't put it in verse—
 "Now what did I tell you? It's that spark-plug
 again!" "I think it's the timer. We ought to have
 had a new timer put in months ago!" "Don't you
 believe her, it's the magneto. It always acts like
 that when the magneto goes wrong." "Don't stand
 there looking at us as if it was our fault! Can't
 you do something about it?"
 —Oh, why must my folks come along!

—Fderick L. Allen.

REPORT OF THE COMMISSION ON THE CONSTITUTION

By Bishop Collins Denny.

Were it not so common it would be amazing that so many matters of slight importance receive patient attention and are subjected to careful discussion, while many thing fundamental are almost wholly neglected. Nothing that affects the means adopted by the church for the accomplishment of its mission to proclaim to the world the gospel of our Lord can be more important, more fundamental, than the question of its constitution.

Many times has Episcopal Methodism officially appointed commissions to investigate the constitution and to report the findings. The last General Conference of our church appointed a commission for this purpose, and the report has been published. Is this report to receive from the church no careful consideration, to be read and not to be discussed? Does it not deserve, does it not demand most careful consideration and discussion? Is the study, the sifting of so vital a question a waste of time? To state the question is to answer it.

The commission was appointed "to consider the matter of the status of our constitution," and to answer two questions: "1. What is the Constitution of the Methodist Episcopal Church, South? 2. What changes in it should be initiated by the General Conference of 1922?"

It will be noted that on the commission was laid the duty "to consider," and then to ascertain a fact. The commission is not made responsible for the fact it finds. It may have wished the fact had been different, but it must report that fact as found in the exercise of its considered judgment.

The report of the fact found by the commission is different, widely different, from the findings of every other commission in the history of American Episcopal Methodism. Our commission found that the constitution of the church is contained in two paragraphs of the Discipline relating solely to the General Conference: that and that alone, according to our commission, is the constitution of the church.

If the commission be correct it has done the church an inestimable service, for it shows how utterly helpless is the church, and thus gives possible opportunity for needed defense and correction. If the commission be correct there is in our church

no constitutional determination even of the qualifications of the electorate of the delegates to the General Conference. What is an "annual conference," who are its "members?" If this be the constitution no preacher or layman has any constitutional rights in an annual conference, nor has any layman a constitutional right to be a delegate to the general conference, or to any other conference. The next general conference, under this reported constitution, can declare that superannuates shall not be members of an annual conference, or that all the members of the church, preachers and laymen, shall be members. The point is not what the general conference is likely to do, but what it has the power to do. Possession of power tempts to its use. Those whose privileges depend on the will of others have no rights, all they hold is by sufferance. Few if any preachers in our church have hitherto supposed that the fiat of the general conference could deprive them of all voice in the government of the church. Yet if our commission be correct, except for the right of petition, that is the fact. When the men of 1808 adopted the constitution of the general conference they did not understand, according to their oft-expressed statements, that they had given all power in the church to the delegates in general conference assembled, and had stripped themselves of all reserved rights. On the contrary, till 1832, they reserved to the annual conference, and to them alone, the right to initiate any change in that constitution. In 1932 they agreed to share that right of initiation with the delegates they should elect, and at the same time made it easier for themselves to amend the constitution they had adopted. Our Methodism is not now and never has been an unlimited legislative autocracy, as this report would make it.

In the light of this report the time for action, positive action has come, for here is a "supreme and all-controlling" general conference beyond the dreams of any branch of Episcopal Methodism.

It is to be regretted that the commission did not give the reasons for its findings. We might have been told why the sole organic law of the church is that affecting the general conference, why the general conference is greater than the annual conferences which elect its delegates, actually greater than the church. The commission does not answer definitely the question it was appointed to answer. Instead of reporting what is the constitution it leaves the church wholly in the dark by the cryptic answer that "the constitution of the church is contained in paragraphs 42 and 43, as printed in the Discipline of 1918." I frankly admit that I do not know what that means. What else is contained in those paragraphs, and what part of the content is the constitution? Does it mean that only the portions of those paragraphs adopted in 1808 are the constitution? Possibly that is the meaning, because the commission speaks of the action of the general and annual conferences in making women eligible by the constitutional process to all conferences, boards and lay offices of the church as interpretation of Restrictive Rule No. 2. Why not an interpretation of paragraphs not included in the constitution according to this report, s.g. our paragraphs 32, 33, 34, 35, 44? If that were an "interpretation" what provision passed by the requisite majority of general and annual conferences is a constitutional amendment? It would be interesting, illuminating and instructing to be shown in the entire history of our church a single instances of an interpretation of law given by two-thirds of the general conference and three-fourths of the members of the several annual conferences. Analogy may help: Does it take "two-thirds of both houses of Congress" and "three-fourths of the legislatures of the several states or conventions in three-fourths thereof" to interpret the constitution of the United States? When those bodies by that majority act they do not interpret the constitution; they amend it. When lay representation was introduced in 1866 the action of the general and annual conferences did not change a single word in our present paragraphs 42 and 43. All the changes were in other paragraphs. Not till 1878 did the general and annual conferences put into paragraphs 42, 43 the word "lay," and that in an action changing other parts of the chapter on the general conference.

Since, according to the commission, the general conference by its constitution is limited only by the Restrictive Rules, and since no Restrictive Rule prohibits that conference from dealing with an in-

terpretation, can the next general conference exclude the women elected to membership?

Has the commission found the constitution?

1. Not in the understanding of the men who were present in 1908 and who after long debate adopted the constitution of the general conference.

Henry Smith, a member of that general conference, speaks of "our constitution and our restrictive rules." (Recollections, p. 288.)

McKendree, elected Bishop in 1808, in his "Essays on our Church Government," "carefully written by him," says Paine, states: "the constitution says one of the general superintendents shall preside in the general conference. (2 Paine's McKendree p. 370.) This duty is not contained in the paragraphs mentioned by our commission.

2. Not according to the study and findings of a commission of the Methodist Episcopal Church.

In 1889 the general conference of that church appointed a commission of seventeen on the constitution. (Journal 1888, p. 468.) That commission spent, not one, but twelve days in the study of the question, and reported on "the organic law of the M. E. Church," and also on "the constitution of the general conference," which latter included most of the entire chapter on the general conference, "and the amendments thereto." (Daily Advocate, 1882, p. 20.) In explaining the report its chairman, Bishop Merrill, a recognized master of the law of his church, says: "The commission reached the conclusion that the organic law of the church and the constitution of the general conference are not the same, that they differ very considerably. . . There is a constitution of the general conference outside of or beyond the restrictive rules. We are surprised to find that there are yet living here, there and yonder, individuals who believe that the whole constitution of the general conference is found in these restrictions. I thought they were all translated. The view we take of the matter is this: If we assume that these six restrictions are the only constitution, you may just as well obliterate the rest of the chapter. Suppose you had to organize a general conference on these six restrictions? How would you do it? Restrictions to what? On whom? On the power given to a general conference previously described. What general conference is that previously described? Not any general conference or assembly of people that may call themselves a general conference. This general conference previously described and provided for, a general conference consisting of just so many delegates as is described, of just such qualifications as are therein found, forming a quorum as therein described, meeting at just the time and place therein provided for, under just such a presidency as therein provided for—then that general conference and no other has conferred upon it, not by itself, but by the whole church at large, through this instrument which we call a constitution—that particular general conference and no other has conferred upon it power, sole power, to make rules and regulations for the church under these limitations and restrictions. We thought that which constitutes is a constitution. That which organizes is organic. That which does for the general conference precisely what a constitution is intended to do is a constitution. It describes its membership, the qualifications for membership, the mode of election, the quorum, the presidency, power and limitation all in one instrument." (Op. cit. p. 75.) But our commission seems to have found the constitution of the church in these six restrictions.

3. Not according to the general conference of the Methodist Episcopal Church, for that body after a debate extending through three days adopted a report setting forth: "The section of the general conference in the Discipline of 1808 as adopted by the general conference of 1808 has the nature and force of a constitution. That section, together with such modifications as have been adopted since that time in accordance with the provisions for amendment, is the present constitution." (Op. cit. p. 76.)

4. Not according to our own general conference of 1878 whose action was ratified by the annual conference.

Our general conference in one report, at the same time, by one vote, amended paragraphs 32, 33, 34 and 42, as numbered in the Discipline of 1818, and the several annual conferences voted on the report covering those four paragraphs as a unit, and adopted them as a unit. (Journal 1878, p. 235.)

On what principle is one part of that unit con-

tained in the constitution and the other parts excluded from it?

5. Not according to the report of the commission on the constitution appointed by our general conference of 1896.

That commission did not report to the general conference, but it sent to each delegate-elect to the general conference of 1902 a printed copy of its report. That commission says: "That the answers to Question 2, Section 3, Chapter 1, of the Discipline of 1808 as adopted by the general conference of 1808, creating a delegated general conference and defining its powers and the first paragraph in the report of the special committee on lay representation in the annual conference of 1863, adopted by concurrent votes in the general and annual conferences, providing for the introduction of lay representatives into the annual conferences and defining their powers—have the nature and force of constitutional provisions. That said instrument, with such alterations thereof and additions thereto as have since been adopted in accordance with the provisions for amendment therein contained, form the present constitution of the Methodist Episcopal Church, South." (Report p. 2.)

6. Not according to the unanimous official action of our bishops in three instances.

In 1894 the bishops pronounced unconstitutional an action of the general conference affecting a matter not contained in paragraphs 42 or 43, but since that matter had received the requisite vote in the general and annual conferences, they declared it "became thereby a constitutional provision, which cannot be invaded or changed by any mere ruling, or resolution, or statutory action of the general conference." (Journal 1894, p. 235.)

In 1910 the bishops pronounced unconstitutional the attempt of the general conference by a majority vote to change the name of the church, because "the name is a part of the organic law of the church," and the name is not found in paragraphs 42 or 43. (Journal 1910, p. 290.)

In 1914 the bishops unanimously reported to the general conference that "the law of our church not only does not regard the Restrictive Rules as our only constitutional principles, it does not regard the entire Chapter II of our present Discipline entitled, 'Of the General Conference,' as adopted by the undelegated general conference of 1808 and the amendments thereto validly adopted from time to time, as our only constitutional principles." (Journal 1914, p. 420.)

7. Not according to the Louisville convention.

That convention by a vote of 90 to 2 adopted the following: "It is confidently, although most unaccountably, maintained that the six short Restrictive Rules which were adopted in 1808 are in fact the true and only constitution of the church. . . It must be seen at once that the position leaves many of the organic laws and most important institutions of the church entirely unprotected and at the mercy of a mere and ever fluctuating majority of the general conference. . . . So far as the Restrictive Rules are concerned, the annual conferences are without protection, and might also be destroyed by the general conference at any time. . . This theory assumes the self-refuted absurdity, that the general conference is in fact the government of the church, if not the church itself. With no other constitution than these were restrictions upon the powers and rights of the general conferences, the government of the Methodist Episcopal Church as a system of organized laws and well adjusted instrumentalities for the spread of the Gospel and the diffusion of piety, and whose living principles of energy and action have so long commanded the admiration of the world, would soon cease even to exist." (History of the Organization of the Methodist Episcopal Church, South, pp. 222, 129.)

These are but a few of the reasons why some of us cannot agree with the commission's report.

Two Methodist preachers, one of them white and the other colored, served rural charges in Mississippi which were contemptuous. The negro received a considerably larger salary than his white brother, who asked him if it was not his custom to expel his members who failed to pay. "No, boss," he replied, "we would not like to put the gospel on a money basis. We gets them to subscribe, and if they don't pay we turns them out for lying."—Memphis Commercial Appeal.

IF I WERE A BOY AGAIN

By M. B. Andrews, Superintendent Fayetteville Graded Schools.

(The following is a word of welcome delivered by Mr. Andrews before the young men assembled in Fayetteville as delegates to the "Older Boys' Conference" given under the auspices of the Eastern Division of the Young Men's Christian Association of North Carolina.)

I bid you young men a hearty welcome in behalf of the graded schools of Fayetteville; and being a school teacher, I am going to bid you welcome in terms of "Some Things I Would Do Were I a Boy again."

If I could go back to my teens—which, by the way, I am glad I cannot do, for the further I go, the brighter life looks to me—but if I could go back, I would do my best to find out what I am good for. Practically everything in the world is good in its place, and almost nothing in the world is good unless it is in its place. This is true, I believe, of people as it is of things. I would take my time about it, but I would be sure to find out what I am good for.

In the second place, I would line up with some great national character or hero. When Theodore Roosevelt was a boy he gave himself over to Jacob A. Riis, a social service worker in the slums of New York City. Following in the footsteps of Mr. Riis, Mr. Roosevelt went beyond his master and became, in my judgment, one of the twenty-five or thirty greatest Americans of his generation. I think it is exceedingly wise for a young man to line himself up with some great living hero or character.

In the third place, I would stand by the "old man" and the "old woman" at home, but I would never refer to my parents as the "old man" and the "old woman." In my school work I have come into contact with thousands of boys and girls, and one of the saddest relationships I have ever discovered is a relationship of inharmony and unkindness and lack of confidence that exists between so many of our young people and their parents. If I were speaking to parents, I would urge them to make chums of their children; in speaking to you, I am prepared to say that it is equally necessary for you to make chums of your parents.

In the fourth place, in the language of perhaps the greatest Christian teacher of the ages, "I would strive to keep my conscience void of offense towards God and man." Almost everything can be taken from a boy except his character. But if a boy keep a level head, clean hands, and a clear conscience, the "floods may come and the storms may beat," but they can never tear down his character.

Finally, I would work. And I would do constructive work. It is stated by the government census that only about three people out of ten engage in constructive work. Mr. Wilson once said that he can conceive of a nation feeling too proud to fight. Mr. Wilson may have been wrong in that, but I know I am not wrong when I urge every young man to join forces with the working people of this world in an effort to carry out the great injunction, that each man "shall earn his bread by the sweat of his brow." No man should be too proud to work.

Let me repeat in closing all that I have said. If I could go back to my teens, I would learn what I am good for; I would select a great character and follow—in a general way, at least—in his footsteps; I would stand by my father and my mother, remembering that I owe a measureless obligation to them; I would try to keep my conscience clear in the presence of all men and God; and I would endeavor to do a little bit more than my share of the work of the world. In these words, and in behalf of the Fayetteville graded schools, I welcome you to our city.

"Alcohol is poison. It is claimed by some that alcohol is a food. If so, it is a poisoned food."—Frederick Peterson, M. D., Professor of Psychiatry, Columbia University Medical School, N. Y. City.

An especially enthusiastic lady tourist had kept up her g atling fire of questions until she had thoroughly mastered the geography of the country. Then she ventured to ask the brakeman how he had lost his finger. "Cut off in making a coupling between cars, I suppose?"

"No, madam," he said, "I wore that finger off pointing out scenery to tourists."—Exchange.

OUT FOR CHARACTER

By F. C. Sharp, Ph.D., Professor in The University of Wisconsin.

A boy or man without self-control is a ship without a rudder, practically certain to be wrecked sooner or later, because his course is determined not by his own plans and purposes, but by the winds that chance to blow upon him and the currents that chance to drag him hither and yon. Everyone knows this, so everyone wants to possess the power of self-control. Any suggestions about how to gain it will, therefore, be welcomed by everyone except those cocksure persons who think they have all of this article anyone could possibly need, or those cowards who have already made up their minds to accept defeat.

Everyone with red blood in him likes a fight, and, while he is about it, he wants an opponent that can make him sweat. A high school football team would have no interest in playing against a team from a grade school. But no one wants to fight all the time, and everyone wants to feel that his fighting counts for something. Certain savages suppose that the strength of a defeated enemy passes over to themselves. This is undoubtedly a myth. But it is not a myth, but a well established principle of psychology, that each conquest gives strength that makes the next fight easier, and that if one has the moral backbone never to allow himself to suffer defeat a rebellious impulse will disappear with surprising rapidity. Men who have found themselves being injured by smoking have told me that if they figured out in advance what they would do if the longing got too strong for them, they went through an agony of restless desire for weeks; but if they resolutely turned their back on the whole thing and refused to admit (not through conceit, but through determination) the possibility of weakening, the worst of it was over in a comparatively few days. They looked upon those few days as one does who goes to a hospital for an operation that will restore him to health. But there is this one difference, and it is a big one. The man or boy who puts himself through this struggle comes out with a feeling of strength like that of the athlete on the team which has won the national championship. He knows he is equal to anything in that line that he may have to put through. In the worst struggles he can say with the wandering Ulysses of the Greek story: "Endure, my soul, far worse hast thou endured." This consciousness of strength brings with it an elation of spirit which is just as much greater than that of the football star as success in life is more important than success in sport.

If one has not the power to put through such a resolution then he should begin with smaller tasks that are well within his power to accomplish, with the hope that his strength will grow with exercise. For example, if one has a bad temper he can teach himself to take with calmness life's little irritations, like the knotted fishline or barking one's shins against the table in a dark room. If it is the continuous saying "No" to himself that he cannot stand, let him apply himself to his class work through a stated period with something more than the accustomed vigor. If the faithful performance of the ordinary round of daily duties does not supply the necessary material to the purpose, then it would be well to follow James' advice, and "keep the faculty of effort alive by a little gratuitous exercise every day." When a person has gained self-confidence through small successes and has felt some of the glow that comes from the discovery of his moral muscle, he will then be in a condition to attack the more serious tasks. Finally, if you cannot break off an indulgence or other bad habit at once, do it for some limited period of time, short enough so that you know you can "stick it out" to the end. Lengthen these periods as rapidly as possible till the time finally comes when you dare to say, Never again!

The progress of civilization may be traced in the slow triumph of ideals over animal appetite and selfish instincts. It is the survival of the fittest, but in this realm fitness is not measured by brute force, but by moral strength. For a long time men have been getting a clearer and still clearer insight into this. Even in the day of chivalry a knight could say:

My strength is as the strength of ten
Because my heart is pure.

—Selected.

ON THE WAY TO KOREA

By Rev. J. Robt. Moose.

On the morning of October the 12th we left Rose Hill, N. C., looking forward to arriving in Seoul, Korea, in about one month. We stopped over in Greensboro to visit relatives and friends for a few days. Then on to Hickory for a day with kinfolks, then on to Lenoir where we spent a day with our daughters who are now students in Davenport College. We shall not soon forget the cordial hospitality extended to us by the officers, teachers and students. You would have to visit many schools and colleges before you could find a finer company of young women than is found in Davenport. We left Davenport with glad hearts because we were assured that our daughters are surrounded with such Christian atmosphere as prevails in Davenport.

To any one who has had a trip from Hickory over the mountains, around the mountains and through the mountains, on to Asheville and then down the French Broad towards Knoxville, it is not worth while to describe the mountain views along the line. To one who has never been over this line it would be only a vain attempt on my part to try to describe the beautiful handiwork of God as it is displayed in these parts.

In Nashville we spent one day and talked with some of the friends in the mission rooms and in other departments of our great publishing house.

At nine-thirty that evening we were in our sleeper waiting for the train to pull out for St. Louis, where we arrived early next morning. After a short stop there we boarded the Wahash headed for Kansas City, where we arrived late in the afternoon. We were much impressed with the great broad stretches of fertile fields which made us feel like farming is indeed a great business in these parts of Missouri.

In all my travels I have never seen so large, beautiful and well constructed railroad station as this one in Kansas City. In about forty-five minutes we were moving on toward Denver, where we had a very pleasant visit of two days with our married daughter.

In Denver we took a Pullman which in a little less than forty-eight hours carried us into Oakland just across the bay from San Francisco. Just before reaching Oakland we crossed an arm of the bay on which is said to be one of the largest ferry boats in the world. Our train, which was a long one, was cut in the middle, both parts being put on the ferry side before we crossed. It was only a short time till the train was again coupled up and we were soon in the Oakland station.

All along the line from Denver to San Francisco there is much to be seen about which one might write with interest. But I wish to pass these things by and try to give some idea of Great Salt Lake. One must see it in order to appreciate it. The landmarks around the lake as it now is show that at one time in the long ago it was much larger than it now is. At that time it was 346 miles long, 145 miles wide and 2,250 miles around, or as far around as it is from Chicago to San Francisco. It is said that away back, perhaps before the days of Adam and Eve, the lake was a thousand feet deep and had had an outlet through a river which has long since disappeared. There are now two small inlets. Although it is now very much smaller than in the far past when it had an outlet, it is still no small pond, being next to the largest salt lake in the world—the greatest one being the Dead Sea in Palestine. It now covers 2,000 square miles; it is 75 miles long and 31 miles wide, while in the deepest places it is thirty feet deep. I am told that this is the most salty sea on earth except the Dead Sea and in every five pounds of water there is one pound of salts, of which 13 ounces are common salt.

One of the experts hired by the United States to seek out facts concerning the lake says that it is at least 23,000 years old and has now four hundred million tons of salt in its waters. The water is so heavy that one cannot sink in it. There are no fish or other living things in the water except a small shrimp rarely exceeding one-third of an inch. I saw many small birds about the size of a half grown duck, which seem to live on the shrimp. There are also some sea gulls which live along the shore. There are islands in the lake and on these thousands of pelicans have their home; no one seems to know from whence they came.

About fifty years ago some men said they would build a railroad across the continent. Thus the Union Pacific was built from Omaha west, and the Central Pacific (now part of the Southern Pacific) east from San Francisco. The Great Lake lay in the way of this line. So the track was built around the north end of the lake. On my first trip across the continent in August, 1899, I went over this road. Since that time a great engineer decided that a straight line of railroad could be laid across the lake by which the road would be shortened forty-three miles and save many very heavy grades in which the trains were lifted more than fifteen hundred feet higher than they would be if a line across the lake were built.

To make a long story short the road was built across the lake, which required a trestle over thirty-five miles long. Three thousand men worked on the job, 38,356 trees were cut down to make piles for this great trestle. A forest of two square miles was transplanted into the Great Lake. Little by little the trestle has been filled in with earth and stone till only eleven miles remain unfilled; if no one called your attention to it he might ride over that part without knowing the difference.

On October the 26th at one p. m. the Korea Maru being released from her pier in the dock at San Francisco, slowly moved out, turned about and pointed her prow toward the regions of the Far East. There lay before her a little more than five thousand miles across the Pacific. I shall not try to give a full description of this great ship. She is six hundred feet long; so if we wish to take a walk of a mile it will require about eight times around the main deck. It is a sight worth seeing to go down into the hold of this great ship and see the machinery that keeps right on revolving over and over without a single stop till it has plowed its way through the rolling waves for thousands of miles. Every twenty-four hours the great red hot mouths of the roaring furnaces swallow up one hundred and eighty tons of coal mixed with coal oil. All the power generated by this immense amount of coal is concentrated and brought to bear upon the great cylinders which turn the two great propeller shafts which are two hundred and thirty feet long and about twenty-four inches in diameter. These shafts pass through the wall of the ship and on the end of each is placed a propeller which is twenty-five feet in diameter. These propellers back there down under the water are what drives the ship onward. The size of the ship is twenty thousand tons displacement, gross ton is eleven thousand, eight hundred tons. She has accommodation for two hundred and twenty first class passengers, forty second class, five hundred third class and two hundred and ninety-seven crew. She is now on her twenty-fourth voyage.

Six days sailing brought us to Honolulu. This is a beautiful city in the land of never ceasing summer; it is a place where the trees ever grow and the flowers are open every day of the year. You must see it to appreciate it; no scribe, be he ever so gifted in the use of his pen, could describe half its charm and beauty.

I am writing this at about the halfway place between Honolulu and Yokohama, which will be our next stopping place and from which I hope to mail this letter.

GREENSBORO COLLEGE

Greensboro College has made steady progress in meeting the advanced requirements of higher education. The unifying of departments, the increase of teachers, the enlargement of library and laboratory facilities and the growth in other physical equipment and in financial assets are included in such progress. All of the resident students except three are entitled to enrollment as pursuing regular courses. The total number of students now doing full regular work is 255, which is an increase of nearly five-fold over the number of regular students enrolled in 1912-13, when Greensboro College began to give the bachelor's degree.

All of the classes in the literary department including the laboratory courses in science are taught at present by professors. Theme work in the English department is also done by regular professors.

Such progress in the enlarging and improving of college work is in accord with the requirements for

higher education. Educational standards are being steadily raised, which involve increase in financial support.

The amount apportioned to Greensboro College as the financial campaign objective in the Christian movement was a minimum amount estimated to meet actual needs.

According to the general report only about one-half of the total amount on campaign objectives has been pledged, which is less than the amount needed on endowment. Accordingly nothing would be left to be applied on the other needs of the college—dormitory, equipment and payment of debt. For nearly four years our colleges have been required to wait for financial relief. The first two years of this quadrennium were devoted to the Centenary and missions. It is now near the close of the fourth year and the first installment of pledges on the Christian education fund is just becoming due. In most cases such pledges are probably extended over a period of five years, so that the entire time from the last general conference till maturity of pledge period will have been about nine years.

Attention is called to the fact that donations directed to other purposes than those specified herein do not count in meeting the prime needs for which the educational campaign was made. Some contributions have been directed on scholarships, which do not add to the productive assets of the college, but only aid the beneficiaries. All such donations then made on the Christian education fund reduce the net amount that can be applied to the objects for which the Christian education movement was projected. It is evident, therefore, that the interests of this institution must suffer unless the entire amount apportioned is raised. While the number of students that can be trained for effective service is limited by the actual provisions made at Greensboro College, it will be an irreparable loss to continue to turn away multitudes of the flower of young womanhood on account of the lack of enlarged facilities.

It is earnestly desired, therefore, that the friends of the college will give consideration to as prompt and generous payments of pledges as possible to enable the college to render this greater service.

S. B. Turrentine.

JOG ON, JEHOSEPHAT!

Road gets rougher every mile;
(Cluck!) Jog on, Jehosephat, an' show some style.
Mule's gone lame, an' the hens won't lay;
Corn's way down, an' wheat don't pay;
Hogs no better, steers too cheap;
Cow's quit milkin', meat won't keep;
Oats all heated, spuds all froze;
Fruit crop's busted, wind still blows;
Sheep seem puny, an' I'll be durned
Rye field's flooded an' the hay stacks burned!
Looks some gloomy, I'll admit—
(Cluck!) Jog on, Jehosephat, we ain't done yit.
Coal's in high and crops in low;
Rail rates double, got no show;
Money's tighter, moral's loose;
Bound to git us—What's the use?
Sun's not shinin' as it should;
Moon ain't lightin' like it could;
Air seems heavy; water punk;
Test your mettle; show yer spunk;
No use stoppin' to debate—
(Cluck!) Jog on, Jehosephat, it's gettin' late
Wheels all wobble; axle's bent;
Dashboard's hroken; top all rent;
One shaft's splintered; t'other sags;
Seat's all busted; end-gate drags;
May hang t'gether—b'lieve it will;
Careful drivin' I'll make it still;
Roads some better, not so rough—
TROT! Gosh ding ye! That's the stuff,
Old Trap's movin', right good speed—
(Cluck!) Jog on, Jehosephat, you're some old steed.
Road's smoothed out 'til it don't seem true—
(Cluck!) Jog on, Jehosephat, you pulled us through!
—Griff Crawford, Springfield, Mass., Kiwanis Kronicle.

Hambone says, "Some folks jes' lak a rooster—dey kin crow big wen de sun comin' up, hut somehow er nur' dey ain' nevuh gott nothin' t' crow 'bout at de een' o' de day!"

Mountain to Ocean

WANTED

A bright young preacher for Bald Creek circuit. It has a parsonage and will pay \$700. Write Z. Paris, P. E., of Marion District, Marion, N. C.

ZADOK PARIS

One of the wise, popular and helpful appointments made by Bishop Darlington at the late session of our conference was the appointment of Brother Paris P. E. of the Marion district. Paris is one of the noblest of the W. N. C. conference. We wish his home could be in Caroleen, where the temperature is always high, the people royal, the Advocate read and the name musical. S. M. Davis.

CALL TO PRAYER

Will you, through the N. C. Christian Advocate, call all Christian readers to prayer?

Urging them to observe Watch Night and to hold special prayer meetings for a church-wide revival that the individual members may "be built up in the most holy faith."

Yours for Christ and His cause,

Mrs. Sallie Spencer.

Engelhard, N. C.

TWO POUNDINGS, SALARY ADVANCED

Recently we have been severely pounded twice — once by Marion church and once by Westview. We have survived, are not sore, but happy and thankful.

I am finding an appreciative people on the Westview charge, deserving the good name given them by my predecessor, Brother Pink.

Westview a year ago made a substantial increase in salary and did the same again for this year.

J. R. Walker.

LITTLE MINNIE LANE WHITLEY

On October 21st little Minnie Lane Whitley, daughter of Mr. and Mrs. Hiram Whitley, died in Whitakers. She was two months old. The funeral was conducted from the Methodist church in Stantonburg, of which Mr. and Mrs. Whitley were members before moving to Whitakers eight years ago. Mr. Whitley is one of Whitakers' most successful business men, a fine citizen and loyal to the church. His many friends sympathize with him and his good wife in their loss.

W. G. Lowe.

ANOTHER POUNDING

We had not fully recovered from the tremendous pounding which Wedington gave us, when the congregation at Union came with two automobile loads of provisions and unloaded them in the parsonage. It was a complete surprise. We did not know what to do, but we took this second drubbing with the best grace we could command. By the time the other two churches get through with us we don't know what the result will be. I have always been in favor of the time limit of four years, but if they keep on at this rate, I will be willing to stay on here indefinitely.

E. J. Poe, Pastor.

GOOD TIMES AT LAKEWOOD

Just a short note to say that we are still pushing on towards the goal. At the end of the past conference year our church was found in a good condition, both spiritual and financial. We had a good report and are starting out on the new conference year in a good spirit. It is a real pleasure to serve the people of Lakewood church. They are thoughtful of their duty and are faithful about looking after their preacher. On the last Thanksgiving they presented the preacher through

the Ladies' Aid Society a handsome broadcloth overcoat, for which he is very grateful. May God help me to give to them service worthy of the things that they have done.

W. C. Ball

BISHOP JAMES ATKINS IN WAYNESVILLE

Today, December 4th, has been a day of unusual interest and blessing to the Waynesville Methodists. In spite of rain and mud we had a fine Sunday school. Then at 11 o'clock Bishop James Atkins preached such a sermon from Math. 7:7 and 8 that a thoughtful, serious, person can forget. For clearness and vigor, originality and apt illustrations, substantial gospel truth and religious inspiration, luminous insight and exposition of our Saviour's words this writer has rarely heard that sermon equaled. The presence of the good bishop and his accomplished wife is a benediction. The pastor announced the names of seven new members, making twelve additions since conference.

Geo. D. Herman.

MARION DISTRICT

The following district managers have been appointed by the presiding elder of the Marion district to assist him in the general work of the district.

Christian Advocate and North Carolina Christian Advocate: Parker Holmes, Forest City, N. C.

Centenary: C. F. China, Gilkev

Educational: C. M. Pickens, Morganton.

Sunday School: Joe Kiellander, Morganton.

Epworth League: B. L. Lunsford, Marion.

Woman's Missionary Society: Mrs. M. B. Goodwin, Morganton.

Orphanage: J. P. Hipps, Marion.

Conference Brotherhood: Ellis Gardner, Burnsville.

Salaries: J. A. Owens, Rutherfordton, R. F. D. 2.

Collections: D. E. Hudgins, Marion.

Revival Campaign: W. F. Elliott, Rutherford College.

American Bible Society: J. C. Postelle, Burnsville.

Fire Insurance: D. B. Johnson, Rutherfordton.

Z. Paris.

BATTLEBORO AND WHITAKERS

November 27 was orphanage day in the Methodist church at Whitakers. Both the Sunday school offering, which was \$22, and the Thanksgiving offering in the evening at the close of a most enjoyable program gotten up by Miss Lucas Hodges and Mrs. Birdie Brooks, which was \$29.09, went to the Methodist Orphanage.

Under the leadership of Mrs. L. L. Draughan, as superintendent of the Sunday school in Whitakers, the attendance has increased three hundred per cent during the past year. The present status of the school as to attendance, activity and efficiency is due to competent officials and teachers who are putting method, life and religious enthusiasm in every department of the school's life.

The Sunday schools in Battleboro and Whitakers have long since outgrown the capacity of the church, and both churches are planning to build rooms at an early date. The plans for the rooms in Battleboro have been made and the contract let.

W. G. Lowe.

BREVARD STREET, CHARLOTTE; HEAVIEST POUNDING EVER

Rev. and Mrs. A. S. Raper arrived in Charlotte on Friday, November 5th, and was met at the Brevard Street Methodist parsonage by a select number of the choice ladies who had a toothsome dinner prepared and awaiting the arrival of the new parson and his wife. It was much enjoyed as was the company of the ladies who prepared it.

Th at night about 8 o'clock a tremendous crowd of good people came to the parsonage and, without any attempt to be quieted, gave the pastor and his wife the heaviest pounding ever received on such an occasion. It was hard to bear, but here is saying we joyfully bore it. After some kind words and prayer and a social while the good people went on their way rejoicing. Of course we were happy and here and now thank most heartily all of the pounders. Not only do we thank them but pray that God may use us to glorify Him in leading these excellent people into the most excellent way. May God give us all a good year in this Queen City.

Rev. and Mrs. A. S. Raper.

PEOPLE DO THINGS ON HENDERSON CHARGE

We have been very kindly received at Henderson charge. Many tokens of appreciation have been presented to us.

Among the tokens was a good Methodist pounding on Saturday night after weariness here Thursday. I don't know when the poundings will cease, for it's a continual thing for our good people to rap at the door, and when we open for them to bring in fresh meat, corn, potatoes, molasses and many other good things.

One of the most appreciated things we have received was that on last Thursday, December 1. The good people shouldered their axes and harnessed their horses, went to the woods, cut and hauled wood all day. I made a statement, and I will make it again: I believe I have a larger pile of wood than any preacher in the conference. We desire to express through the Advocate our heartfelt thanks to everyone of the good people who participated in these acts of kindness. No one appreciates these acts of kindness more than we. May God's blessings be on them all.

I feel that I am one of the lucky young men to get such a people to serve. God help us to do our best, and lead us on to spiritual victory this year. C. F. Tate, Pastor.

DEEP RIVER CIRCUIT

We arrived on this work November 4th, finding the parsonage in very good condition.

We have been received very kindly by the good people here and shown many kindnesses.

The good people of Cedar Falls and Central Falls have given us what they are pleased to call a pounding. The dining table received the pounding (and not the preacher) and was loaded with good things to eat. For these we give thanks. I have been to all the churches on the work, except White's Chapel. I got rained out there and failed to reach my destination.

I have been met by good congregations at all the churches except West Chapel. "I got sold out there." I arrived there on a rainy Sunday, but they did not get there.

This is the circuit of magnificent distances. When I make my monthly rounds and get to all the churches I travel about 100 miles.

I am delighted with my work. I have met many old friends and acquaintances I knew when I roamed these hills a barefoot boy.

When I think of having the care of eight churches on me I shudder at the responsibility. I only pray God I may measure up to all the duties and responsibilities that devolve upon me, and that He may use me for the advancement of His kingdom here. We are expecting great things of the Lord on Deep River circuit this year. Pray for us. J. A. Howell.

The Advocate Printing House prints letter heads, statements, envelopes, circulars, catalogues—anything. Send us your next order.

KANNAPOLIS

When we arrived here on Wednesday evening, November 2nd, we found a number of ladies at the parsonage who had prepared us an appetizing supper, and we also found that a generous ponding had been placed in the pantry. We don't know the names of all those who had a part in this, but we are truly grateful. The Cannon Manufacturing Co. very generously gives us the parsonage, water and lights free of rent. The parsonage is well located and well furnished, all of which are appreciated.

A large congregation was at church on the first Sunday after our arrival, and especially was it very large at the evening service when the Baptist and Presbyterian ministers and their congregations worshipped with us. We have been here five Sundays and three of them have been rainy, but we have had encouraging congregations considering the weather.

We have prayer meeting every Wednesday night at the church, but the attendance is not what it should be. We have cottage prayer meetings every Saturday night, and we have had eleven conversions or reclamations in the four prayer meetings held since I came here.

We have received eighteen members by certificate, but we have probably 350 or 400 other Methodists in Kannapolis that ought to do likewise. I wonder why people will move and leave their church membership behind. A good many Methodists here claim that their pastors advised them so to do. I can hardly believe this.

We are happy in our work, and all the Christians here are praying for and expecting a great year. I am expecting to receive 200 by certificate this year and 200 more on profession of faith. By the help of God we can do it if we will.

R. A. Swearingen, Pastor.

A surgeon at Johns Hopkins Hospital is fond of stories in which the joke is on the doctor. He tells this one:

One patient fancied there was something the matter with his heart. His physician made a cursory examination which disclosed a large swelling in the patient's cardiac region.

"There certainly appears to be an extraordinary swelling right here," said the doctor, tapping with his finger on the patient's side. "We must reduce this at once."

Whereupon a faint smile appeared on the patient's worried countenance. "Oh, doctor," he exclaimed, "that swelling is my pocketbook. Please don't reduce it too much." Selected.

"What's the matter, Ben? You're lookin' worried."

"Work—nothing but work, from mornin' till night!"

"Ow long have you been at it?"

"I begin tomorrow."—Exchange.

WANT A NICE CHRISTMAS PRESENT?

Nothing better than a live book. "Blue Ridge Breezes," by Rev. J. M. Rowland, editor Richmond Christian Advocate, is such a book. Bishop F. D. Leete says: "Read it with great interest. Not a dull page in it."

Sent prepaid for \$1.50.

Christian Advocate,
Box 584, Richmond, Va.

WANTED—To get in touch with manufacturers of church pews. Also pastors who have for sale second-hand pews of extra good quality. Miss Lucie T. Webb, Warren Plains, N. C.

"CHARACTER CLOTH" SHIRTS

Make ideal Christmas Gifts, one that the wearer will always thank you for. Better order now to insure delivery by Christmas.

THE GEOGHEGAN SHIRT CO., Inc.
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Woman's Work

W. N. C. CONFERENCE
 Mrs. W. R. Harris.....Editor
 16 Orange St., Asheville, N. C.
N. C. CONFERENCE
 Mrs. J. LeGrand Everett.....Editor
 Rockingham, N. C.

W. N. C. CONFERENCE

NEW ADULT ORGANIZATION

From Mrs. R. C. Freeman we learn of the organization of a Woman's Missionary Society at Dobson, N. C., on the afternoon of November 27th.

The district secretary, Mrs. J. L. Woltz, was present and conducted the devotional service. With the 12th chapter of Acts as a foundation she gave an interesting and helpful talk on assuming the responsibilities of life, stressing the fact that each one is responsible for a definite work and that we cannot shift our duty to some one else.

The pastor, Rev. C. C. Totherow, led in prayer, after which the following were chosen as officers: President, Mrs. C. C. Totherow; vice president, Mrs. Grady Cooper; secretary, Mrs. R. C. Freeman; treasurer, Mrs. B. W. Douglass; Supt. local work, Mrs. G. V. Cooper; Supt. children's work, Mrs. R. R. Folger; Supt. social service, Mrs. Hinton Turner; agent Missionary Voice, Mrs. Sallie Folger. We are glad to add this organization to our list of societies in the W. N. C. Conference and we wish for them the greatest success.

WOMAN'S MISSIONARY SOCIETY AT LONG'S CHAPEL

By Mrs. Emma D. White.

The Woman's Missionary Society of Long's Chapel, Lake Junaluska, is rejoicing over the new life and increased hopefulness that have come to it since the fall Bible and mission study.

We took up the work early in September and closed the first week in November. Various hindrances made the attendance less than we would like to have had, but toward the close this improved, the interest grew, and the last meeting was characterized by a general consciousness of an enlarged vision and purpose.

Two scholarships in Japan will be taken—one by an individual one by the society. Besides these two specials, we also determined to have two prayer specials—our kindergarten teacher in training in Japan and a deaconess in the home field.

Our study consisted of "The Marks of a World Christianity" by Fleming, and "The Kingdom and the Nations" by E. M. North. This course was given by Miss Mabel Howell last summer at Lake Junaluska and was of incalculable help to our leader, Miss Minnie Willis, but she insists that the success of our study was due largely, too, to the loyal support given her by several members of the society.

The week of prayer the following week showed continued interest and the offering was nearly \$35.

This is one of the liveliest societies on the Waynesville district and with the splendid, loyal women who compose its membership we are not surprised to hear of interesting Bible and mission study. We are glad to have this report of their work and we hope that it may be an inspiration to others to go and do likewise.—Editor.

With the Young People's Literature which will be issued during December there will be a circular letter from our council superintendent of Y. P.'s work, Mrs. J. W. Perry, explaining to us about our new Year Book for 1922. This program promises to be just as interesting as was "The Missionary Journey" for this year. Instead of a journey there has been planned twelve deputations or commissions, to different stations to make a study of the work bringing back their investiga-

tions to the auxiliary. But we will let Mrs. Perry tell about it herself through her letter. Look out for it! We want to urge each of our young people's societies to get their reports for the last quarter in on time and also to do their best to have a full report—everything up in full. We are behind with our financial pledges and we must not let them fall behind. Remember only one month in which to work and may those days be well spent. Reports must be in by January 1st.

ATTENTION, STUDY AND PUBLIC-ITY SUPERINTENDENTS

In next week's issue we will publish a list of the names of auxiliaries having Bible and mission study classes and reading circles as reported to the superintendents of this department for the 1st, 2nd and 3rd quarters of this year. If your auxiliary held classes during this time and the name does not appear in this list, please report these at once, or when making your report for the fourth quarter. I am anxious to have a full report of this year's study work.

In a recent letter Mrs. Steele says: "By comparison with the same quarter of last year we note a gratifying increase in each line. If we realize our expectations for the fourth quarter, we will reach our goal for the year in mission study and Bible study. Do everything you can to get a report from each class—the work is being done, if we can get reports we will make a fine showing. If possible, get reports from young people and juniors."

1. Did you receive the new fall leaflet?—"What Shall You Choose?" "Just to Remind You," "Suggestions for Bible Study Groups." If not, please drop me a card.

2. Did you read the leaflets carefully and file them for reference?

3. Did you use the enclosed card immediately to report the taking up of a new book to Mrs. Hume R. Steele at Nashville?

This literature is brief and very much to the point, and strikingly gotten up. All this printed matter and the postage costs considerable time and money, which is taken from the Master's tithe. Do you waste it, or do you use it to the best advantage?

Mrs. R. M. Courtney.

WHAT MUST I DO WITH THE MISSIONARY VOICE?

Lena M. Phillips.

1. Receive it gladly and as a messenger telling of our great work. After all, it is the representative of my co-workers in missions; and if there are parts of it for which I do not especially care, I must still love it as my own magazine, anyway, for it is my very own.

2. Put it where I can find it and where I must see it daily.

3. Read it seeking information. We lay workers in God's kingdom let the work suffer because we do not know specifically either what our workers are doing or what our church is trying to do. I must learn every month, so that I can never forget, the information given about some one subject that is of special interest to me—a school, a mission, or a country.

4. Read it seeking inspiration. "Where there is no vision the people perish." The soul, without ever-increasing and broadening ideals, starves. I will choose some poem or prose sentence or paragraph which helps or inspires me especially and commit to memory, so that its influence may be lasting and its sentiment be passed on to others.

5. Read it seeking a new friend. The Voice tells of many interesting workers who need my love, my fellowship, and my prayers. I will select some one of these who particularly appeals to me and pray for her or him daily and personally. If possible, I

will learn more of that one's life and work and gladden that heart with a personal letter, a small gift or something else that will give strength and happiness.

6. Study the program for my missionary society, so that I may be ready for the meeting. I will keep the topics in mind always in my outside reading, so that I may save anything I find bearing on the subject.

7. Read the back cover and ask myself: "Has this a definite message for me? Is there something here which I should do and which I am not doing? Is there something I could give which I have not given?"

8. Offer the inspiration and information I have received, the new friend found, as a loving tribute to the Father and ask him to show me again how I may best serve him and what new labor of love I can undertake for his sake.

9. File the Voice with other copies or be sure to give it to some one else who will read it.

10. Pin this schedule to my magazine as it comes each month, apply it to each issue of the Voice throughout the year, and see if my zeal for missions will not increase tenfold.

N. C. CONFERENCE

A PRAYER

Our Father, we thank thee for the heroes of the cross who have carried the message of Jesus into the dark places of the earth. Open the hearts of thy people to supply their every need, and fill their ranks, we pray thee, with a multitude of young lives ready to do valiant service for the King. Help us each one to do thy will, and grant that thy kingdom may speedily come upon the earth.

Sara Estelle Haskin.

NOTICE TO SUPERINTENDENTS OF CHILDREN'S WORK

Because of our moving to our new home in Elizabeth City, your literature may be a little late reaching you this time, but I will try to send it before the first of the year with the season's loving greetings and praying "God bless us all." I am

Sincerely yours,
 Mrs. N. H. D. Wilson.

HWANG PO RIN

Rev. J. O. J. Taylor.

In Epworth church in the city of Wonsan there is an exhorter by the name of Hwang Po Rin. He is sixty years old. I first met him in a testimony meeting that we had in Epworth church. He began to tell of the great things that God had done for him. He kept on and on and on. Unless you have been to a Korean testimony meeting you can't realize what one is like. While this brother talked, I mentally figured that we would celebrate his seventieth birthday before he got through. But it began to get real interesting, and I picked up my ears a little better. For he was telling about a custom that I had never heard of before. I will tell you about it now.

In Korea frequently an old man or woman will give over all their property to a relative or friend, with the understanding that they are to receive food and clothing and a room from the man receiving their property as long as life lasts. So Hwang Po Rin told us that night that this was what he had done and that as long as he lived never would he have a care for food and clothes. All he wanted now was to get the opportunity to spread the Gospel. After church I said, "Come to my house tomorrow and I will give you some preaching tracts to use in your work." He came. I decided I would give him a load, so I gave him over a hundred tracts. I figured they would last a month. In two days he was back again. He had personally preached to over 100 people in two

days! Since that time he has given out over a thousand tracts and preached personally to that many people.

In Korea we pay our colporteurs \$10 a month and allow them \$7.50 for their traveling expenses each month. This old man, 67 years old, came the other day and asked that I put him on as a volunteer colporteur, allowing him only his traveling expenses. He wanted to go to work in earnest and spend his remaining days in the service of God. I put him on. In an hour he was back and brought me 15 eggs, saying that I had given him the greatest gift a man had ever given him—which was a job without salary! The first day he sold 35 books.

He begins work at six in the morning and works till late in the evening and seems never tired. He leads all our colporteurs in this district and is still going every day.

The other day I sent him to a village 15 miles away. He wanted to walk 15 miles in the scorching eastern sun because the railroad fare was 21 1/2 cents! He wanted to save the mission that amount and was willing to walk fifteen miles to do it.

Wonsan, Korea.

Greensboro, N. C., Nov. 12, 1921.

Dear Mrs. Everett:

Doubtless this letter will amuse you more than interest you, but be that as it may, when I have a mind to do a thing and I do not think it wrong I am going to expend considerable energy trying to do it, hence it occurred to me that I ought to write you of the good work our noble women are doing here in the great missionary cause. I do not mean that they are doing any great big things, for their number is too small to do much, or at least much as it appears on paper; but eternity alone will reveal the good they are doing with their prayers and influence. It was my good pleasure (and permit me to say I felt honored) to attend one of their week of prayer services a few nights ago, and it did my soul good to be there, as it seemed that heavenly Presence was night. If more of our men could visit these meetings and see the good work our good women are doing, it would make better church members, there would be a stronger union and a better understanding about things spiritual. We men ought to be ashamed of ourselves (and I am for one) to let the good women beat us so much in good things. This missionary spirit needs to take hold of every man and woman claiming a Christian life, and I would not give much for the man or woman that has not the foreign missionary spirit. My reasons for saying this are that the Holy Book is full of it, our Saviour preached it and talked it, and commanded that His disciples spread it to all nations. This being Scripture, how can anyone contradict it? Well, they can't, and if the heart is right we will want to tell the good news to all around what a dear Saviour we have found. Now I did not start out to write a sermon on missions, but I had this in my mind and heart to write about these good women down here. They deserve better notice than they get, hence I have done it, and want you to do just as you wish about this communication—if you think in your judgment it is worth the paper to put it on. I knew it will encourage our good women to see it in the Advocate, not that my opinion of them is so valuable, for they can well get along without me, but for the fact that I love to encourage and help any work of the great church that I can. I am an honored member of this auxiliary here, and shall do all in my power to help them.

T. H. Baum.

FREE! Fifty Beautiful Printed Bond envelopes absolutely free in connection with your order for 100 Hammermill Bond, full size, letter heads, at our very special price of \$1.00, delivered, Palmetto Printery, Spartanburg, S. C.

Sunday School Work

W. N. C. CONFERENCE

O. V. WoosleyEditor
Lexington, N. C.

BRINKMAN, BROWN & CO.

Brinkman is the pastor. Brown is the Sunday school superintendent and the company is one of the most loyal small congregations one ever knows. This firm does business at Boone and it does it with the old Boone spirit. Everybody knows Brinkman. He is one of our conference statistical secretaries and is on the commission of finance. Brown is a fine young man, one of the instructors in the Appalachian Training School. His official title is "Prof. O. L. Brown," though I noticed that he answered mostly to "Lester." Well, Saturday we had two sessions of Sunday school conference in the court house, where our congregation worships pending the completion of our pretentious new church there, during Saturday and Sunday Miss Womack worked in the Sunday school and talked at the eleven o'clock hour while I hastened over Linville gap to Elk Park.

There are over two hundred fine mountain students at Appalachian Training School and soon there will be an enlarged attendance, for the plant is to be steadily enlarged. Our church there has a great opportunity when it gets a plant. The local congregation has gone its limit and there must be help from elsewhere to build for the students that come from elsewhere. Our Baptist brethren have seen this and have gone ahead. But Brinkman, Brown & Co. are on the job and the business is growing.

A WISDOM TOOTH

Our Saturday's work ought to have some redeeming feature to it, for at the close of the afternoon's session Brown, the superintendent, was sick, Miss Womack was tired and I had a wisdom tooth behaving mighty badly. Only was the chirping and buyabout pastor able to proceed in an even tenor. Preceding with my good friend Brown over to the boys' dormitory where he holds forth I battled with my wisdom tooth, regretting to even think of losing anything about me that had to do wisdom. But at night the case got bad and with Brown leading the way we hunted that fine young dentist, Dr. L. R. Bingham, than whom there is none better, and the luck of wisdom was extracted. The wound dressed and the patient left to go his way in thankful gratitude to the healer of pain. Of course there was not much of Morpheus about during the night, but at six a hasty exit was made and aided greatly by Brown (hurrah for Brown) the neat little train on the Eastern Tennessee and Western North Carolina Railway Company, narrow gauged, was boarded and at nine o'clock I unloaded at Elk Park ready to go to Sunday school and try to speak at eleven o'clock.

MR. A. P. BRINKLEY

Mr. A. P. Brinkley is the leading spirit of Elk Park and one of the foremost leaders of the hustling new county of Avery, the county that has done more in the last ten years than any county in North Carolina. Brinkley leads our congregation at Elk Park, he being superintendent of the Sunday school, steward, trustee, and houses our fine young pastor there, Rev. J. S. Gibbs, who is doing a great work on the Elk Park circuit. One of the nicest and best planned public school buildings I have seen in a long while is a monument to the untiring efforts of Mr. Brinkley and his associates. Well, he runs his Sunday school on the same successful basis. He pays lots of attention to the teen age boys and girls and they will do anything he asks them. Why, the

boys of this age actually sang a song by themselves, they having thrown their "gosline" away for the time being. Then the girls sang and beat the boys, but everybody said the boys won. These young folks had their lesson papers with them and showed many signs of making a real thing out of their Sunday school. Some of our "flatwoodsters" ought to take some lessons from those "hillbillies." They have many of us beat a mile. Your humble servant spoke to an appreciative congregation at the morning hour and again at night and will be anxious to return in June when the North Wilkesboro district conference assembles at Elk Park. I regretted not being able to be with Pastor Gibbs, he having to be away on another part of the circuit. Every one is singing the praises of Gibbs, who is younger than his brother, the Ashboro Gibbs, but a much larger man, physically. I'll stop there.

THE TOWNSEND BOYS

Every school in Avery county runs eight months, even those back in the coves. Every township has a high school with a principal and another person, to supervise the other schools of the township. In the Elk Park township are two fine boys, sons of one of our superannuates, Rev. F. L. Townsend, now located on a farm near Chapel Hill. Prof. Paul Townsend, graduate of Trinity College, heads the high school at Elk Park, and Prof. Folger Townsend, graduate of the University, supervises the six schools of the township and does some teaching in the Elk Park high school. Both these fine young men are active in our church at Elk Park and are otherwise making themselves useful in the community. Both are well favored physically, mentally and spiritually and they are doing much to break down that old saying that "the preachers' boys are the meanest." Brother F. L. Townsend is not so active any more, but thank the Lord he has two fine boys who can "carry on." There is something beautiful in that.

GOOD READING MATTER

Do you know what your Sunday school reads? Does it read anything? The making of splendid men and women out of the boys and girls who come to our Sunday schools will in a measure depend on what these fine young folks read. Does your Sunday school provide anything? It may not be wise to have a Sunday school library for general reading, certainly it is not wise to have this library open during the one hour set apart for Bible study, but it is essentially important that the Sunday school furnish something to be taken home to read. In addition to the Bible lesson literature usually furnished by our schools many progressive Sunday schools have for years provided the weekly papers, "Boys and Girls," for the primary and junior students, and the "Visitor" for those above the elementary age.

A much better opportunity will be open for our boys and girls and young people after the first of the year. For boys and girls under eleven years of age there is to be a continuance of "Boys and Girls." For our fine growing boys between ten and seventeen "The Haversack" is to be published. For the girls of similar ages will be presented "The Torchbearer." Our young people in their late teens and early twenties will have a paper all their own called "The Young People." So instead of two weekly papers there are to be four, so adapted as to meet the needs of young life. The four will cost no more than the two, number for number. You will be expected to so divide your order as to make your aggregate number in keeping with your needs and this aggregate number will be no more expensive than the

same number of "Boys and Girls" and "The Visitor." Write Smith and Lamar, Nashville, Tenn., for sample copies. Be sure to offer something for your young life to read. It is not enough to tell these inquisitive youngsters that they must not read "dime novels." Give them something better.

THE CHURCH SCHOOL

"The Church School" is the official Sunday school magazine for those in the Sunday school profession, those officers and teachers who want to know more than merely the subject of the lesson and a bit about how to talk about it. The Church School will help you teach folks as well as to teach the lesson. This magazine does not carry lesson matter. It carries more fundamental matter. It is to the Sunday school leader what the Medical Journal is to the doctor, or The Normal Instructor is to the public school teacher. The Church School is without doubt the best Sunday school magazine published in America. The best Sunday school talent of the Methodist Episcopal Church, South, and the Congregational Church provide the copy for the reading matter for this most excellent magazine. It comes monthly and costs \$1.25 the year in single copies, or \$1.00 the year in clubs of five or more. At present only 492 copies of this magazine come to North Carolina and that is a great pity. There are now some fine premiums offered those who want to do some work along this line. Write Mr. E. E. French, or Smith and Lamar, Nashville, Tenn., for information. Do all the good you can in all the ways you can.

BOONE, NORTH CAROLINA

Arising early Friday morning, November 25, and railroading it to Lenoir, the metropolis of the good county of Caldwell, Miss Womack and I found ourselves in a position to seek conveyance in Mr. W. A. Ernest's mail truck that each day makes the thirty-five miles over the Blue Ridge, via Blowing Rock, from Lenoir to Boone, the man who did not like neighbors, for a citizen. We were due to arrive at Boone at five o'clock, but when almost in sight, as sight goes in the mountains, the splendid truck gave some signs of stubbornness and refused to go. At length it was found that there was no gas in the tank though there was plenty in the car, the kind in the car being that which runs folks out of the room rather than that which runs cars out of the mud. We footed the remainder of the way and rested from the jolts of mountain travel.

When we arrived at the parsonage, where Rev. and Mrs. G. C. Brinkman hold open house, we simply said, "Well, it's worth it, isn't it?" After thawing and drying out we were ushered into about the best supper ever, both Mr. and Mrs. Brinkman being good cooks, and there was left not many fragments. Then Brother Brinkman brought in some of his choice laymen and we talked Sunday school in the dining room while the choir practiced in the reception room till, for once in our lives, we were willing to shut up and go to sleep. By the way, sleep is a great institution.

B. C. W. SUNDAY SCHOOL CLASS ENTERTAINED

The B. C. W. Sunday School Class of Trinity Methodist church, Charlotte, was entertained Tuesday evening from eight to ten by their teacher, Miss Winnie White, at her home, 6 W. Bland street.

The business meeting was opened by Scripture reading (105th Psalm) by Bernard Trexler. New officers were elected for the ensuing year. Harry Carson was elected president, Mazon Payne, vice president; Franklin Jones, secretary and treasurer;

assistant, William Redfern. An absentee committee of five were appointed, namely: Bernard Trexler, Walter Spearman, John Hester, Darius Shimer, George Bagby; service committee, Jack Montgomery, Norman Harton, Glenn, Owen, Robert Cocke, Charles Johns, Walter Black. The class color, Purple and Gold; motto, "Onward."

After the business was completed the evening was spent in playing games. In a very interesting guessing contest, Walter Spearman and John Hester won the prizes, after which a reading was given by Evelyn Scott Dean.

The rooms were beautifully decorated with yellow and white chrysanthemums. Refreshments were served by Catherine Ledwell and Evelyn Scott Dean.

Most Ailments Due To One Thing

That Is, Impure, Impoverished,
Devitalized Blood.

Probably 75 per cent. of the ailments of the human race are due to an abnormal condition of the blood,—thin, poor, anemic.

This fact and the further fact that Hood's Sarsaparilla purifies, enriches and revitalizes the blood, by creating a healthy appetite, aiding digestion, promoting assimilation and thereby securing in full all the benefits of complete nutrition, must impress the thoughtful with the wisdom of giving this great medicine a good fair trial.

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Short breathing
relieved in a few
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COLLUM DROPSY REMEDY CO.,
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KINDERGARTEN CHAIR

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Price \$15.00 per dozen

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Destroys all leaf eating insects. Cost low. Application easy. Results sure. Guaranteed. For sale by Drugists, Seedsmen, and General Stores.

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Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Menon Building, Chicago, Ill.

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High Point, N. C.

Epworth League Work

Rev. J. Herbert Miller, Willson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

W. N. C. CONFERENCE

NEW LEAGUE ORGANIZED

The Spruce Pine Epworth League was reorganized Sunday evening, November 27, with much interest and enthusiasm, by the assistance of Hon. B. L. Lunsford, of Marion, N. C., our efficient district secretary and vice president of the Epworth League Chapters of Western North Carolina Conference. Spruce Pine has a great number of fine young people, therefore this League promises to be one of the best and foremost in the district.

Respectfully,
A. A. Angel, Pastor.

N. C. CONFERENCE

DURHAM UNION LEAGUE HOLDS MEETING

The Durham City Union Epworth League held a devotional meeting at Memorial church on Sunday night, November 20. This meeting was the first devotional meeting the union has had since the night of the organizations a few weeks ago. The meeting took the place of the regular church services for Sunday night while Dr. Bradshaw, the pastor, was attending conference at New Bern.

The union service was very well attended by all the local chapters in spite of the rainy night.

Mr. E. G. Overton, the president of the union, and a student at Trinity College, presided at the meeting. All those present enjoyed a delightful and helpful program, which was begun by opening the meeting with singing of the doxology, after which we sang "Onward Christian Soldiers." The next on the program was the responsive reading of the 86th Psalm. Following that was a prayer by Mr. Overton. A musical trio composed of a violin played by Mr. Lewis Blalock, a cornet played by Mr. Hobgood, and the piano played by Miss Margaret Bradshaw was very much enjoyed. Then the president made a short talk and introduced Mr. Ball, the pastor of Lakewood Methodist church, and also a student at Trinity College. Mr. Ball took for his subject 'The Presence of God' and What the Young People May Do. His text was taken from Exodus 3, 12-24.

Following the talk was another selection by the orchestra and a duet by Miss Bryant and Mrs. Crimm. The meeting was closed with a song and the League benediction.

HOW'S YOUR STOMACH? AND YOUR LIVER?

Health Is Most Vital to You.

Durham, N. C.—"As for Dr. Pierce's Golden Medical Discovery which I use constantly, I don't believe there is a better liver medicine made. I use it for headache, stomach disorders and torpid liver. It is not unpleasant to take and does not leave a constipated condition as so many of the liver pills and medicines do. It does its work and leaves one feeling like a new person."—Howard Holden, 1206 Glenn St.

You can quickly put yourself in A-1 condition by going to your druggist and obtaining this Discovery of Dr. Pierce's in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel, in Buffalo, N. Y., for free medical advice

Shave, Bathe and
Shampoo with one
Soap.—Cuticura

Cuticura Soap is the favorite for safety razor shaving.

THE DISTINCTIVE CONTRIBUTION OF THE CHURCH IN ESTABLISHING A WARLESS WORLD

By the Federal Council of Churches
of Christ in America.

Is there indeed any distinctive contribution which the church can and should make to the success of the conference? Has the church any essential part in establishing a warless world?

Chemists and physicists declare that future wars will be ever more dreadful and costly, more tragic and destructive. Economists declare that bankruptcy lies ahead of the nation and of the world if the present war-system is continued. Sociologists declare that unemployment will increase, that misery will grow, that civilization itself will decay and finally collapse if the mad race for armaments between great nations is indefinitely continued. Biologists declare that the human breed will degenerate in proportion as we send our best and fittest young life to the shambles for wholesale slaughter.

These positive and important declarations by unquestionable authorities convince us that ways must be found for preventing future wars. Each group of scientists makes his distinctive contribution. That contribution, however, we should note is negative—Thou shalt not. They do not go far in pointing the way nor in making it a reality.

Jurists, statesmen and legislators, however, come forward. They also make their distinctive contributions. They insist that world peace can come between the nations, only as it has measurably come between individuals, by the organized action of those who are peace-loving and law-abiding. For world-peace nations must unite to establish international law, courts of justice and boards of arbitration; and these must be supported by the moral sanctions and enforced by the united power of the co-operating nations. These authoritative spokesmen have already devised the social and political machinery. They are saying to the nations: "This is the way, walk ye in it."

Does the church have a distinctive contribution to make? Has it any word as important and as authoritative as that of the groups just mentioned?

Most assuredly it has. It declares on the highest authority that men of every nation and race are brothers, children of the heavenly Father; that above all nations is humanity; that men and peoples of every land and race have inalienable rights; that justice, fair treatment and good-will between peoples and races are inescapable obligations, immutable moral laws ordained of God; that their violation is sin and brings terrible disaster and if persisted in, final destruction.

In the Message of the Church it is not man's voice that speaks but God's. "Ye have heard that it was said 'Thou shalt love thy neighbor and hate thine enemy.' But I say unto you, Love your enemies and pray for them that persecute you."

"Be not overcome of evil, but overcome evil with good."

"What doth Jehovah require of thee but to do justly, and to love kindness, ad to walk humbly with thy God?"

Such are God's commands.

But the church has more than a Message; more even than God's commands. In addition to the world of authority addressed to the mind, the church brings its own unique gift of the spirit to change the hearts and the wills of men. It not only gives the command—Thou shalt, but it adds the word—Thou canst. It transmits the Spirit of Christ—a miracle occurs;—hate, fear, suspicion, greed, selfishness vanish, and the spirit of brotherhood, justice, good-will, service, take their place in the hearts of

those who become Christian—who become true followers and disciples of Jesus.

It has become clear that no merely intellectual message however cogent no appeal to the "enlightened self-interest of mankind" can establish a warless world. Men's hearts must be changed. There must come into the life of millions of men the spirit of good-will, of fair play, of justice. Deeds of good-will and service can alone disarm suspicion and fear. Spiritual disarmament must precede physical disarmament. Not until nations stop hating and fearing and suspecting each other, not until they develop confidence in each other's good intentions can we expect any very sweeping reduction of armaments. "A sound and wide view of national interests," says Lord Bryce; "teaching peoples that they would gain more by co-operation of communities than by conflict, may do much to better those relations. But in the last resort the question is of moral progress of the individual men who compose the communities."

The unique message and work of the church then is to insist that our people shall possess the right spirit; that we shall have a spirit free from greed, prejudice and arrogance; that ours may be a spirit of brotherliness and good-will and sincerity, a spirit of unselfish service and comradeship in the great venture of international and inter-racial life.

Mankind has come to another cross-roads in its fateful history. To the left, controlled by the spirit of pride, arrogance, selfishness, greed and ambition lies the road to conflicts, to armaments, to wars, to destruction.

To the right, controlled by the spirit of good-will, of justice, of truthfulness, of co-operation, lies the road to harmony, to disarmament, to social welfare, to peace.

The church holds in its hands the keys of life and death. Its work is to create in men and in nations and races that spirit of justice, of brotherliness, of unselfish service, of co-operation. This is the way of life for men and for nations, and the only way. This spirit must dominate our nation if the conference is to reach any large degree of success. To secure this is the distinctive contribution of the church.

Not Bad Cold But Bad Stomach.

The word dyspepsia means literally bad cold, but it will not be fair for many people to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea.

It may not be fair for any to do that—let us hope so for the sake of the cook!

The disease, dyspepsia, indicates a bad stomach, that is a weak stomach, rather than a bad cook, and for a weak stomach we know of nothing else equal to Hood's Sarsaparilla. This digestive and tonic medicine helps the stomach, gives it vigor and tone, relieves dyspepsia, creates an appetite and makes eating the pleasure it should be.

The biliousness and constipation are gently and thoroughly relieved by Hood's Pills, which act in perfect harmony with Hood's Sarsaparilla.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$30 to \$300 per month. You can work from your own home; all who sample your bonbons become regular customers. You start by investing less than \$10 for supplies. Mary Elizabeth started her candy kitchen with \$5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write today, Isabelle Inez, 322 Morewood Building, I'pitsburgh, Pa.

Before you order your supply of collection envelopes for next year write to the Advocate Printing House. It will save you money.

FRECKLES

Now Is the Time to Get Rid
of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Rheumatic Pains Aches

quickly relieved by CAPUDINE. It's liquid. Easy on the stomach and produces satisfactory results. Good for headaches and grip also. 10c, 30c, 60c at medicine stores—try it.

CHILD CONVERSION

If conversion must always mean a turning away from sin and returning to God, then some of our best Christians were never converted, for they have always loved God from their earliest recollection.

The same child who knows no date when he first began to love his mother may not be able to state when he began to love his mother's God. A clear memory of a definite beginning of our love for mother or father is not essential to proper filial relations of the present time. In fact, it is exceedingly more important to be in loving fellowship today than to have a mere memory of happier days of the past.

At what age may a child be converted? Whenever a child has run away from God he is old enough to run back.

Childhood conversion generally consists of a personal conscious choice of continuance in the love of God. It may take place on some occasion when playmates make fun of religion and the child stands out for the first time for Christ. It may be during a decision day service at the Sunday school.

Must a child lead a perfect life after professing conversion? Do adults? Much of the supposed evil in children is due to the nervousness of older people. Even where selfishness is displayed, have we never known adult Christians to seek for money selfishly, position and power? This is no excusing of real faults in anybody, but only a plea for charity and justice when judging child Christians. They are the lambs of the flock and need tender and skillful care.

Last year in many churches children united with our fellowship and made public vows of discipline. Are we to pay as careful attention to them now as we did then? Child nurture is a patient process requiring time. Let the church as a whole give greater attention to the children and there will be fewer hard-hearted adults.—Western Christian Advocate.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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METHODIST ORPHANAGE RALEIGH, N. C.

Ron. R. N. Page President
A. S. Barnes Superintendent
Mrs. Mattie Jenkins Matron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina (here designate the bequest)

The Rose Literary Society is doing fine work this fall. The society is named in memory of Rev. W. W. Rose, who was an honored member of the North Carolina Conference for many years. This man of God was the first person to make a contribution toward the establishment of our orphanage. It was under his ministry that the superintendent joined the church and was licensed to preach.

* * * *

It has been my custom since I have been writing for the orphanage not to pay any attention to typographical errors. All writers suffer at the hands of printers at times. Last week the printer made me spell quadrennial with one "a" left out. He also made me say that the auditorium of Trinity church was completely filled when I said it was comfortably filled.

* * * *

We must erect that Baby Cottage early next spring by all means. Several big-hearted friends have made subscriptions to this most worthy purpose. It is sincerely hoped that they can meet their subscriptions by Christmas. Because of the financial condition in recent months I have not pushed the collection of these amounts. Since the situation is improving and money is easier I am going to urge all who have promised to help that they do all in their power to meet their obligations. The people throughout the conference are getting a little impatient for us to begin on the Baby Cottage. Let others help also. If we put the matter through we must have the hearty co-operation of all our friends.

* * * *

All money left the orphanage from legacies is applied to the endowment fund, and never used for current expenses. Last year a large sum amounting to one hundred thousand dollars was given to the orphanage by Brother S. C. Vann, but was not intended to go for our running expenses. At the proper time every dollar of the amount will be spent on buildings and equipment. No large sum has been given us by any one to help defray our monthly expenses. Sometimes people hear of a legacy or a large donation for endowment or building purposes and conclude that the orphanage is flushed with money. Our home is dependent upon the ten per cent assessment and specials for its maintenance. In view of these facts I trust that our friends will not overlook our growing needs. It is furthermore hoped that they will disabuse the minds of any who think that these large amounts which have been given us were intended for current expenses.

A REMEDY FOR THE DISAPPOINTED CONGREGATION OR PASTORS

By John Gilpin.

At this season of the year hundreds of new pastors are going into new fields of labor. Hundreds of congregations are looking into the faces of new pastors. In many cases there is satisfaction on both sides. In others there is disappointment for both preacher and people. Blessed is the man who can make d-i-a-p-p-o-i-n-t-m-e-n-t spell "his appointment." What can a disappointed congregation do to remedy matters and achieve success? Well, here is what one congregation did. The Rev. Solomon Stoddard, of Northampton, the predecessor of President Edwards, was engaged by his people on an emergency. They soon found themselves disappointed, for he gave no indications of a renewed and serious mind. In this difficulty they did not find fault nor criticize him; they did not "lie down on the job" or quit; they did not ask him to resign, and begin to look for another preacher. Their resource was prayer. They set apart a special day of fasting and prayer for their pastor. Many of the people who met for this purpose had to pass the pastor's door. Mr. Stoddard inquired of some one: "What does all this mean, what is doing today?" The reply was, "The people, sir, are meeting to pray for your conversion." It sank deep into his heart and he exclaimed to himself, "Then it is time I prayed for myself." He was not seen any more that day. He wrestled with God in solitude while the church was praying together. Those prayers were heard and answered. The pastor gave unmistakable evidence of the change. For nearly half a century he labored amongst a beloved and devoted people. During that period he deservedly ranked among the ablest and most useful of Christian ministers. The result was all that congregation could have desired, for the transformed minister "filled the bill." That transformation was wrought by prayer. If every disappointed congregation will have a day of fasting and prayer for their pastor, there is no telling what may be achieved in the next year. Every pastor might almost hope that the people to whom he was sent were disappointed at his coming.

Brethren, pray for your ministers.

THE PEW WRITES OF THE PULPIT

By Mrs. J. C. Dailey.

First of all the preacher should be a man filled with the Holy Spirit. He should be a man of tact. He should avoid being sensitive, and should turn deaf ears to all idle prattle, such as unpleasant things people might say about him. He should be brave in his warfare against sin and not be afraid when he sees a church member in the wrong path to go to him and say, "Look here, you've no business being an active member of any church until you repent and then come back gradually from the back seat just like any other sinner. A preacher should take no chances at preaching from the pulpit to a fellow like that. If he does the message will go over the guilty head and the party will ease his conscience by fitting the cap to some other head. Besides, I don't think it the best policy for a preacher to make his sermons so plain to an individual that the entire congregation will understand, while on the other hand, he might correct a fault in the average person if reproved privately in a kind manner. Just as a school teacher should show no favoritism neither should a preacher. We will allow them friendships, but it must be on the side.

A preacher should not be full of egotism—not try to run things that would probably go better without his assistance. He should not be too

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much concerned about his salary. We allow that he is human, but if he preaches the gospel he will live of the gospel. After he has received his salary he should at least try to save a part of it if he can do so without being stingy.

He should have enough human about him to be alive to wholesome amusements without laying himself liable to criticism.

A preacher is the last person on earth to show an envious or jealous spirit toward a fellow preacher.

SIGNIFICANT DECLARATIONS

"The lessons of the last six months should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. . . . Unless some such move is made (reduction of armaments) we may well ask ourselves . . . whether we are doomed to go headlong down through destructive war and darkness into barbarism."—General John J. Pershing.

"Something should be done as soon as possible to check the growth of armaments, especially naval armaments."—Theodore Roosevelt.

"If we do not destroy war, war will destroy us."—Lord Bryce.

"Competition in armaments means the wreck of civilization throughout the world."—Gilbert Murray.

"The piling up of armaments is causing general bankruptcy, anarchy and perpetual and universal war. If governments do not agree simultaneously to limit armaments, they commit suicide."—Baron d'Estournelles de Constant.

"Productive labor is staggering under an economic burden too heavy to be borne unless the present vast public expenditures are greatly reduced. It is idle to look for stability or the assurance of social justice or the security of peace, while wasteful and unproductive outlays deprive effort of its just reward, and defeat the reasonable expectation of progress. . . . There can be no final assurance of the peace of the world in the absence of the desire for peace, and the prospect of reduced armaments is not a hopeful one unless this desire finds expression in a practical effort to remove causes of misunderstanding and to seek ground for agreement as to principles."—Hon. Charles E. Hughes.

HOW TO HAVE A GREAT RALLY OF BIBLE CLASS MEN

Dr. Edward Leigh Pell, who devotes the intervals between his Bible conferences to lecturing under the auspices of men's Bible classes, is of the opinion that the best time to have a great rally of Bible class men is not on Sunday afternoon, but on a week night, when the young men are free to "lay themselves out" in a really great demonstration that will stir the entire community. A big audience can be secured on a week night without the slightest difficulty, provided the meeting is preceded by an enthusiastic parade. And a great parade can be gotten up without difficulty if the Bible classes taking part in it are encouraged to compete for a reward or acknowledgement to be given to the class making the best show. There should be an abundance of colored lights and illuminated mottoes of a religious and religio-patriotic character, a few floats, a trained chorus at the head of each class, and if practicable, a brass band. It is of the utmost importance, however, that the parade should occupy only a very short time, so that the men will reach the auditorium fresh and full of enthusiasm, and also that they should be marched into the auditorium and not allowed to break ranks outside.—Pell's Notes.

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OUR YOUNG FOLKS

GOIN' BAREFOOT

It's more fun goin' barefoot than anythin' I know.
There ain't a single nother thing that helps yer fellin's so.
Some days I stay in muvver's room, agettin' in her way;
An' when I've bothered her so much, she sez "Oh, run an' play!"
I say: "Kin I go barefoot?" En she says: "If y' choose"—
'Nen I alwuz want'er holler when I'm pullin' off my shoes.

It's fun a-goin' barefoot when yer playin' any game—
'Cause robbers would be noisy an' Indians awful tame
Unless they had their shoes off when they crep' up in the night,
An' folks can't know they're comin' till they get right close in sight!
An' I'm surely goin' barefoot every day when I get old,
An' haven't got a nurse to say I'll catch my death o' cold!

An' if ye goin' barefoot, yer want t' get outdoors.
Y' can't stretch out an' dig yer heels in stupid hardwood floors
Like you kin dig 'em in the dirt! An' where th' long grass grows,
Th' blades feel kinder tickley and cool between yer toes.
So when I'm pullin' off my shoes I'm mighty 'fraid I'll cough—
'Cause then I know ma'd stop me 'fore I got my stockin's off!

If y' often go 'round barefoot there's lots o' things to know—
Of how t' curl yer feet on stones, so they won't hurt y' so—
An' when th' grass is stickley an' pricks y' at a touch,
Jes' plank yer feet down solid, an' it hon't hurt half so much,
I lose my hat mos' every day. I wish I did my shoes—
Er else I wisht I was so poor I hadn't none to lose!

—Harper's Magazine.

THE BOY WITH A QUEER NAME

Little "I will" was a very small boy with the sweetest face any one could wish to see, and under his white blouse, with his big sailor collar, beat the sweetest little heart that ever grew.

Of course "I will" had another name. His "really truly" name he would have told you was Louis, but those who knew him thought that "I will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will, I will!" would sing out the pleasant little voice, and in a twinkling the scissors would be put in mother's hand.

Or father would say: "Louis, gather up your toys; it is almost supper time."

"I will," would come the smiling answer.

Dear little "I will!" He is a boy now—big enough to study Latin and all sorts of other hard things, but the sunshine of his merry baby ways has never faded from his mother's heart.

What a pity there is not a little "I will" in every home.—Anna C. Hall, in Sunbeam.

MOOCHIE

His name is not really "Moochie," but every one calls him that. Why, do you suppose? Because in his own language "Moochie" means monkey, and I guess that he makes people think of a monkey. Anyway, he is always climbing, and he is always making faces at folks—funny faces they are. If you should try to catch him you never could, because he will climb up on some high place, a fence or a lad-

der, or away up on the back stairs that lead up from the alley to his house. And what a queer little monkey he is indeed! Always peeking out at you from some unexpected corner as you go along the street!

But you just can't help liking him, even though some people do call him a "bad boy." For Moochie is not really bad. He is sometimes very dirty, but it is a little boy's fault if the buttons are all off his waist so that his little naked stomach is always showing? Or if his trousers are ragged, or if he hasn't any shoes, or if nobody cares very much whether he washes his face or not? Surely a little boy only five years old is not to blame for that! And then there are two things about Moochie that make me very sure that he is not a bad boy. One is his smile, and the other, that he likes to go to "Sunny Kool."

On the same street where Moochie lives there is a big red brick building that all the children call "The Friendship." How they love to go there! In the summer time they can play on the playground that is in back of the red brick house. There are swings and slides and balls and a croquet set and they can even go up on the back porch and play checkers if they want to. In the winter-time they can go inside and look at books and pictures and hear good stories, and sometimes sing songs and make things.

To Moochie everything that takes place in that big brick house is "Sunny Kool." Now isn't that a sign that Moochie wants to be a good boy? Why, three or four times a week he marches bravely up to the front door of The Friendship, rings the bell, and inquires wisely, "Is it Sunny Kool today?"

One night it was raining and it was cold. There were lights in all the windows of the big brick house, and the big boys were going inside to have a Hallowe'en party and play some games. Moochie was too little to go. He knew that he was too little, but he thought that maybe if he asked, one of the teachers who lived in The Friendship would let him come in. Anyway, he would try. So he rang the bell. When the teacher came to the door there stood Moochie, bareheaded, without any coat, his ragged waist unbuttoned as usual, and his bare feet cold and red from the chilling rain.

"I want to come in to Sunny Kool," he announced.

"Why, Moochie, where are your shoes? You must wear shoes! Such a cold night! Run home quick. The big boys are having a party tonight. Some other time you can come."

Moochie's face fell. Then the teacher said: "But, Moochie, listen! Saturday we are going to have a party for the little boys, and you may come if you have shoes. Be sure to wear your shoes!"

But Moochie was gone like a flash, running home as fast as he could to demand shoes, the price of the party on Saturday.

Now the teacher knew that the reason Moochie did not wear shoes was not because his father was too poor to buy them, but because no one at home paid very much attention to the little boy. Moochie took care of himself pretty much of the time. So two days later the teacher went to Moochie's house.

"I'm comin' to Sunny Kool!" he shouted out when he saw her. There he sat on an old ragged sofa tugging at the laces of a pair of new brown shoes. What did it matter if he had no stockings, or if his trousers were tattered and held up by just one suspender, or if his little bare stomach showed through his buttonless waist. There were shoes on his feet, and shoes he must have if he were to go to "Sunny Kool" at The Friendship!

And so Moochie went to the party on Saturday and wore his new shoes. And didn't he have fun bobbing for apples!—De'lla M. Ryan.

WITH THE NAVAJO BOYS AND GIRLS

Can you imagine yourself and your mother and father and brother and little sister living in one tiny dark room made of sticks and rubbish plastered over with mud? Can you think of getting along without tables or chairs or beds, with a dirt floor and no place to wash your face and hands except in a stream of water that flows by at the bottom of the hill near the house?

This is the sore of home that thousands of little Indian boys and girls live in down in the Southwest. In the morning you get up and you prepare for breakfast. If something does not interfere you will wash your face and hands for breakfast. Often other things do interfere. You have never eaten such a meal as the little Indian boys and girls have. Breakfast is of frijoles, a kind of brown beans boiled, and tortillas, which are cakes made of ground corn and then fried. After breakfast father goes away to work for the day with some of the brothers. On a farm or ranch, or in a village nearby, they work all day. But you and mother and the other children would stay about the hogan, your home. When night comes the evening meal, again of tortillas and frijoles, is eaten. When you live in a hogan you go to bed early, for usually there is no light.

It's really hard, almost impossible, to imagine living in such a home, isn't it? And yet there are, in the southwestern part of the United States, nine thousand little children of the Navajo Indians who live just like this.

If you live in a hogan you hope it will not rain too much nor the wind blow too hard. For rain will melt away the mud, and the wind will bring your home crashing down on top of you.—Timothy Douglass.

CHILDREN'S SAYINGS

Beth was going to walk with her grandpa; she was very fond of ice cream, but her mother cautioned her not to ask grandpa for any and Beth promised she would not.

As they walked along she said, "Grandpa, ice cream doesn't hurt men, does it?"

"No," replied her grandfather

As they approached the shopping district she asked, "And, grandpa, ice cream doesn't hurt men as old as you, does it?"

"No, I think not," was the answer.

As they drew near the ice cream parlor there came another question from the little girl: "And grandpa, ice cream doesn't hurt little girls like me, does it?"

"No, my dear, come in and let us have some," said grandpa.

A small girl of three suddenly burst out crying at the dinner table.

"Why, Ethel," said her mother, "what is the matter?"

"Oh!" whined Ethel, "my teeth stepped on my tongue."—Blighty.

From a boy's essay: The cammil is a sheep of the desert. It does not have to get angry to get its back up because Nature made it that way. When cammils go on a journey they drink as much water as to last many days. Such animals are called aquiducks.—Boston Transcript.

"Dicky," said the mother, "when you divided those five caramels with your sister, did you give her three?"

"No, ma. I thought they wouldn't come out even, so I ate one 'fore I began to divide."—Edinburgh Scotsman.

Novel and yet very reasonable was Marjory's excuse for her baby sister who had pulled some books off the table. "She's so little," said Marjory, "her know-better hasn't growed yet."—Boston Transcript.

Little Mary—"Why do they keep lions at the central telephone office?"
Teacher—"Why do you ask such a question, Mary?"

Little Mary—"Well, when I call my papa sometimes the central girl says, 'The lion is busy.'"—Harper.

DO YOU WANT A GOOD PIANO

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THE ELEPHANT'S FOOT

The elephant is a good traveler. On level ground, says Mr. Carl Akeley in the World's Work, a fast horse can outrun him, but on rough ground he would leave the horse behind. Moreover, there are few animals that can cover more ground in a day than an elephant; and in spite of his size he can turn with astonishing agility and move through the forest as quickly as a rabbit.

The elephant's foot, on which he moves so quickly and softly, is very remarkable. It is incased in a bag-like skin with a heavy padded bottom that has some of the characteristics of an anti-skid tire. An elephant walks on his toes, which form the front part of his foot. The bones of his foot run not only back but up; and underneath at the back of the foot is a gelatin-like substance that is a more effective shock absorber than rubber heels. One of the curious things about the foot is that it swells when the weight is on it, and contracts when the weight is removed, an elephant may sink four feet into a swamp, but the minute he begins to lift his legs his feet will contract and come out of the hole without suction. —The Youth's Companion.

HOW TO REDUCE

I am reminded of an old friend, Ezra Kendall, who said: "I went to the doctor to learn what ailed me, and the doctor said, 'You ought to take off flesh. Get a car and get out more.'"

"And, so I got a car and got out more," says Ezra. "I got out six times in one block and took off a little flesh in four different places. The last time I got out was through the windshield. That was the time I took off the most flesh."—Athol Heathly Home.

SOME CALIFORNIA AMERICANS

Perhaps the most remarkable product of the melting pot, says the Argonaut, is the California family of Ben Goon. Ben's father was a Chinese, his mother a Jap. Ben's wife had a Swedish father and a full-blooded Indian mother. He was born about 60 years ago in San Francisco, has a fair education, owns Liberty bonds and is a good American citizen. The astonishing thing is that his two daughters, who are in high school, look as typically American as if they had come from the Smith, Jones or Brown genealogical tree.

ANNUAL MEETING OF EVANGELISTS, BIRMINGHAM, ALA., DEC. 28-29

9:30-9:45—Devotional. O. E. Goddard.

9:45-11:00—Reports from Evangelists (five minutes each), J. B. Culpepper, Evangelist Emeritus; Harry S. Allen, J. B. Andrews, J. M. Bass, Luther Bridgers, John E. Brown, Henry W. Bromley, Raymond Browning, D. L. Coale, Burke Culpepper, H. B. Delay, C. M. Dunaway, Albert C. Fisher, C. Norman Guice, J. O. Hanes, Walter Harbin, E. O. Hobbs, Walt Holcomb, Jerry Jeter, Andrew Johnson, Bob Jones, G. A. Klein, Lovick P. Law, Robert Lear, John A. May, W. M. McIntosh, L. J. Miller, H. C. Morrison, Hardy W. Neal, F. M. Neal, L. D. Patterson, Thurston B. Price, Asa F. Stem, W. A. Swift, W. C. Swope, George Tucker, Bascom Waters, John B. Waggoner, Charles F. Weigle.

11:00-11:15—The city-wide simultaneous revival campaign. Walt Holcomb.

11:15-11:45—Discussion.

11:45-12:00—The Ethical Relation of Pastor and Evangelist. W. M. McIntosh.

12:00-12:30—Discussion. John E. Brown, Harry S. Allen, Raymond Browning, D. L. Coale, Hardy Neal.

2:30 p.m.—Bishop W. N. Ainsworth.

2:34:3:00—The After Service. J. B. Andrews.

3:00-3:30—Discussion. H. B. Delay, Albert Fisher, C. Norman Guice, J. O. Haynes, C. M. Dunaway.

3:30-3:45—Evangelistic Preaching. Thurston B. Price. Discussion: Jerry Jeter, Bob Jones, G. A. Klein.

3:45-4:00—The Evangelist and Books. H. W. Bromley.

4:00-4:45—Discussion. W. G. Harbin, John A. May, L. J. Miller, L. D. Patterson.

7:30—Devotional. Bishop James Atkins. Round Table: "How to make the call."

December 29th.

9:00 a.m.—Devotional. J. B. Culpepper.

9:30—Evangelistic Singing. Luther Bridgers.

10:00-11:00—Discussion: Asa F. Stem, F. M. Neal, Robt. Lear. Evangelistic Singers: Loyed P. Bloodworth, Miss Mary Elizabeth Clements, J. B. Culpepper, M. L. Lifsey, John U. Robinson, C. E. Edwards, B. G. Grenfield, H. S. Jenkins, George Pickard, S. H. Prather, J. F. Price, Ralph Porterfield, W. L. Shell, Reginald L. Smith, Jeff Wall, W. G. Waltemire, Charles B. Wiatt, Holland R. Wilkinson, Mrs. Hewitt Earthman.

11:00-11:45—The Evangelist and Civic Affairs. Andrew Johnson.

11:45-12:30—Discussion: Burke Culpepper, W. A. Swift, J. B. Waggoner. 2:30 p.m.—Devotional. Bishop U. V. W. Darlington.

2:45 p.m.—What are Definite Results in a Revival and How Far is the Evangelist Responsible for Them? Lovick F. Law.

Discussion: Pascom Waters, E. O. Hobbs, George Tucker, W. C. Swope, C. F. Weigle.

4:00 p.m.—Business Session.

(1) Time and place for next meeting.

(2) Needed legislation.

(3) How to prevent unauthorized evangelists from working throughout the church.

(4) How to evangelize unoccupied territory.

7:30 p.m.—Preaching. Dr. H. C. Morrison.

THOSE WHO LIVE BY WAR

Just now the forces and the interests that live and profit by war are dazed and reeling from the tremendous impact of the American proposals. The white-hot enthusiasm with which the world is welcoming the proposed destruction of existing armadas and the ten-year building truce has cowed the selfish. They have bowed to the whirlwind that swept out of Washington Saturday, but—

These proposals of America strike at jobs and careers, at dividends and industrial dreams; at great plants and winters on the Riviera and at mighty yards and mills and shops, and at private yachts drifting under Caribbean mooms. They will wipe out men's future and dwindle fortunes made or in the making. In them there will be a far-reaching adjustment of many of the world's greatest industries and the disturbance of ancient and vested interests. For these proposals will cut through one of the oldest, thickest and deepest of the taproots of war. Carried through to their logical end, they will make old institutions and ancient crafts no more than a song that it sung or a tale that is told.

These vested interests and their allies will fight. If the more impressive and powerful machinery of war at sea is to vanish, it will go because the vested interests of war cannot hinder its going. The men who lay keels, forge rifles, roll armor plate, and hammer out gun turrets cannot be expected to welcome the ending of their day. Nor can the men who point these guns and command these ships.

The mingled forces of reaction, selfish and unselfish, are many, and they are strong enough to make themselves felt. It will not be long until their countermines are exploded and their

poison gas attacks begin to roll in upon the conference. In ways direct and indirect, tipped with venom and directed by greed, fear and hatred, they will take their course.

The friends of arms limitation, of peace, and of that disarmament that is beginning to loom upon the horizon must be ready, anxious, even eager to meet and shatter these attacks and arguments and choke these certain intrigues. It may as well be fought out now. There never was a better hour and place for the Armageddon of armaments than today in Washington.—Philadelphia Public Ledger

WILKESBORO TO THE FRONT

A Letter Chock Full of Interesting Items.

If Wilkesboro isn't satisfied with the reappointment made at High Point her people are very effectual camouflage manipulators. They told us they were glad to have us back, and then they proceeded to show us. At the first meeting of the official board a substantial increase in salary was granted. Then last week a large company of the good people paid a visit to the parsonage. They came loaded and went away without their loads. What they left behind, when we had time to reckon up, made us realize we had received what amounted to another quite substantial increase in salary. Coming when it did this household was able to celebrate Thanksgiving Day more heartily than for many years. Just to say we are grateful to these good people is expressing it very mildly.

For some reason or other the Wilkesboro charge has had the reputation of being rather unprogressive. But I want to say to the brethren who have any such notion now that they had just as well change it, or they will be guilty of doing us an injustice. Today the salary is in the neighborhood of 85 per cent in advance of what it was at the beginning of last year. Practically the same increase is noted in the payment on the benevolent claims. In addition to this evidence of progress this congregation has purchased a piano, put in a heating plant, and the money is practically in hand for re-covering the church at a cost of about \$500. The heating plant cost around \$400 and is paid for. These three items represent a financial outlay of \$1100 within fourteen months. The little congregation at Roaring River is imbued with the same spirit of progressiveness. A new piano has been purchased and now they are lighting their church with electricity. A new roof will go on that building this year. They formed the habit some time ago of meeting all their financial obligations.

In addition to these evidences of material progress both congregations are enjoying healthy spiritual growth.

Everything taken into consideration I am sure that the old colored brother's report of the condition on his charge will apply here: "We ain't what we ought to be, we ain't what we's agwine ter be; but bless God we ain't what we wuz." This is said at the beginning of the year, rather than at the close, so that any covetous brother may have time to forget about it before next conference.

While this pastor is enjoying being enveloped in this forward movement spirit, truth compels him to say that it began before he came on the ground. He is praying that wisdom and strength may be granted to enable him to so direct it that all may contribute to the glory of God.

Robert E. Hunt.

F. S.—Smather's stock is on the boom over in Wilkesboro's suburb.

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UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SO WEAK SO NERVOUS

How Miserable This Woman Was Until She Took Lydia E. Pinkham's Vegetable Compound

Toomsboro, Ga.—"I suffered terribly with backache and headache all the time, was so weak and nervous I didn't know what to do, and could not do my work. My trouble was deficient and irregular periods. I read in the papers what Lydia E. Pinkham's Vegetable Compound had done for others and decided to give it a trial. I got good results from its use so that I am now able to do my work. I recommend your Vegetable Compound to my friends who have troubles similar to mine and you may use these facts as a testimonial."—Mrs. C. F. PHILLIPS, Toomsboro, Ga.

Weak, nervous women make unhappy homes, their condition irritates both husband and children. It has been said that nine-tenths of the nervous prostration, nervous despondency, "the blues," irritability and backache arise from some displacement or derangement of a woman's system. Mrs. Phillips' letter clearly shows that no other remedy is so successful in overcoming this condition as Lydia E. Pinkham's Vegetable Compound.

Time is Money

Divide your spare time representing us in your community. You cannot find a more dignified business than helping place a memorial at the resting place of a deceased loved one.

Hundreds are boosting COGGINS' MEMORIALS, and report it an easy matter to sell them made from either ELBERTON BLUE GRANITE, "The Stone Eternal," or the GEORGIA MARBLE. Liberal commissions. Honesty, integrity, ambition and lawful age essential qualifications. Write immediately for full particulars and contract.

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For Christian investors. You receive regular, generous, non-taxable life income. Your money helps a Christian enterprise. Ask for Booklet 44 American Bible Society 25 Bible House, 4th Floor, New York.

THE NEW BERN CONFERENCE, 1921

By Rev. J. V. Williams.

The North Carolina Advocate brought me the full account of the late annual conference at New Bern. For hours I poured over its pages, reading about the doings of things. Since I was a boy the meeting of our conference was the most interesting thing in all the world to me. And when I grew older there was an infatuation in a Methodist conference.

It was my intention to attend this year and enjoy the handshake of the brethren of other days, but pressing affairs on my work kept me at home. Should have enjoyed being there on Tuesday night to sing the "Old Ship of Zion" for Ivey, but the song will keep.

New Bern is a lovely place. Forty-nine years ago I made it my home. Fresh from the farm. Have been fresh ever since. Joined the church there in 1873. Rev. W. C. Gannon was the pastor and we became fast friends. I attended several annual conferences as a lay delegate. Was a member of the conference that resolved to separate and make two conferences. The late Rev. James E. Mann made the leading speech for the separation. He made a fine impression and carried the conference for separation, notwithstanding the late Dr. N. H. D. Wilson, then a tower of strength spoke opposing it.

But to get back to New Bern. It was at New Bern in 1890 that I was licensed to preach. The late T. Page Ricard was my pastor and Willis was the P. E. They were exceeding kind and greatly encouraged me. Owing to conditions that I could not overcome I did not intend ever to engage in the regular work of pastor or evangelist, out to satisfy my conscience and serve God by doing the ordinary work of a local preacher, but God has led me in a way I knew not. Have been pastor in many churches in the N. Y. E. conference for years, and done considerable evangelistic work in the South as well as New York.

I did not intend to write this, but old New Bern carries me back. How the names of the old N. C. Conference have changed. The boys who were at the tall end when I began to attend are now way up near the head. Was reading what you say of Dr. Gibbs. Yes, he has served long and well. He was a dandy kid-glove preacher when I first knew him, and now after long years in the presiding eldership is serving a big circuit successfully. You can't beat that. You have some great preachers in the N. C. Conference. Rev. R. C. Beamon would fill successfully any church in any city in this country. New York has not his equal. Then, too, that young fellow, M. T. Plyler, must be "up in G." He struck London as one of the best, and doubtless he is. He can write as well as preach, and if you ever want good stuff in Greensboro, press him into service.

Dr. Rowe, Book Editor, is no accident. He held revival meetings at Trinity College while my boy was attending college and he wrote me that G. T. Rowe was just great. Leon knows. Dr. Rowe is headed towards the office of Bishop. Amen! a thousand North Carolinians will shout.

Then again the W. N. C. Conference has another star in Evangelist Raymond Browning. New York calls him first class, and our greatest pastor, a \$6,000 man, Dr. Bartholow, thinks that he is unexcelled after having his services for weeks. And to cap the climax, Dr. Sam Steele wrote ten years ago that "Browning was a better preacher than Campbell. Morgan and Torry were not in his class."

I wonder if you Tar Heels realize what strong men you have.

If it's printing you want done the Advocate Printing House can do it.

District Appointments

ASHEVILLE DISTRICT

W. H. Willis, P. E., Weaverville, N. C.

FIRST ROUND

	December
Hot Springs, Hot Springs	3-4
Spring Creek, Bouldings	4
Henderson, Fruitland	10-11
Hendersonville	11
Chestnut Street	11
Swannanoa, Swannanoa	17
Black Mountain	18
Central	18
Flat Rock-Fletchers, Fletchers	25
Saluda	25
Mills River, Shaw's Creek	31

January

Rosman	1
Brevard	1
Weaverville, Alexander Chapel	7
Mars Hill, Bush Glen	8
Weaverville Station	8
Joint conf. of Lester and Sandy Mush.	8
Erick Church	14-15
Bethel	15

CHARLOTTE DISTRICT

J. B. Craven, P. E., Charlotte, N. C.

FIRST ROUND

	December
Ansonville, Ansonville	2
Lilleville, Lilleville, night	3
Wadesboro, 11 a.m.	4
Morven, Morven, night	4
Bethel, Providence, 11 a.m.	10
Belmont Park, 11 a.m.	11
Brevard Street, night	11
Polkton, Peachland, 11 a.m.	17
Weddington, Weddington, 11 a.m.	18
Matthews, night	18
Seversville, night	28

January

Spencer Memorial, 11 a.m.	1
Dilworth, night	1
Chadwick, 11 a.m.	8
Thrift-Moore, night	8

The district stewards will please meet in Tryon Street church, Charlotte, Thursday, November 17th, at 2 o'clock p. m.

GREENSBORO DISTRICT

W. F. Womble, Presiding Elder.

508 Summit Ave., Greensboro, N. C.

FIRST ROUND

	December
Randolph Hopewell, 11 a.m. 3rd. 3 p.m. 4	
Main Street, High Point, 11 a.m.	4
Uwharrie, Oak Grove	10-11
Asheboro, night	11
Wentworth, Salem, 11 a.m. 17th, 3 p.m. 18	
Reidsville, 11 a.m.	18
E. Greensboro, Holts Chapel	24-25
Park Place, night	25
Deep River, Cedar Falls, Q.C. 2 p.m. 31	
(Preaching 11 a.m. January 1.)	

January

Randleman, night	1
Pleasant Garden, Pleas. Gar.	7-8
Gibsonville, night	8
Jamestown, Jamestown	14-15
Spring Garden, night	15
Coleridge, Coleridge	21-22
Ramsey & Franklinville, Ramsey, ngt	23
Ruffin, Pelham	23
Glenwood-Grace, night	29

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

FIRST ROUND

	December
Micaville, Daetons, 11 a.m.	3
Spruce Pine, Spruce Pine, 11 a.m.	4
Mill Spring, Lebanon, 11 a.m.	10-11
Henrietta-Carolee, Henrietta, 11 a.m.	18
Cliffside & Allendale, Cliffside, 7:30 p. 18	
Old Fort, Bethel, 11 a.m.	31

January

McDowell, Murphys, 11 a.m.	1
Marion, 11 a.m.	8
Marion Ct., Providence, 3 p.m.	8
Marion Mills, 7:30 p.m.	8
Rostic, Oak Grove, 11 a.m.	14-15
Broad River, Kestlers, 3 p.m.	15
Gilkey, Gilkey, 11 a.m.	22
Spindale & Alexander, Alex., 7:30 p. 22	

MT. AIRY DISTRICT

J. H. West, Presiding Elder.

FIRST ROUND

	December
Rural Hall, Rural Hall	3-4
Summerfield, Summerfield	4-5
Dobson, Siloam	10-11
Jonesville, Jonesville	18
Elkin, night	18
Mt. Airy Ct., Salem	31-Jan. 1

January

Rockford St., Rockford St., night	1
Madison St., Madison, 11 a.m.	8
Mayodan, Mayodan, 3 p.m. & ngt.	8
Danbury, Danbury	14-15
Sandy Ridge, Delta	15-16
Yadkinville, Yadkinville	21-22

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

FIRST ROUND

	December
North Wilkes, Miller Creek	3-4
Wilkesboro, Wilkesboro, night	4
Wilkes Ct., Beulah	6-7
No. Wilkesboro, No. Wilkesboro, ngt.	7
Elkland, Hopewell	10-11
Hellton, Chestnut Hill	17-18
Warrenton, Ashby	20-21
Jefferson, Jefferson	22

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

FIRST ROUND

	December
Kannapolis Ct., Oak Grove, 11 a.m.	3-4
China Grove, China Grove, 7:30 a.m.	4
Kannapolis Sta., 11 a.m.	4
South Main, 7:30 p.m.	11
Norwood Ct., Cedar Grove, 11 a.m.	17-18
Norwood Sta., 7:30 p.m.	18
Albemarle Ct., Fine Grove, 11 a.m.	24-25
Albemarle, Central, 7:30 p.m.	25

January

New London, N. London, 11 a. Dec. 31	1
Badin, 7:30 p.m.	1
Salem Ct., Salem, 11 a.m.	7-8
First Street, 7:30 p.m.	8

Yadkin-Rowan Mills, Yadkin, 7:30 p.m. 11	
Mt. Pleasant, Mt. Pleasant, 11 a.m. 14-15	
Kerr Street, 7:30 p.m.	15
North Main, 7:30 p.m.	18
Harmony, 11 a.m.	22
Westford, 7:30 p.m.	22

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

FIRST ROUND

	December
Crouse, Crouse, 11 a.m.	3
Cherryville, St. Pauls, 11 a.m.	4
Franklin Ave., 7 p.m.	4
Rock Springs, Beaver, 11 a.m.	10-11
Mt. Holly, 7 p.m.	11
East End, 7 p.m.	14
Shelby Ct., Salem, 11 a.m.	17-18
Kings Mountain, 7 p.m.	18
West End, 7 p.m.	21
Lincoln Ct., Pisgah, 11 a.m.	24
Trinity, 11 a.m.	25
Main Street, 7 p.m.	25
Lovesville, Hills Chapel, 11 a.m.	31

January

Stanly, Stanly, 11 a.m.	1
Ranlo, 7 p.m.	1
Bessemer, 11 a.m.	8
Cramerton, 7 p.m.	8
Dallas, Dallas, 11 a.m.	15
Belmont, 11 a.m.	22
East Belmont, 7 p.m.	22

Every official member is urgently requested to attend the first quarterly conference and assist in organizing for the ensuing year's work.

STATESVILLE DISTRICT

D. M. Likker, P. E., Statesville, N. C.

FIRST ROUND (In Part)

	December
Alexander at T. Sat. 4 & Sun. 11	3-4
Stony Point, at S. Sat. 10 & Sun. 7	3-4
Hildenite, at H. Sat. 2 & Sun. 3	3-4
Catawba, at C. Sat. 11 & Sun. 7	10-11
Ball Creek, at P. Sat. 3 & Sun. 3	10-11
Newton, Sat. 7 & Sun. 11	10-11
Statesville Ct., at T. Sat. 10 & Sun. 7	17-18
Cool Springs, at C. Sat. 2 & Sun. 11	17-18
Ohm at O. Sat. 4 & Sun. 7	17-18

January

Troutman at RM. Sat. 10 & Sun. 3	31
Mooreville Ct., T. Sat. 2 & Sun. 11	31
Mt. Zion, Sun. 11	8
Maiden, Sun. 7	8

WAYNESVILLE DISTRICT

R. S. Howie, Presiding Elder.

Waynesville, N. C.

FIRST ROUND (In Part)

	December
Shoal Creek & Echota, Olivet	3-4
Bryson-Whittier, Whittier	4-5
Hayesville, Hayesville	10-11
Hiawassie, Brassstown	11-12
Murphy Ct., Tomotla	13-14
Robbinsville, Robbinsville	15-16
Andrews	17-18
Murphy	18-19

WINSTON DISTRICT

W. A. Newell, P. E., Winston-Salem, N. C.

FIRST ROUND

	December
Grace, Grace, 11 a.m.	3-4
Hanes-Clemmons, Hanes, 3 p.m.	4
Southside, Southside, night	4
Farmington Ct., Smith Grove, 11 a.m.	6
New Hope Ct., Macedonia, 11 a.m.	10-11
Denton, Ct., Siloam, 3 p.m.	11
Lewisville, Brooktown, 11 a.m.	17-18
Forsyth Ct., Piney Grove, 3 p.m.	17-18
West End, West End, night	18
Creston, Thomas Chapel	19-20

ELIZABETH CITY DISTRICT

R. H. Willis, P. E., Elizabeth City.

FIRST ROUND

	December
Edenton a.m.	11
Pantego and Belhaven, Belhaven	18
Chowan, Anderson	14-25
Hertford, night	25
Currituck, Mt. Zion	31st

January

Moyock, Moyock	7-8
Pasquotank, Newhegan	11
Perquimans, Oak Grove	14-15
North Gates, Kittrells	21-22
Gates, Gatesville	22-23
Columbia, Columbia	28-29
Tyrrell, Wesley's Chapel	29

February

South Mills, McBrides	4-5
First Church, night	5
South Camden, Wesleys	11-12
Plymouth, a.m.	19
Raper, night	19-20
Kitty Hawk, Kitty Hawk	17
Dare, Mann's Harbor, night	15
Roanoke Island, Manter	19
Kennekeet, Sabro	20
Hatteras, Frisco	21

FAYETTEVILLE DISTRICT

J. D. Bundy, P. E., Fayetteville.

FIRST ROUND

	December
Carthage, Carthage	11-12
Hemp, Tabernacle, night	11-12
Beaden, Windsor	17-18
Hay Street, night	25-26

January

Haw River, Bynum	31-1
Pittsboro, Pittsboro, night	1-2
Steadman, Bethany	7-8
Roseboro, Bethel, night	8-9
Person St. & Calvary, Person St.	11
Backhorn, Cokesburg	14-15
Lillington, Lillington	16
Mamers, Mamers	17
Newton Grove, Maple Grove	21-22
Jonasboro, Jonesboro	28-29
Sanford, Sanford	29-30

February

Glendon, Cool Springs	4-5
Goldston, Goldston, night	5-6
Siler City, Siler City	7
Elizabeth	11-12
Parkton, Parkton, night	12-13
Fayetteville, Camp Ground	18-19

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern.

FIRST ROUND

	December
Dover, at Dover, 11 a.m.	4
Craven at Clark, night and 11 a.m.	4-5
Kinston, Queen St., 11 a.m.	11
Kinston, Caswell St., night	11
Pamlico, Alliance, 11 a.m.	17-18

January

Goldsboro, Elm St. and Pikeville	1
Elmspot, 11 a.m.	1
Goldshoro, St. Paul, night	7
Harlowe, Oak Grove, 11 a.m.	8-9
Newport, Hawlock, night and 11 a.m.	8-9
Grifton, Grifton, 11 a.m.	14-15
LaGrange, LaGrange, ngt. & 11 a.m.	15-16
Hookerton, Maury, 11 a.m.	21-22
Snow Hill, Snow Hill, ngt. & 11 a.m.	23-24
Pink Hill, Pink Hill, 11 a.m.	25-29

RALEIGH DISTRICT

J. C. Wooten, P. E.

FIRST ROUND

	December
Credmore-Banks, 11 a.m.	10-11
Franklinton, 7:30 p.m.	11
Oxford, 7:30 p.m.	16-18
Oxford Ct., Hermon, 11 a.m.	17-18
Garner Ct., Garner, 11 a.m.	31

January

Clayton, 11 a.m.	1
Central, 7:30 p.m.	2
Edenton St., 7:30 p.m.	3
Epworth, 7:30 p.m.	4
Jenkins, 7:30 p.m.	5
Granville, 3 p.m.	7
Zebulon, 11 a.m.	8
Youngs, 11 a.m.	10
Millbrook, 11 a.m.	14
Tar River, Trinity, 3 p.m.	15
Louisburg, 7:30 p.m.	15
Four Oaks, Corinth, 11 a.m.	21
Benson, 11 a.m.	22
Smithfield, 7:30 p.m.	22
Princeton, Fellowship, 11 a.m.	28
Kenley, 11 a.m.	29
Selma, 7:30 p.m.	29

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FIRST ROUND

	December
Ellerbe, Concord	10-11
Laurel Hill, Snead's Grove	16
St. John-Gibson, Gibson	17-18
Laurinburg	18-19

IN MEMORIAM

RITCHIE—Claud Valentine Ritchie was passed away from the scenes of temporal life, but nevertheless he will continue to live among us. Though we may say that he is dead, yet he will continue to speak to us and to live in our memories. Bro. Ritchie was one of our most thoroughgoing, successful business men. But when all this has been said the fact has not been told. He was a most excellent Christian man. "By their fruits ye shall know them." While from the viewpoint of the world he was called a successful, prosperous man, his real wealth consisted in his kindness of heart, his love of God, his devotion to the church. He sought first the kingdom of God and His righteousness. He was filling so well three of the most important offices in the New London Methodist church—that of district steward and Sunday school superintendent. He magnified his office and did his work and did his work so well, he was always his pastor's right hand man. He was a devoted husband, an affectionate father and a very sympathetic neighbor and full of compassion for humanity, regardless of race or station in life. He was born in Satcliff county October 22nd, and was married to Miss Mary Esther Ross of New London January 25, 1899, and died October 13, 1921. The funeral service was conducted in the New London church by his presiding elder, Rev. John F. Kirk, assisted by former pastors and myself, after which the body was laid to rest in the New London cemetery. The song services and the interment was under the direction of the Order of Woodmen, of which he was a member. We cannot, we would not call him back. We can go to him, where the wicked cease from troubling and the weary are forever at rest. J. W. Strider.

LAWSON—Mrs. Mary E. Lawson was born August 20, 1851, and departed this life November 8, 1921. She leaves the following children to mourn her departure: Mrs. J. M. Stigall, John W. Lawson, H. R. Lawson, Mrs. J. T. Yates, J. H. Lawson and Mrs. Sola Ethel Harrison. Four of her children and her husband have passed on to welcome her coming.

Mrs. Lawson joined Love's Methodist church thirty-five years ago and till her death when health would permit she attended the services and was loyal to every claim of the kingdom. We feel that it was indeed well with her soul when the death angel called her and we look forward to meeting her again.

She was buried November the tenth in the Walkertown cemetery, the services being conducted by her pastor, assisted by Rev. J. S. Hiatt.

We pray the blessing of heaven upon the bereaved and exhort them to follow the Christ who made the life of Mrs. Lawson the beautiful life it was. M. W. Mann, Pastor.

MARSH—John Dick Marsh died Sunday night, October 16, 1921. He was born 71 years ago on April 3, 1850. His death did not come as a surprise, for he had been in feeble health for about eight years. His going away marks the passing of a good man. He joined the Methodist church at Gilboa when a youth and continued faithful till the end. He was for many years superintendent of the Sunday school in his church. He was loved and respected by all who knew him. He leaves his wife and ten children, seven daughters, all Christians and interested in the churches where they belong, and three sons, of which Ed M. Marsh is superintendent of Marshville Methodist Sunday school.

He was laid to rest in Gilboa cemetery to await the resurrection. Funeral services were conducted by the writer, assisted by Revs. A. Marsh and E. C. Snider of the Baptist church. J. J. Edwards.

SMITH—Mrs. Anna Boyette Smith was born September 3, 1841, and died November 27, 1921. She was the widow of the late W. V. B. Smith, who preceded her departure thirty-four years. Sister Smith had been a member of the Methodist church for over forty-five years, and was at the time of her death the oldest member of Epworth Methodist church. She is survived by six children, five grandchildren and three great-grandchildren. Her passing was triumphant and peaceful. Her purity and patience in life, and her sure confidence at death are lights to those left behind. Her Pastor

RESOLUTIONS OF RESPECT
November 17th the death angel entered the Ladies' Aid Society of Cool Spring and claimed one of her most devoted and helpful members, Mrs. Numira Caroline Frye. We deem it fitting and proper that we should publicly express our sorrow and grief as we mourn the departure of our beloved coworker; therefore be it resolved:

First, That our society has lost a faithful member, whose gentle, sweet, Christian character we all might emulate.

Second, That we extend our heartfelt sympathy to her bereaved children and relatives.

Third, That a copy of these resolutions be sent to the children, to the Christian Advocate and be recorded on the minutes of the society.

Mrs. T. C. Yates,
Mrs. W. L. Moore,
Mrs. J. E. McSwain.

RESOLUTION OF RESPECT
Resolved by the board of stewards of the First Methodist Episcopal Church, South, Henderson charge, that in the death of our brother steward, J. H. Goodrich, our board has lost a faithful member, our church a loyal supporter and worker.

That we commend to his family that faith and fortitude which he had to sustain them in this sad bereavement.

That a copy of this resolution be sent to his family, the Daily Dispatch and the North Carolina Christian Advocate. R. J. Corbitt,
J. H. Bridgers,
Committee.

RICKERT—Charles Franklin Rickert was born July 25, 1851 and departed this life November 28, 1921, aged 70 years, four months and three days. On September 10, 1877, he was happily married to Ellen Elizabeth Weber. To this union were born six children, two sons and four daughters, all of whom together with his wife are still living. In early manhood he professed faith in Christ and joined the Methodist Episcopal church, South, at Snow Creek, and ever remained a faithful and consistent member until his death. For several years he has been a member of the official board of his church. He was a loyal, substantial Christian gentleman and will be greatly missed by the church and community. On the day following his death he was quietly laid to rest in the cemetery at Snow Creek, burial services being conducted by his pastor, Rev. E. L. Melton, assisted by Rev. S. L. Cather of the Presbyterian church. May we ever cherish his memory here and profit by his godly example. A Friend.

ROTHROCK—Mrs. Mamie Cecil Rothrock, wife of Dr. J. M. Rothrock, of Thomasville, N. C., was born February 15, 1865, and departed this life — 1921.

Mrs. Rothrock was the daughter of the late Rev. Jesse W. Cecil, a minister of the Reformed church, but was herself a faithful member of Main Street Methodist church, Thomasville, which church she joined in girlhood. She is survived by her husband and six children, namely, Max, Aubrey, William, Rebecca, Joseph and Richard, also one sister, Mrs. John Thames of Little Rock, Ark., and four brothers, Mr. David Cecil of High Point and Messrs. Schuyler, Robert and Levi Cecil of Spartanburg, S. C., and two half-sisters, Mrs. George Lippard of Spartanburg and Miss Isabel Cecil of Sylvania, Ga.

Mrs. Rothrock was a good woman. She endeavored as wife and mother to meet faithfully the obligations and duties of the home, and those who knew her realized how earnestly she devoted her life to her husband and children. She will be sadly missed in the home circle. She loved her church and loved the worship of the church and found joy in filling her place in the sanctuary attended by husband and children.

She was a faithful member of the Woman's Missionary Society and when stricken by her last illness was preparing to attend a mission study class.

She was laid to rest in the Thomasville cemetery and a beautiful tribute of flowers showed the esteem in which she was held. Her pastor,

Robt. G. Tuttle.

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when Isaac
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his eyes were
dim, so that**

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Yours truly, (Signed) H. H. JORDAN

CONTENTMENT IN POVERTY

There is a sort of poverty that is of the Devil: it means squalor, famine, and disease. I hold no brief for such poverty, or for its forbears, or for its offspring. There is, too, an elegant sort of "straitened circumstances" that means giving up one of the automobiles and the better brand of cigars; it deserves few tears. But between these limits exists the province of true poverty, in which more than half of us always live—and usually wish we did not, and see no reason why in a free American we should not emerge from it. His is the province of skilled laborers and of most professional men; it includes the men who run their own furnaces and the women who "do their own work," but no other people's. From it comes the bulk of the support of the movies, the public schools, the Ford car, professional baseball and the church. . . . On the whole, the wealth and the comfort of those whom I describe as truly "poor" is slowly increasing; but unless new sources of wealth are tapped for a population that remains stag-

nant, there can be no very sudden increase of wealth or comfort for the "poor" as a class. Yet most of the increase in happiness of the nation, if each individual is to count for one and only one, must come within this class, for the obvious reason that it includes most of the population. I am not at all sure that the bulk of the population is conspicuously more happy today than it was 100 years ago, or 300 years ago. But I am confident that the "poor" have in their possession or within their reach enough assets for happiness to make Croesus look foolish.—William Chase Greene, in the North American Review.

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YOUR INFLUENCE

There once lived a poor boy who worked at a saw mill to help support his mother and her other children. A neighbor discovered that this boy had the makings of a great man in him. He went to see the boy and told him that he wanted him to quit his job at the sawmill and go to college. The boy could not see any possible way this could be accomplished and the neighbor said: "You see those woods over there?" "Yes." "Can you go through the woods?" "Yes." Then he said: "You cannot see how you can work your way through college, but you can if you will try."

That boy tried and succeeded. He became a great president of a college and talked hundreds of other boys into getting an education. Probably that man did not know that he was setting in motion an endless chain of good influence; that he was starting an uplifting circle that will go on and on, ever widening, ever swelling, until it lashes against the shores of eternity.

It might surprise you to know just how much good you alone can do. Use your influence for the cause of education. Just as the coal and iron industries are basic industries, this cause is a basic cause. Give your influence some exercise every day. Use it for God and for humanity.

Charles Dickens almost missed the chance of getting an education. His parents were poor, and Charles worked in a blacking factory. Because he was making a little money and because she needed it, his mother wanted him to keep working there. Let him tell it: "My father said that I should go back to the factory no more and should go to school. I do not write resentfully or angrily; I never afterwards forgot. I never shall forget, I never can forget that my mother was warm for my being sent back." She wanted him to work for a few cents a day, this boy who had it in him to write books which would abolish debtors' prisons, and reform wrongs in lowly places. This boy, whose works are immortal and have already made the lives of countless thousands happier, sweeter, better, just came in a half inch of having his God-given talents smothered by his own mother.

Handel, the George Washington of music, almost missed getting a musical education. His father was an obstinate man who hated the sound of music and would not let an instrument come in his house. He took this boy out of school because they taught music there. Handel's mother bought him a clavichord which was kept hidden in the garret and played only when his father was away. The only thing that the Duke of Saxe-Wessenfels ever did that was worthy of being remembered was to talk Dr. Handel a musical education; for that his name will be gratefully remembered so long as time shall last. "I should be sorry," said Handel, "if I only entertained them. I wish to make them better." When questioned about his feeling when composing "The Messiah," Handel said: "I did think I did see all heaven before me and the great God himself."—Exchange.

**BURNSVILLE DELIGHTS THE
NEW PREACHER**

I wouldn't say we have the best place we have ever served, for it would be like a mother being able to answer the question: "Which one of your children do you love best?" It would take a long time to decide on the places of 35 years.

We have a splendid work with the Burnsville people, never received more cordially—nice brick, modern equipped church, good parsonage furnished with lights and water, and as fine, intelligent people as you would find in North Carolina or anywhere, as for that. The kind ladies were here to meet us with a warm supper. After supper a generous pointing by a large crowd of women, men, boys, girls and children. Best of all, their kind words of greeting. May God's richest blessing abide here this year and always.

J. C. Postelle.

**PERSON STREET AND CALVARY,
FAYETTEVILLE, STILL BUSY**

I am writing just a few lines to let you know that the people of Person Street and Calvary charge are still doing things. The pastor went to the conference at New Bern with a glad heart because the people had enabled him to go with a good report. We had a very successful year in that fifty-six persons were received into our churches, thirty on profession of faith and twenty-six by letter, and all the regular assessments were paid in full with a special of \$86.50 for our orphanage. Person Street gave \$80.50 of the amount to the orphanage and Gardner's Chapel six dollars.

The pastor had various experiences. During the year he conducted thirteen funerals, baptized thirteen persons and married thirteen couples. Then when conference was near at hand Calvary Sunday school surprised him by delegating Brother D. N. Geddie to inform their pastor that as a token of their love and appreciation for him they had given a special purse with which Brother Geddie was to dress their pastor up to go to conference. So the writer received a suit of clothes, at hat, a pair of shoes, and a shirt and necktie, and besides these almost money enough was left of the purse to pay his way to the conference. The pastor is very grateful to all these people for their kindness and co-operation and prays that he may be able to repay them by Christian service.

We have so nearly completed a church building for Gardner's Chapel congregation that we have been worshipping in it since the week following the third Sunday in August, at which time we conducted a revival meeting in it. It is yet to be ceiled, and some other work is to be done about the permanent seating of it. These people have done remarkably well.

On last Sunday Calvary Sunday school observed orphanage day, and raised as a thank offering for our beloved orphanage \$168.66.

E. C. Maness




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NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C.

THURSDAY, DECEMBER 15, 1921

Number 50

THE NEW SERVES THE OLD

New instruments and new methods minister to ends and purposes that are old. The purpose of agriculture, for instance, long before Joseph garnered corn in Egypt or Araunah threshed wheat on the high hill of Palestine, was to provide food for man and beast. But new tools and new methods have characterized the whole history of this great, primal industry of all civilized life. At one time in our own country, the farmer got on right well with simple and even primitive agricultural implements. But now the cultivator, the threshing machine, the tractor, and such like up-to-date farm machinery has become a necessity.

The exchange of commodities of one sort and another is as ancient as civilization, and even older, for savages practice various forms of barter and exchange. Out of this grows the great industry known as transportation, which is an essential of community life, especially of civilized life where one community is dependent upon another for its necessities. But the perpetual and unchanging task of carrying commodities from one place to another has called out constantly improved methods of transportation. The motor truck has taken the place of the ox-cart. The transcontinental trains have long since been substituted for the "prairie schooner." Instead of the sail-boat subject to wind and tide we now have the ocean greyhound, and the floating palaces of the deep.

Wherever one may turn evidences appear that the world of humanity is working at its old job, but with new instruments and according to new methods. The "tallow dip" has been lost, and almost forgotten amid the blaze of the electric light, and the wireless message of this present day outruns the swiftest footmen of far off antiquity, and we all rejoice that these things are so.

Why should the church of God hesitate to manifest the same up-to-date spirit of adaptation to the needs of the times that is shown in agriculture, transportation and all other human activities of an industrial sort? The children of light ought to be as wise as the children of the world, even if they are not. The Kingdom of Christ should not be outdone by the kingdoms of this world.

A church with broken window panes, unswept floor, uncomfortable benches for seats, and without heat in the winter months, is not going to meet the needs of these modern times when the people live in comfortable homes, are building new and better schoolhouses and are in easy reach of practically all the up-to-date conveniences and comforts of our present day style of living. Quite a few of our church houses must be made more comfortable and attractive if they serve the community in which they have been placed.

Furthermore, there must be new methods of conducting the Sunday schools in many places. Young people, who are accustomed to an up-to-the-minute day school, and many of them are now being conveyed for instruction to some big central school with its consequent enthusiasm of numbers, are not willing to attend a so-called Sunday school that has no organization, few well qualified teachers, and is utterly devoid of interest, to say nothing of enthusiasm. Sunday schools to succeed in even the most remote rural communities, must have interested and enthusiastic superintendents and teachers, as good music as is possible, and the very best equipment that the people can afford.

In this fast moving age when good roads are being built everywhere and the automobile goes wherever there are roads and the Fliver goes where there are no roads, the congregations are not going to be content with the old fashion sermon that re-

quired an hour to say what should have been put within fifteen minutes. The preacher that gets a hearing now must cram the sermon of one hour into thirty minutes and then deliver it blazing hot. Cold pancakes do not appeal to the modern palate. But the man who has something to say, and delivers it with all the passionate earnestness of a true prophet of God, and quits when he gets through, will find the people hungry for the gospel.

These demands of the times for new methods and new instrumentalities with which to do the Lord's work is not a call for the rejection of spiritual power, or fundamental doctrines of our holy religion or anything else that is really essential. Right at this point there has ever been a confusion of thought that is deplorable. In the minds of some an organ will sanctify the very music that a fiddle would damn; to pull down an old church house and build a better church seems to some to be a putting of the faith of the fathers on the scrap heap; to state the doctrines of the Bible in the terms of modern life, which may differ from the old phraseology, is to the minds of a few nothing else but damnable heresy, and the offender should be dragged to the stake. "It ought not so to be."

The ram's horns threw not down the walls of Jericho; although some folks seem to think so. The miraculous power of God did the work. The ram's horns were only rude instruments in the hands of obedient, God-fearing men. Those men used a trumpet that grew on a sheep's head, because they lived in a primitive civilization, and not because God values ram's horns higher than He does golden trumpets. We in this present day live no longer in a crude and primitive civilization, but amid the highest and most efficient products of the arts and sciences. God does not, therefore, command men to use ram's horns, but calls upon his priests to blow the silver trumpets as they march to the conquests that are to be made through His omnipotent power.

The old mountain mill was built of logs. The machinery within was of a primitive sort. The only picturesque object about the place was the big, wooden, overshot wheel into whose buckets tumbled the laughing waters as they rushed on toward the sea. The big wheel responded to the urging of the crystal waters, and turned the machinery that ground the corn and wheat for all the people of the neighborhood.

In the course of human events the little old mill was torn down, and sorrowful to relate, the big, enchanting water wheel with its moss, its dripping waters, and its appeal to the eye of artists and the imagination of poets, fell under the strokes of the builder's ax that sometimes must first destroy before it can construct. In place of the little old log house there arose a magnificent modern structure with room for the most approved machinery, and instead of the old wooden wheel, a great turbine wheel was hidden away underneath to receive the power to drive that modern machinery. But it was the same power. The crystal waters that gathered high up on the mountain slopes, and that had driven the big wheel of the little old mill, were the waters from the same fountain that was to drive the new machinery of the great modern enterprise.

Just so it is in all these adaptations of the church to the new day of these last times. Much of the old must go. Some of it was quite attractive, and some of it was not. Whether attractive or unattractive, the people of God must keep abreast of the times, discard what is clearly out of date, but through it all, rely upon the same motive power that has driven the machinery in all ages. Pentecost is not out of date. Calvary is modern, because it is the high hill of the eternal sacrifice. Sinai still flashes and thunders amid all the confusion of modern life. The Holy Scriptures cannot be destroyed, because they are God's eternal truth.

OUR WAR BUDGET

The budget presented to congress for the coming year carries nine hundred and seventy-five million for interest on the public debt, practically all of which is a war debt. The army will need for its maintenance three hundred and ninety million, the navy calls for four hundred and seventy-eight million, four hundred and thirty-eight million are wanted for the veterans' bureau and the additional sum of two hundred and fifty-eight million for pensions.

This makes a total of two thousand, two hundred and thirty-nine million for wars, past and future, without counting three hundred million more that is asked for the sinking fund of the public debt with twenty-five additional million for war risk insurance and vocational education. With the people of this country taxed each year more than two thousand and five hundred million for the one item of war, it does seem that American citizens would rise up and say that such unspeakable folly must stop.

A LITTLE GIRL WRITES THE ADVOCATE A LETTER

Dear Advocate: I am a little girl seven years old. I love to read the letters on the children's page. I am a member of the church and go to Sunday school every Sunday. My teacher's name is Uncle Bob Short. Mother taught me a little prayer. I go to school every day. I am in the fourth grade. Hoping to see my name in print.

Margaret Call.

In the same mail that brought Margaret's letter was one from a grown up man who seemed to be at a temperature of 100 in the shade because he had not seen his name in print—when his communication was not fit to print. But Margaret, bless her heart, shall see her letter in the Advocate.

Margaret, you are a fine little girl to write such a letter as you did with your own hand. Seven years old and in the fourth grade; that is splendid. We are glad to know that you read the children's page in the Advocate. It will do all children good to read it. How sweet it was of your good mother to teach you a little prayer. All good mothers teach their children to pray.

When in Greensboro come around to the Advocate building and right upstairs into the editor's room. We are anxious to see you.

GOD'S STANDARD OF VALUE

Personality is God's standard of value. The great currents of history have flowed from individuals. In all forward movements of society, God puts a great idea into the mind and a mighty impulse into the heart of some individual or individuals as the Divine method of procedure.

For example, He put the idea of justification by faith and the impulse to be free from ecclesiastical tyranny into the mind and heart of Martin Luther and the Protestant Reformation was the result. The revival fires of the Wesleyan movement were first kindled in the "strangely warmed" heart of John Wesley.

In all social, business, political and religious affairs organization is effectual and often essential, but organizations are helpless unless some person or persons give them power. Truth is mighty and will prevail, but not till it has become incarnate. Even Christianity with its doctrines, creeds, organizations, must at all times rely upon a person. In fact it is the religion of a person. For without Christ its doctrines are dead, its creed a meaningless jargon and its organizations and temples monuments of folly.

The entire social fabric that we call civilization has come as the result of God's working for many long centuries through men and women, both great

and small. The efforts of these human agents too frequently fall short of the divine standard. Man's best books must seem as crude and imperfect as a school boy's first essay to the all-wise God, and his best pictures are but the daubings of an amateur to Him who adorns the starry sky and paints the autumnal sunset. Nevertheless, God makes man His fellow worker. He sends men to plow and to sow in order that harvests may be garnered. He commissions men, and not angels, to preach the everlasting gospel. Some of them are limited in knowledge and slow of speech, but they are God's heralds. The Bible was written by men. Some of its writers were princes, some of them peasants, come of them acquainted with war; others advocates of peace, but all of them pre-eminently human.

With man as His fellow laborer, God has centered about human personality the startling revelations of Himself as recorded in the Holy Scriptures. The bush that blazed and burned on the Arabian desert without being consumed and that has shined across the ages finds its explanation in Moses awaiting a message and a commission from God. No Moses, and there would have been no "burning bush." Without Israel's great lawgiver, Sinai would have been unto this day only a lonely desert cliff. Without Elijah, the prophet of stormy and violent character, there would have been no Horeb with windwept and trembling rocks. The wonders of nature are inseparably associated with the still greater wonders in human personality.

Unquestionably, God puts character above all things in the Divine economy. The heritage of ancestry, the occupancy of high political or social position, the holding of immense wealth are but tawdry stuff when measured by the golden standard of personal worth.

Cannon and battleship are not the source of a nation's defense, neither are farms, mines, banks, factories its greatest wealth. These are secondary. The first place belongs to the character of the citizenship.

Ill fares the land, to bastening ills a prey,

Where wealth accumulates and men decay.

Yet some men are more deeply concerned about the enrichment of their farms than they are about the enrichment of their lives. God pity a man who will dismantle his character in order to get hold of a few dishonest dollars. Pigs and colts are sometimes looked after with greater care than are the boys and the girls. For the children run at large and grow up as wild asses of the desert while constant care is bestowed upon chickens, cows, hogs, horses, farms, merchandise and all else that gives the promise of monetary returns. God's standard should be man's standard and man's first and biggest job is the making of character.

A SUNDAY IN LEXINGTON

A pastor's return to a former charge, if only for a few brief hours, serves to arouse mingled emotions that stir his heart, as he stands in his former pulpit, greets his old parishioners and the floodgates of memory are opened wide. Such an experience came to this editor last Sunday when he spent a few hours in Lexington and preached for Brother Hutchins, the present pastor of the church, we served for four years.

The day was fine and the people packed the big Lexington church to the limit. It was a great and appreciative congregation.

Just before the hour for service we had the privilege of looking in on Brother George Hackney's big and constantly growing Sunday school. Among the many interesting features of the school is a weekly paper, "The Class Guide," issued by Mr. J. F. Spruill's junior Baraca class. It is chock full of information interesting to the class.

We should love to call the roll right here of conspicuous teachers of the school and of dear friends in Lexington who were our co-workers in other years, but the list would fill this column and then not be complete.

Brother Hutchins, the shepherd of that fine Methodist flock, is meeting in a large way every demand of his high and holy office. The people love and appreciate him and his good wife, and are in great sorrow because of what seemed to be "the untimely taking off" of their little adopted daughter, Mary Lee, so widely and affectionately known as Sunshine. Beautiful, indeed, are the expressions of sympathy for the heart-broken parents.

Sunday morning before the hour for service, one

of those golden days of December with its floods of sunshine, we made a pilgrimage to the Lexington cemetery amid whose monuments stands the modest shaft to the memory of Rev. William Capers Norman, the most universally beloved pastor that North Carolina Methodism has ever produced, as the people of Winston, Durham, Raleigh and Wilmington, where he spent the greatest part of his ministry, will testify. His sacred dust sleeps beneath the marble shaft.

We stood with uncovered head by the simple slab which marks the grave of our first born. Narcissus and carnation spoke in beauty and tenderness from the little mound, where in early spring the violets bloom. Those flowers said to us, "A good woman of Lexington has placed us here to keep watch over the baby's grave while her parents have been sent elsewhere to look after the Master's business." Then our heart responded in praise to God for her who would put flowers on a baby's grave, when no kindred were near to bestow these tokens of love.

A short distance away and close by the monument which marks the resting place of Rev. M. W. Boyles, an honored itinerant whose children figure so largely in the business and religious life of Greensboro, was a new made grave banked with flowers and evergreens, and the flowers that had been crowded away from the mound stood around in vases and other vessels to bear mute but eloquent testimony to the love and appreciation of kindred and friends.

The grave was that of Mary Lee Hutchins. On the Thursday before amid a great concourse of those who loved and admired the child, the little body of Sunshine had been buried and with it many of the fondest hopes of her parents.

We shall not forget those moments when amid the holy hush of that Sabbath morning we stood alone by that flower-strewn grave of the precious little girl.

We remembered that Sunshine was her name because that was her life. Where she was there could be no night. Her baby cradle had been illumined by the sunshine of her smile. When she took her first steps, all the children of the Home laughed and shouted in glee, because her presence was to light and cheer each hour of play. The radiance of her life awoke in every woman and girl who saw her the slumbering passions of mother love and all lovers of the finest and best in childhood were entranced by the magic of her presence.

Many of the Greensboro people visited the Home to see Sunshine, who was the first baby to be brought into that haven for homeless and motherless children and whose presence should serve to make it radiant forevermore. Husbands and wives came begging for Sunshine that their childless homes might resound with the music of little feet and be illumined with the radiance of the skies. But all these, disappointed, were turned away till, finally, the management of the Children's Home decided that Rev. and Mrs. W. L. Hutchins might have the little treasure to enrich their parsonage home. To the child came no promise of material riches. Here was to be the wealth of love. And those riches that were to be her heritage flowed in from everywhere. How every man, woman and child loved Sunshine! The people of Marion, where she had lived with her parents, covered her grave with evergreens from the mountains even as they had enriched her precious and beautiful life with their love. Lexington is in grief. The sorrows of that darkened parsonage where Brother and Sister Hutchins mourn the loss of Sunshine, have become the sorrows of the town.

Sunshine was one of those children whom God seems to put upon earth for a little while to let us know what perfected humanity is like. All the finest elements of human character of which we have any knowledge seem to be incarnate. How we love them! What a universal appeal they make! Men say sometimes that we love them too much and God takes them away. Such talk is very foolish, if not wicked. As if God would punish his children for loving the beautiful and the good, when He gave his Son to the world for the very purpose of inducing people to love that which is true, beautiful and good.

These choice spirits are not adapted to this earthly climate. They are not at home down here. Flowers cannot grow in snowdrifts. Tender plants cannot thrive in desert winds. If these choice spirits such as Sunshine are to live at all they must live in heaven. That parsonage with its wealth of

love and everything that love can provide down here was the best place in all the wide world for Sunshine. But the rigors of this material world at best are too severe for one who belongs to, and is at home only among the things that are spiritual.

As we stood among the flowers in that loveliest spot of the Lexington cemetery, we thought that loved ones have given the child the prettiest spot to be had in which to sleep. Yet she has a grave too cold and damp for a heart so warm and true. Then we remembered that Sunshine is not here. Sunshine cannot be buried in a grave. Only that mortal part which was too weak to bear the strain of life, awaits the resurrection. Sunshine lives and shall live forever.

She lives in that Home for the homeless at Greensboro, where they have written her name in letters of gold and are to build a baby cottage with open portal to motherless babies, who need the sunshine. For it is going to be Sunshine cottage and the spirit of the translated child that lived awhile in a parsonage is going to preside. She lives in the hearts and lives of her foster parents, and from henceforth they shall be led by a little child. Her life will abide forever with her mother and make the communion close between earth and heaven. The father will from this time on walk at home in chambers of grief for none have gone farther than he and goodness must be to him the all conquering power of the universe because he has seen the king in his beauty. She lives in the hearts of all who knew her. For he who hath seen perfected childhood, cannot forget the vision that he saw, by the way—the vision splendid.

MISS CATHERINE LOUISE WILLIS IS DEAD

It is with profound sorrow that the Advocate chronicles the death of Miss Catherine Louise Willis, who after a lingering illness passed from earth, December 6, at the district parsonage in Weaverville. Her father is Rev. W. H. Willis, the presiding elder of the Asheville district. The funeral was held in the Methodist church at Weaverville December 8, the services being conducted by Rev. B. C. Reavis, the pastor, after which the body was laid to rest in the Weaverville cemetery.

"Catherine was 21 years of age. She graduated with honors at the State College in 1920. She was a talented girl. Near the close of her life she composed some beautiful poems. She was cheerful and bright to the end. To know her was to love her. Our loss is heaven's gain.

"She is survived by her father and mother, one sister and three brothers. Her many friends will feel their loss very keenly. Our sincere sympathy goes out to the bereaved."

The Advocate joins with her pastor in expressions of deepest sympathy to all those so sorely bereaved. Catherine was an attractive and gifted young lady with the future full of promise till she fell an early victim of disease. A host of friends of Brother Willis and his family in all parts of North Carolina will sorrow because of her going away from us.

CALLED FROM LABOR TO REWARD

The press dispatches report the death in a hospital at Norfolk, Virginia, on the early morning of December 8 of Mr. J. T. Flythe, for thirty-one years the clerk of the court of Northampton county and one of the leading Methodist laymen of the North Carolina conference. He had gone to the hospital for an operation for appendicitis.

At the recent session of the North Carolina conference Brother Flythe was elected a lay delegate to the general conference, leading the delegation. For years he had served as the faithful and efficient treasurer of the conference board of missions, and was a man ready at all times for service in the church of God. He was not a licensed preacher, but frequently occupied the pulpit in the absence of his pastor or at any other time when he could render such service. He was a most effective preacher. For behind his good sermons was a devout and devoted life, in which all men had the utmost confidence.

In the death of this good man the church has suffered a great loss, his county that delighted to honor him will mourn his going and men everywhere that knew him will learn of his death with keen regret. We extend to the bereaved our deepest sympathy.

PEOPLE AND THINGS

The Spray congregation did the handsome thing by raising the salary of their pastor, Rev. W. L. Dawson, to \$2,000. They are looking forward to a great year.

Rev. J. M. Wright, the new pastor at Ayden, has made a delightful impression upon his congregation. Both pastor and people are beginning the new year with joyful anticipations of a delightful year.

Rev. A. C. Canada, of the Summerfield charge, has recently closed a series of meetings at Morehead church which resulted in the reception of seven members on profession of faith.

The Advocate regrets to learn that Rev. J. P. Rogers, one of the beloved superannuated preachers of the Western North Carolina Conference, is quite ill at his home in Salisbury. He has been confined to his bed for more than a week.

Mrs. D. E. Earnhardt and little daughter, Evelyn, who have been seriously ill with flu and pneumonia, are greatly improved. If there is no relapse they will be able to go to Southport, their new home, by January 1. This is good news. The Advocate rejoices with their large circle of friends in the prospect of speedy recovery after so serious illness.

Mr. Earl E. Graybeal of West Jefferson, N. C., and Miss Esther Maxwell, the attractive daughter of Mr. and Mrs. T. S. Maxwell, of Creston, N. C., were united in marriage at Creston church Tuesday evening, November 22, Rev. A. A. Godfrey officiating. Both the contracting parties are some of the most prominent young people in that section.

The Randolph circuit with two churches transferred to another circuit has made the pastor's salary fifteen hundred dollars, the same as last year. And one-fourth of it was paid at the first quarterly conference on December 3, a little more than a month after the adjournment of the annual conference. Good for old Randolph circuit.

The parsonage at Pilot Mountain would be a fine place to visit these days. The good people of that charge stormed the parsonage the other day and left enough good things to eat to keep the occupants from going hungry for a long time. They seemed to want to sweeten the disposition of Brother Capps, the pastor, as they left with him about eighty pounds of sugar.

Rev. V. P. Scoville, the new pastor at Greenville, is making a fine beginning. The congregations are crowding the church and the man in the pulpit is giving them something to carry away with them. Brother Scoville believes that he has the best church in the conference. If anybody thinks otherwise that is because his faith and knowledge runs behind Scoville's.

Greensboro is to have a Masonic temple to cost one quarter of a million dollars if the Masons of the district respond to the offer made by Mr. J. E. Latham of this city. Mr. Latham proposes to give seventy-five thousand dollars on condition that the entire amount be provided. An effort will be made between this and the first of the new year to raise the desired amount with good prospects of success.

For a preacher with a Ford, Dodge or Buick "in high" to drive up to a church where the congregation has assembled in the same style with a few Coles and Cadillacs added, and then for that same preacher when in the pulpit to "drop in low" as he unwinds some hasty production that for the sake of the hour he calls a sermon, is too serious a matter to be comedy; it is tragic.

Rev. W. F. Galloway, Burlington, N. C., one of our superannuated ministers, on the first Sunday in December preached at both morning and evening services of the Providence Christian church, Graham, N. C., and also rendered the same services at the Graham Christian church on the second Sunday. Both congregations were pleased with his preaching.

Dr. P. T. Forsythe, who for twenty years has been principal of Hackney Theological College, Hamstead, England, is dead. This distinguished scholar and Congregational minister has written many books of a religious and theological nature. The volume from his pen that had the widest circle of readers in this section of the country was "Positive Preaching and the Modern Mind." This book had quite a vogue ten or fifteen years ago.

At the meeting of the district stewards of the Mount Airy district held recently at Rural Hall that fine body of laymen made their presiding elder, Rev. J. H. West, happy by raising his salary \$750, thus making it \$3,250. At the same time they laid plans for the erection of a new district parsonage at Mount Airy to cost about \$10,000. The new elder has taken hold of things in the Mount Airy district with a vim and the people are speaking in high praise of his work.

Rev. W. L. Dawson, Jr., pastor of the Old Fort charge, and Miss Ruth Lucile, daughter of Rev. and Mrs. James Wesley Clegg, were united in marriage at the home of the bride on Thursday, December 8, Rev. G. T. Bond, pastor of Spring Garden church, this city, performing the ceremony. The happy couple left immediately after the ceremony for their home at Old Fort, where they were tendered a reception by the members of the church at that place. The Advocate joins their many friends in wishing them much joy through life.

Each of the eight clerical delegates from the Virginia conference to the general conference next May is a station preacher. There is not a presiding elder, connectional officer, educator, or circuit preacher in the entire delegation. The Virginians stand out as having accomplished the unusual in the election of delegates to the general conference. Evidently the Pastors' Association is an effective organization among our neighbors on the north.

The editor of the Advocate will attend the Southern Methodist Press Association that holds its session Wednesday, Thursday and Friday of this week in Lakeland, Florida. The editors from all parts of the church are expected to attend and the Chamber of Commerce of Lakeland is making preparations to give them royal entertainment. If anything of especial interest takes place the Advocate readers will learn about it.

Rev. Victor L. Marsh of the Virginia conference is now living at Meadville, Virginia, and beginning the fifth year on his present work. Brother Marsh is another of our North Carolina preachers who has gone to Virginia and succeeded. He is a native of Randolph county, having gone out from old Ebenezer church on the Randolph circuit and one of the churches that has furnished preachers, preachers' wives and leading laymen in large numbers.

Dr. W. H. Pegram of Durham is back home after a visit of several months to his son, Dr. George Pegram, in New York. Dr. Pegram is Professor Emeritus of Chemistry in Trinity College. He graduated with the class of 1873, began teaching in the college that fall and has been intimately associated with the work of Trinity College from that time to the present. Forty-eight years as professor, dean, chairman of the faculty and sundry other positions through the years should entitle him to the first place of honor among the servants of the college. Practically all living Trinity men know and honor Professor Pegram.

We regret to learn of the passing of Rev. A. M. Jones, a local preacher of our church, who resided near Louisburg, N. C., and held his membership at Trinity church, Tar River circuit. He passed to his reward November 29th after a short illness with influenza. He was in middle life, having been born July 18, 1872. He was converted early in life and joined the Methodist church early in life in Granville county. He was happily married November 21st, 1907 to Miss Pattie Davis, who with six children—three boys and three girls—survive him. He was licensed to preach 19 or 20 years ago, and has lived a useful and faithful life. We pray God's blessings upon the bereaved home.

Rev. W. C. Martin and his church at Hamlet are beginning the new year in great shape. The first Sunday in December was a red letter day with them. After a sermon by the pastor on a Call to Service, the board of stewards, who had sat in a body at the front, were publicly installed and then in the afternoon the board met to plan the work for the new year. Twenty-two of the twenty-three members of the board were present. O. T. Godwin was elected chairman, H. R. Smith, secretary, and B. W. Pegram, treasurer of the board. "Divided we fall, united we stand," was adopted as the motto of the board and the members agreed to live up to the motto. The pastor's salary was advanced to put Hamlet along with the leading churches of the conference. The weekly envelope system of payment was adopted by the board.

Rev. Titus Lowe of the Nebraska conference succeeds Dr. S. Earl Taylor as one of the corresponding secretaries of the board of missions of the Methodist Episcopal Church. Dr. Lowe is forty-four years of age, a graduate of Ohio Wesleyan University, spent four years as pastor of the English speaking church, Calcutta, India, and since his return from India in 1908, has served Cedar Falls in the Upper Iowa conference and First church, Omaha, Nebraska. The last eight years have been given to the pastorate of the First church, which has doubled its membership and multiplied its contributions twelve-fold in that time. At the last general conference Dr. Lowe received 298 votes for bishop.

The following postal card just received by the Advocate should make glad the heart of the young pastor of Murfreesboro-Winton charge: "I can't tell you how much I appreciate my subscription being paid. I love the Advocate and I pray God's blessings on the kind preacher that is sending it to me this coming year." We have many letters telling us how much sorrow it causes at having to discontinue the Advocate, but old age and disease has made it necessary to do so. We are sure that there are a great number of persons, both preachers and laymen who would like to join us in seeing that the paper is continued to such persons. Send us your check and we will send the paper to some one who is worthy or you can tell us to whom you want it sent.

We have it on good authority that Rev. S. A. Cotten, the "new elder," is making a fine impression with the laymen and pastors alike on his district. The people take to him at once. There is no doubt that the Washington district will be well cared for in his hands. "It was a sad day with us," writes a brother, "when Earnhardt had to leave Tarboro. His consecration, his untiring efforts, his gospel preaching had moved Methodism forward not only in Tarboro but throughout the whole county in a most marvelous way. But his going hasn't stopped the work. Slaughter has the best organized church that I know. His entire church is at work. The men of the St. James Methodist church of Tarboro are working as they have never worked, and as the men of but few churches are working. The Sunday school, the missionary society, the young people are keeping pace with the men."

Dr. David G. Downey, of New York City, has been appointed Fraternal Messenger from the Methodist Episcopal Church to the General Conference of our church next May. He has been Book Editor of his church since 1912. Dr. Downey is a native of the Emerald Isle. He was born in Ireland, 1858, educated at Wesleyan University and Drew Theological Seminary, served a number of years in the pastorate before he became an editor, his first work for the church in this capacity, if we mistake not, was as Sunday school editor. In the last general conference he commanded a position of outstanding leadership. In fact the conference seemed to turn to him as the successor of Dr. J. M. Buckley, who for so many years led the general conference pretty much as he chose. But for his repeated assurances that he would not accept the office, he would have been elected bishop at the last conference. It goes without saying that Dr. Downey will receive a cordial and wholehearted welcome next May at Hot Springs.

The following eloquent words of Dr. Jowett are well worth passing on to the Methodist household for the double reason that they come from a congregationalist minister and that they are laden with a great and inspiring truth. Hear what he says: "Speaking at a great demonstration in connection with the Autumn Assembly of the Congregational Union in Bristol, England, Dr. Henry Jowett, former pastor of the Fifth Avenue Presbyterian church, in New York City, said that to his mind the superlative honor of Bristol was that in that city John Wesley preached his first sermon in the open air. There Methodism found its feet and became venturesome. There the great evangelical revival slipped its chains and took to the open squares and the open streets and the open fields and the open country. There John Wesley ceased to be a merely parochial clergyman with a parish for his realm and a pulpit for his message. There he first claimed his great inheritance and demanded the world for his parish, and every hill and dale, every market place and village green as his pulpit."

THE STUDY OF THE BIBLE

By W. T. Whitsett.

To grasp and comprehend the immortal truths of God is the noblest attainment of man. To translate these great truths into the activities of daily life makes man a co-worker with God towards a realization of all His plans for His created world. Plato says justly, "Truth is the source of every good to gods and men. He who expects to be blessed and fortunate in this world should be a partaker of it from the earliest moment of his life." In her enthusiasm on this topic Madame De Stael cried out, "Search for the truth is the noblest occupation of man; its publication (telling) a duty." John Locke in a letter to a friend says, "To love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues."

"But what is Truth? 'Twas Pilate's question put To Truth itself, that deign'd him no reply."

—Cowper. The Task.

With the wealth of teaching and influence that has come down to us through the centuries we, in this enlightened day, certainly can easily agree with John Milton when in his *Areopagitica* he says, "Truth, in deed, came once into the world with her divine Master, and was a perfect shape most glorious to look on."

The Holy Bible is the great storehouse of revealed truth; the created world around us is the thought of the Divine expressed in visible evidences of a wisdom revealing the Infinite mind; and the events and circumstances of the long history of the human race show the moving hand of the Maker as it is revealed in the shaping of man's affairs here on earth. Revelation is on every hand, beginning with the fountain source of our information—the Bible. If this reasoning is correct, and who can doubt it? shall we not with renewed determination open the pages of the Book of all Books and with every faculty alert consider, weigh, assimilate, and appropriate the marvelous teachings therein contained? This then is, frankly, a plea for a more faithful and conscientious study of God's Word to man. What duty confronts us more important than this? Can you think of anything more essential to our personal and national well-being?

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

"And thou shalt write them upon the posts of thy house, and on thy gates." Deuteronomy 6, 7-8-9.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5, 39.

For the discharge of the direct obligation that is thus laid upon us to inform ourselves upon life's most vital problems there is rich reward. "Each shall receive his own reward according to his own labor." I Corinthians 3:8. "Glory, and honor, and peace to every man that worketh good." Romans 2:10. "Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble; for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ." II Peter, 1:10, 11.

As we turn then to inform ourselves with a view to shaping our own lives, and to inform ourselves with a view to teaching to others the greatest of all truths, we find that to succeed in either case it is essential that we obtain rich, deep, and sufficient supplies of fact and truth from the open Book. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We must first know the truth, before we can live it, or before we can teach it to others. As the orator stands before his great audience, the best possible means for him to rise to the full measure of his opportunity is for him to feel that he has gotten to the bottom of his subject; he can only speak properly after he feels that he has obtained a grasp of his subject such that enables him to see it in all lights, and with all possible applications. Now one can never fully grasp

all of God's truth, but it is such that it pours a flood of light into every sincere, seeking soul. It is a challenge to a man's best talent and ability; it responds readily to every honest, studious effort made by an eager mind.

For some months in our Sunday schools we have had the life and work of Paul for our study. While no teacher can exhaust the subject matter of this extensive subject, any teacher can do much to inform himself from the many sources of information that are so abundant. Not only has he available the history of the Jewish race before the day of Paul, but also the entire history of the race up to the present time, with all the tragic events that have marked its story through the ages. Turning then to the wonderful picture of the thousand years of Rome's greatness and fall, he gets the historical setting for much of his study, with the proper place for Felix, Festus, King Agrippa, Captain Julius, Nero and others. He refreshes himself again with the geography of the Holy Land, of Jerusalem, Caesarea, the Mediterranean Sea, the island of Malta, and on into the imperial city, Rome itself. He traces the various steps that mark the way of that wonderful character, Saul of Tarsus, on, and on, until he stands as Paul, the great apostle of the Gentiles. Then with all his accumulated stores of information the teacher and student catches the radiance of that light that gleams from Him who was "The Light of the World," and feels anew the burning enthusiasm of Paul who amid every difficulty, and on every possible occasion, told his story making Christ its central theme. On prison steps, in Roman bonds, on board ship, before judges and kings, his theme turned to Christ as the fulfillment of prophecy. With all this in mind, there then comes the confirmation of the thousands of years of earth's history, all confirming the eternal things of God. How can one keep from teaching with all this in mind? How can one keep from growing in grace and in the knowledge of the truth daily? Here are the materials, "God giveth the increase." Making use thus of all the available material so easily accessible it is not difficult to soon become a workman that "needeth not to be ashamed." We should not trust to heaven to supply what we can so easily do for ourselves; it is ours to use the materials, and just as health and growth follow Nature's sunshine, so will follow spiritual growth and spiritual health when God adds his benediction to the proper use of all the riches of information around us.

No man is truly educated who does not know the Bible. Horace Mann says, "Education alone can conduct us to that enjoyment which is, at once, best in quality and infinite in quantity." Certainly, this "best quality" and "infinite quantity" can only be found to its perfection within the sacred Book; which is, after all, the revealed thought of God himself. The "amassed thought and experience of innumerable minds" of which Emerson speaks as constituting knowledge, is only a mass of unrelated fact and unorganized material unless lighted by the purposes of the Divine as they show themselves in the ethical and moral purposes of the Universe. It is all "void and without form" until viewed by man feeling himself an accountable God-created being. Carlyle in his essay on the death of Goethe remarks, "Love is ever the beginning of Knowledge, as fire is of light," and this old Scotch philosopher never uttered a truer thing if in connection with his remark we keep in mind that "God is Love."

"Much study is a weariness of the flesh" is only true when study is without the guiding torch of the moving purposes of the Infinite down the ages. We may say with all reverence that much study is a continual opening of new vistas and sweeps of thought down which march in everlasting procession the eternal verities. Sir Walter Raleigh was speaking good theology when in his history of the world he says, "We may gather out of history a policy no less wise than eternal." The history of man tells not alone man's doings, but it also records the rewards and punishments that have attended man as he has moved with or attempted to move against, the principles written into creation by the Creator himself. "Holiness is the architectural plan upon which God buildeth up his living temple." Spurgeon.

Those things regarded as the greatest things in music, and art, and literature, all go back to the basic and fundamental things of life. They are enduring because they are drawn from that which

must forever endure if "Right is Right, and God is God." If "Righteousness exalteth a nation, but sin is a reproach to any people," then the same must be true of each individual, for nations are only the aggregate of individuals. The same principle must govern in each case.

In medieval Latin, as also in English, the word "Bible" is treated as if it were a singular noun, but in the original Greek form it is a plural meaning the sacred books and the original meaning expresses the real truth which is that these sacred writings are composed of a number of independent records written by different persons at different times. Herein lies one of the chief wonders of the Bible—that all taken together should show a connected and united teaching of ethics and morals, applicable not simply to the day of Moses, or Abraham, or Joshua, or Joseph, or John, or Mark, or Paul, but to all these, and to all men who came either before or after. The faults and weaknesses of the men and women portrayed throughout the Old Testament and the New Testament, are vivid pictures of the same failings in all the sons and daughters of the race, and hence, establish the value of the application to every individual. Never have the traits of humanity been painted in such vivid colors as therein. In these thirty-nine Old Testament, and twenty-seven New Testament writings, is to be found the finest analysis of human motives, desires, and aspirations, mingled with strength and weakness, that has ever been produced. So striking, indeed, that the unbiased reader soon concludes that never "mere man" spake or could speak with the insight into human motives herein shown. Despite all the abuses that have been heaped upon Ernest Renan, regarded by many as a French atheist, every sincere student must admire his candor when in his introductory speech before the College of France in 1862, his regard for what he felt to be the truth caused him to exclaim, "Jesus Christ is an incomparable man." When we think of this dramatic exclamation we at once think of the Master's own words, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me." John 14:6.

"O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and unto him are all things." Romans 11:33-36.

THE NEW CHRISTMAS

By F. L. Townsend, Jr.

We are approaching the most festive occasion of the year. For centuries the Christmas season has gladdened the soul of humanity. But the Christmas this year will be distinctly different from all others we have experienced. Two years ago we celebrated this occasion not only because of the Christ whom it commemorates, but because it brought to us peace and victory. The joy we felt when the war ended, and when it seemed that an agreement to permanently cease war could be made among nations, was inexpressible. We were not only inspired by the memory of the Prince of Peace, but a radiant ideal was before us, an ideal of universal fellowship among the nations of the world. Last year came the reaction against that ideal we had cherished. The weakness and mutability of the soul revealed itself, and it seemed that once again the desire of the world possessed us, and that the beautiful ideal lay crushed forever in the dust of materialism. Our love for the ideal has thence continually battled with the lust for the world, and our vacillating souls are irresistibly swinging toward the latter. The visible has proved stronger than the invisible, however lofty; the actual has supplanted the ideal.

Realizing this, now that we are about to celebrate another Christmas, it is well that we ask ourselves: Do we yet remember the agony through which we passed but a short time ago, and will this agony prove to have been in vain? Is not the memory of the heroic sacrifice of the soldiers, and the not less heroic service of all who participated in the great struggle a little bedimmed by the questions which press us in our work-day life? Is not the veil of materialism being gradually but surely drawn over the soul, which but a year ago was en-

nobled by a sublime ideal? Are we not slipping back into that terrible coldness which existed before the years of the war?

The nations have met to discuss the last hope of those who long for a lasting reconciliation among nations. If it fails in its purpose, and the nations once more return to selfish interests, building up barriers against each other and continuing the old hopeless feuds and jealousies, we cannot truthfully say that a righteous victory is ours. The cause of humanity prevailed, but humanity lost an infinitely greater victory, for it was defeated by its own selfish desires.

Yet the future is not hopeless; it holds much for humanity. The signing of the Armistice closed the door to the old order of international intercourse, and introduced a new civilization, a civilization whose possibilities are unlimited; and in this new civilization the interests of the individual nation are absorbed in the interests of humanity. The staunch supporter of humanity has been America, and she is too fine and too generous to allow sordid passions the sway over her liberal instincts. The ideal will not be forgotten, for deep in the recesses of our souls we know that the struggle for pleasures of the world hold little else but disappointment, and that society can only advance as the common good is attended by the individual. Deep in our souls we know that this ideal is possible of achievement. Its significance is dawning upon the common mind, and will grow as it is assimilated. Then during the coming Christmas season let us forget the old struggle for pleasure, for this season is the very synonym of unselfishness and altruism. Let us become invigorated by inspiring thoughts, remembering that the material is the vain, and that only the ideal endures eternally. Remember that nothing more depressing to this nation could occur than for us to return to the old worldly desires we cherished before the war. And remember that selfish passion not only destroys the greatness which exists within the individual, but it will eventually degrade and vitiate the character of the nation.

SHALL WE DISPARAGE OUR ORDINATION VOWS?

Marion T. Plyler.

The question is brought to the front by a memorial before the North Carolina Conference at New Bern. This memorial would have the General Conference to allow anyone in charge of a work to have full rights in administering the Sacrament of the Lord's Supper. The "supply" and the "men on trial" would have the same privileges as the members of the conference regularly ordained after careful testing and some training. The man who supplies a work this year and is in some secular calling the next would be on a level with those who had assumed the most solemn vows that come to mortal man.

The conference was caught by this statement: "Any one fit to preach the gospel is fit to administer the sacraments." This is one of those generalizations that will not bear analysis. We have no limits now as to the persons who may go into the pulpit and preach, and many of them do it well. Epworth Leaguers, women of the missionary societies, lay leaders, stewards and laymen generally, without regard to sex, age or official standing. And we could well use many more. But this does not argue that all limits should go. The prophetic office is not one and the same with the priestly function. Though Christianity is primarily spiritual, somehow there is need for the tangible. Our Saviour recognized this and gave us two simple sacraments to be observed.

The Sacrament of His death is the most significant of them all and the Christian centuries has guarded it with an unusual degree of reverence. This is well, for once the element of mystery goes from our holy religion, reverence will die, and the church will sink to the level of a purely earthly institution. Those who look on the death of Christ as an incident in the life of a good and great man and hold to the church as an organization for proclaiming the truth can very well put the sacraments into hands not yet tested in the ministerial office. All ordination vows may be counted of slight significance. But this writer is too fully

convinced that the death on the cross had saving significance and that the church is truly divine to allow the one Sacrament that makes really significant the death on the cross to be handled lightly or put into the hands of those who have not met the conditions of the ordination vows. We have come to a time when ministerial vows sit all too lightly and many of the holier acts of our religion have slight consideration.

The plea that there is an urgent need for unordained men to administer the sacraments will not bear the test of investigation. There are always exceptional cases. My attention has been called more than once to the fact (they said it was a fact) that at certain churches the sacrament had not been administered for five years, though there were ordained men on the charge. The point made by a brother on the conference floor that he had administered the sacrament last year where they had not had it for four of five years was not a case in point; for ordained men had served that church since the time mentioned.

Surely this is no time to discharge our ordination vows by making enactments that will rob them of their significance. Along with the prophetic office, the Christian minister should keep in mind his priestly function that all reverence for religious ordinances may not be broken down. This is no plea for getting lost in the letter or an effort to exalt Pharaseeism, but a desire that the religion of the soul with its simple external rites shall be duly hedged about and treated with reverence; that which is the vital of the Christ thrill our souls. To this end let us not do anything to make less significant the death on the cross—to make commonplace the tokens of the broken body and shed blood.

BE A SANTA CLAUS THIS CHRISTMAS

By Luther E. Todd, Secretary.



You have been writing down the names of all the people whom you would like to remember this Christmas. Perhaps your list appears to you bigger than your purse, and you are now seeking to reduce it by erasing some of the names. An eraser is very good for some things, but when it is used to remove Christmas cheer it is in bad business. I entreat you by all that is pure and good not to rub out the "Forgotten Man." No member of your immediate family, or personal friend of any circle, is more deserving a Christmas gift from you than the Superannuated preachers and widows of preachers of the Methodist Episcopal Church, South.

An Ear Full For Santa. The nearly 1,000 living Superannuated preachers, whom you are about to forget this holy season, built 4,000 of our churches—maybe you are pastor of one of these churches, or else a member there. They erected 1,500 parsonages—and perhaps you will have your family Christmas tree in one of these parsonages. They united in marriage 263,000 couples—did one of them tie your love knot? They conducted 410,000 funerals—was it your loved one dead? They christened 322,000 children—was your baby in the number? They led 1,000,000 souls to Christ and into His church—do you remember who performed this service for you? They went day and night visiting people who were sick or in great perplexity—do you recall the time when one of them prayed at your bedside or helped you untangle your problems? They made towns and caused business to grow therein because they organized churches and were faithful pastors to them—are you one who profited by the zeal of these prophets? You must acknowledge that these old heroes served you well. And yet you are not planning to help them this Christmas. How can you be so ungrateful? You were nearly in the act of rubbing the "Forgotten Man" from your gift list! And some of you had not even thought to put him down. If you have to forget somebody this Christmas, forget yourself.

A Heart Full For Santa. May I remind you of the conditions now existing among the nearly one thousand "Forgotten Men" whose cause I am pleading? There are 400 of them with such poor sight that they may be considered practically blind.

There are 470 of them with such impaired hearing that they may be thought of as practically deaf. There are 440 of them so confined to their canes, crutches, wheelchairs, and beds, that they may be listed as practically invalids. There are 170 of them constantly shut within doors, unable to leave the bedside of some dependent invalid for more than a brief period any day. There are scores of them with their backs to the wall fighting desperately to keep their humble cottage homes from the maws of heavy mortgages. There are hundreds of them who yield their feeble and pain-racked bodies to the toil of odd jobs in order to meet high rents for poor houses and to pay unreasonable prices for insufficient food. And, withal, the church actually owes them a total of \$3,000,000 salary deficit while they were active preachers in her service. Surely the God of justice and love led me to your door with this—just as you were about to scratch the "Forgotten Man" from your Christmas list, or in the nick of time to remind you that you had forgotten to put him on.

When Santa Claus Comes. Come Christmas morning, and there will be an easy stepping at your house. Nobody sleeps late. Everybody is up for breakfast—and what comes after. No cross words are spoken. The eyes of all sparkle and every face beams. Baby boy and baby girl, sons and daughters wise and otherwise, father and mother, the houseman and housegirl, everybody about the place—all quietly await the glorious thrill which riotously races through loving hearts on a Christmas morning. Daddy, I can see you when it happens, with your plumb bald head flirting with a hair or two, trying not to lose your everlasting poise in the midst of joys tingling in every nerve—even in your hair. And mother dear, never have you looked so beautiful or smiled so sweetly. And the children—but what's the use of trying to picture a lot of "kids" when it's Christmas? Breakfast over, and Santa Claus walks in. Then for two hours there is a jolly riot of good cheer, gift-making and gift-taking. It would be terrible for any member of this happy group to feel through it all a nagging pain at the heart because he failed to include the "Forgotten Man" in his Christmas list.

How To Be a Santa Claus! You are saying: "O me, what shall I do?" Do? Why man, woman, the thing to do is to remember the "Forgotten Man" this Christmas! How? Write a check for whatever amount you are able, and send it right away quick to the Board of Finance, 510-13 Security Building, St. Louis, Mo., for the cause of the Superannuates. You say you are a preacher yourself. Then I know what you are—you are broke. But, my dear brother, there will be many people in your congregation Christmas Sunday who will gladly make a free-will offering for this Cause, if you will only give them the chance. Why not try it, and send the amount of the offering to the Board as stated. Maybe you are a Sunday School Superintendent—Fine! Are you near-sighted or long-seeing? What if the thought came knocking at your mind's door: "Request all the members of your school to bring a special offering on Christmas Sunday for the 'Forgotten Man' of our Methodism?" What would you do about it? Member of an Organized Sunday School Class, I'm giving you a hint—did you notice it? Epworth League, what a chance for you to get your League to do a nice thing for Christmas. Come on, folks, let us make this Christmas a real Big Joy Time.

Send all gifts and communications to the Board of Finance, 510-13 Security Bldg., St. Louis, Mo.

THE ADVOCATE A CHRISTMAS GIFT

What about the North Carolina Christian Advocate as a Christmas gift? Some of your friends who are not already getting the Advocate, or persons in your community or within the circle of your acquaintance whom you should be glad to supply with good reading matter, are all within the range of your Christmas giving, when the Advocate is being considered as a Christmas gift. In addition to these, there may be aged persons of limited means, good Methodist people, who have not formed the habit of reading the church paper or others who do not feel able to pay the amount of a year's subscription, who would rejoice through the whole year because you remembered them at the Christmas time and sent them the Advocate. Try giving the Advocate as a Christmas present.

FAYETTEVILLE DISTRICT ASSESSMENTS
FOR 1922

Charge.	P. E.	Conf. Work.	Genl Work.
Bladen	\$90	\$250	\$167
Buckhorn	116	306	204
Carthage	198	540	345
Duke	84	230	148
Dunn	254	690	460
Elizabeth	130	404	254
Fayetteville	160	448	292
Glendon	152	424	255
Goldston	90	250	167
Haw River	164	448	292
Hay Street	332	908	610
Hemp	108	280	188
Jonesboro	180	510	335
Lillington	100	300	180
Mamers	80	198	139
Newton Grove	160	448	287
Parkton	176	478	305
Person St. and Calvary	100	310	210
Pittsboro	198	540	345
Roseboro	160	430	292
Sanford	270	728	477
Siler City	190	520	335
Steadman	120	318	208
D. N. Geddie, Sec.	J. D. Bundy, P. E.		

ASSESSMENTS FOR RALEIGH DISTRICT FOR
1922

Charge.	P. E.	General Work.	Conf. Work.	Dist. Work.
Benson	\$138	\$311	\$475	\$17
Cary	167	375	581	20
Clayton	177	401	611	21
Creedmore	168	377	581	20
Four Oaks	192	456	678	23
Franklinton	167	377	581	20
Garner	126	284	435	15
Granville	100	228	347	12
Kenly	167	377	581	20
Louisburg	167	377	581	20
Millbrook	100	228	349	12
Oxford Station	210	474	725	25
Oxford Circuit	190	422	641	20
Princeton	75	163	245	10
Raleigh—Central	209	473	724	25
Edenton St.	428	969	1483	40
Epworth	67	149	232	9
J. Memorial	67	149	232	8
Selma—Edg'tn Mem.	96	219	335	11
Smithfield	205	463	710	24
Tar River	151	340	521	17
Youngsville	100	228	349	12
Zebulon	133	302	465	15
J. D. Spiers, Secretary.				

ASSESSMENTS FOR ROCKINGHAM DISTRICT
FOR 1922

Charge.	General Work.	Conf. Work.	Dist. Work.	P. E.
Aberdeen	\$384	\$586	\$40	\$152
Biscoe	269	413	24	108
Caledonia	345	528	36	153
Ellerbe	226	365	24	100
Hamlet	511	753	48	236
Laurel Hill	229	353	24	77
Laurinburg	576	879	60	245
Lumberton	523	778	48	218
Lumberton Ct.	114	177	14	50
Maxton	316	483	33	134
Montgomery	124	192	13	52
Mt. Gilead	345	528	36	147
Mt. Gilead Ct.	194	308	20	87
Piedmont	262	430		110
Raeford	384	586	40	163
Red Springs	403	615	42	161
Richmond	229	353	24	87
Roberdel	191	294	20	81
Rockingham	576	879	60	245
Robeson	306	470	32	157
Rowland	397	601	40	163
St. John-Gibson ...	384	586	40	163
St. Paul	384	586	40	163
Troy	345	528	36	141
Vass	287	441	30	134
West End	172	265	18	73
Totals	\$8,476	\$12,977	\$842	\$3,600
J. H. Shore,	J. LeGrand Everett,			
Chairman.	Secretary.			

THE CURTAIN FALLS

Over sorrow, and over the bliss,
Over the teardrop, over the kiss;
Over the crimes that blotted and blurred,
Over the wound of an angry word;
Over the deeds in weakness done,
Over the battles lost and won;
Now at the end of the flying year,
Year that tomorrow will not be here,
Over our freedom, over our thralls,
In the dark and the midnight—the curtain falls.
Over our gain, and over our loss,
Over our crown, and over our cross;
Over the fret of our discontent,
Over the ill that was never meant;
Over the scars of our self-denial,
Over the strength that conquered trial—
Now in the end of the flying year,
Yea that tomorrow will not be here,
Quietly final the prompter calls;
Over it swiftly the curtain falls.
Over the crowds and the solitudes,
Over our shifting, hurrying moods;
Over the hearts where bright flames leap,
Over the cribs where the babies sleep;
Over the clamor, over the strife,
Over the pageantry of life—
Now in the end of the flying year,
Year that tomorrow will not be here,
Swiftly and surely from starry walls,
Silently downward the curtain falls.
—Harper's Weekly.

BENEATH ONE ROOF

From British Weekly.

Once, in the days of long ago,
Days of my whole life the best,
When the time for sleep had come,
And the house was hushed to rest,
It was such a happy thought,
Used to make my heart so light:
We were all beneath one roof
When I barred the doors at night.
Let the wind moan as it would,
Let the raindrops patter fast,
They were near me, nestled warm,
From the midnight and the blast;
Not one lingering out of reach,
Not one banished far aloof—
It's a woman's heaven to have
All she loves beneath one roof.
Now, tonight the autumn wind
Through the keyhole whistles shrill;
It must roar amongst the firs
In that graveyard on the hill.
Dying leaves are whirled aloft,
Swaying branches knock the pane,
In the pauses of the wind
Listen! O, the rain, the rain!
Now, when bedtime comes at length
To me, sitting here alone,
And the ticking of the clock
Tells how still the house has grown;
O, how heavy is the heart
That was once so light of yore;
Now—I seem to bar them out
When at night I bar the door.
But our Father surely needs
All his dear ones near him still;
Are we not at home with him,
In the house or on the hill?
So I fill my empty heart
With the thought that far above,
Over them as over me,
Spreads one roof of Heavenly love.
So I can go up to bed,
Pass the door where once I heard
Gentle breathing, as I crept
Softly by, without a word.
Though the house is silent now,
Though they wish me no good-night,
We are still beneath one roof—
When I bar the door at night.

NEWS ITEMS

The Haversack and the Torchbearer, two papers from the Sunday school department of the church, have just reached our desk. The Haversack is a periodical for boys from the age of ten to seventeen and the Torchbearer is for girls of the same age. Judging from the initial bow they make, these new periodicals are all right every way. If these papers do not appeal to boys and girls we are frank to confess that we do not understand the nature of the average boy or girl. The picture of the Indian girl on the front page of the Torchbearer should set all the girls crazy about the paper. If a boy in the wilderness at night, or great locomotives thundering up mountain sides, or wild Indians and hiking boys do not appeal to young Americans, then they have no use for the Haversack. But the boys who are real boys will find the Haversack the very thing.

The Trinity Brotherhood is the name of a new organization at Trinity College resulting directly from the revival held at the college by Dr. Plato Durham of Atlanta. The organization which was perfected by student committees and adopted at a mass meeting is threefold in purpose, religious, fraternal and social. The students aim to come into a closer relationship with each other, to carry out the "Christ-man" principles outlined by Dr. Durham. Each dormitory section will conduct its unit as the students of the section see fit. If they elect to have nightly or weekly prayer meetings, that will be done. Again the organization is expected to provide the means of student assistance in financial matters for those who need it.

The members and friends of the Spencer Memorial M. E. church in North Charlotte took their pastor and wife, Rev. and Mrs. J. H. Armbrust, completely by surprise Saturday evening when they marched in laden with bundles of good things for the pantry. It was a real old-fashioned pounding party. The parsonage larder is full for many days to come. Rev. Mr. Armbrust returned from Stanfield Saturday morning, where he delivered a series of sermons and assisted the pastor of the Bethel circuit in organizing a Methodist society at Stanfield. This town is growing rapidly and there is a possibility of a cotton mill being established there. A ten thousand dollar church will be erected at once and a parsonage later. The outlook is promising.

Last Sunday was a great and happy day for the Methodists of Pleasant Garden, eight miles out from Greensboro. The new church was formally opened. It is not a new church, but the old one made over, so that it looks new and to all practical purposes is new. Pleasant Garden now has a church worth thirty thousand dollars and with every needed equipment for church work of all sorts. No village of its size within our knowledge has such a church as Pleasant Garden. In fact there are not a great many better and more attractive churches anywhere. The church is of brick, has about twenty Sunday school rooms with arrangements for the several departments and a magnificent auditorium. Brother A. G. Loftin, the pastor, was the preacher for the occasion and they would not exchange him for any other.

The Methodist preachers and their wives of Greensboro enjoyed a turkey dinner together at the Y. W. C. A. hut on Tuesday night. The idea of the get-together originated at the association a few weeks ago and was for the purpose of getting better acquainted and for an hour's fellowship. Those present were: Revs. and Mrs. H. C. Sprinkle, Rev. and Mrs. T. J. Ogburn, Rev. and Mrs. C. C. Brothers, Rev. and Mrs. J. M. Rhodes, Rev. and Mrs. H. M. Blair, Rev. and Mrs. J. H. Barnhardt, Rev. and Mrs. A. Burgess, Rev. and Mrs. J. W. Kennedy, Rev. and Mrs. G. T. Bond, Rev. and Mrs. W. M. Curtis, Rev. and Mrs. W. A. Barber, and Mrs. L. B. Hayes, Rev. and Mrs. D. R. Proffitt, Rev. and Mrs. T. A. Sikes, Rev.-C. F. Sherrill, Rev. E. B. Billups, Miss Agnes Ellinwood and Mr. Howard. Brother Sprinkle acted as toastmaster, and as he did not want to wound any of the brethren's feelings, called on all of them for a speech and all gladly responded. The only one of the ladies that were called upon to say anything was Sister Bond, and her talk was the best of all. All present expressed themselves as being delighted and the unanimous verdict was that such affairs should be held oftener, as it is felt that they will prove of mutual help to

Mountain to Ocean

NEW SUNDAY SCHOOL NEAR GOLDSBORO

Steps were taken last Sunday with the assistance of Rev. G. T. Adams and his congregation to organize a new Sunday school and establish a preaching place about six miles from Goldsboro. Over one hundred people voted unanimously in favor of organizing the school and having two preaching appointments per month. On the 18th the organization is to be perfected and work to begin at once. St. Paul church now has two rural churches under its supervision with the undersigned in charge. The outlook is hopeful for building up two good rural appointments. W. O. Butler.

RUFFIN CHARGE

We are moving off very well with the work at Ruffin and Pelham. We just closed a series of meetings at Ruffin which resulted in great good. While there were only a small number added to the church, the preaching of the word had a good effect on the hearers, and we feel that the church has been greatly benefited. We have a weekly prayer meeting at all three of the churches, and our Sunday schools are well attended. We hope to have the most prosperous year that this charge has had for many years.

Pray for us and give us a helping hand to lift us up the hill.

H. F. Starr, Pastor.

NEWTON GROVE CIRCUIT

We arrived on this work December 1st, finding the parsonage in very good condition.

We have been received very kindly by the good people here and shown many kindnesses. The good people of Newton Grove have given us a tremendous pounding of articles weighing from one to thirty pounds, and on Saturday, December 10th, we were blessed with four two-horse wagon loads of wood, with which to cook the many good things we received on Monday night, December 5th. Of course we were happy and here and now thank most heartily all of the pounders. Not only do we thank them, but pray that God may use us to bless them as greatly in spiritual things.

Pray for us that God may give us many souls for Him and that His kingdom may be built up in this part of Sampson county.

Rev. and Mrs. S. W. Phillips.

NOTES FROM NEWTON

Pastor W. B. Shinn has begun his first year by getting a good grip on his people. He preaches to a full house every Sunday. His discourses are strong and helpful.

The Sunday school is still growing—even in winter—under the leadership of T. W. Saunders and faithful teachers. We must provide more room for our 500 scholars, outside the cradle roll. We shall possibly provide a building to house our junior and intermediate departments. The teacher training class is now composed of the officers and a number of the teachers, and meets on Wednesday evening. Sunday school organization and administration is being studied.

The Epworth League, organized some months ago, is growing under the leadership of Prof. P. C. Phillips of Catawba College. This evening the League had a joint service at our church with similar organizations from Baptist, Reformed and Presbyterian churches. The house was crowded and the program suited to the Christmas season.

A. C. Sherrill.

PRINCETON CIRCUIT

We were returned to the Princeton circuit for our third year and are glad to be back among these good people. Realizing that a Methodist preacher is not usually a man of means the members decided to give the preacher a new suit. The preacher was made glad, but not alone, his wife was remembered also with a nice check. They are indeed grateful for this remembrance and would be glad to thank each one personally, but as that is not convenient we take this method.

The Princeton work for the past two years has shown progress. There have been 120 added to the church membership, the parsonage completed, one church completed and dedicated, and another soon to be completed.

Princeton circuit is situated in one of the best farming sections of North Carolina and we deem it that any preacher who is sent to the Princeton work may consider himself fortunate.

The work for the new year has started off nicely. Pray for us that we may be able to do our part.

Yours in His service,
W. G. Farrar, P. C.

WARM WELCOME FOR PASTOR AT HUDSON

On November 2 we arrived on our new work at Hudson. We were met at the train by Brother Hickman and Sister Hayes. Brother Hickman carried us to his home, where a good dinner awaited us.

We have no parsonage here at Hudson, but arrangements had already been made for us until we could secure a house. After a day of displacing and placing of furniture, we were ready to start housekeeping upstairs in Bro. J. I. Hickman's home.

So on Friday evening we were resting peacefully in our new quarters, when all of a sudden we were disturbed by a mighty noise downstairs, and soon the noise filled the rooms upstairs, and soon the dining table was full and heaped up and running over. This made the heart of the new preacher and family feel good. After a time of sociable feasting the crowd dispersed. But the pounding has not stopped.

We have found a good people here at Hudson. It is the kind which man delights in serving. May God bless the efforts put forth, on the Hudson charge, for the advancement of the kingdom of God.

Theodore W. Hager, P. C.

CHRISTIAN GOOD WILL AT FRANKLIN

The members of the Franklin (station) Methodist church not only remembered their own pastor Thanksgiving with a nice pounding, but on Monday night, when the wind was piercing cold a number of them made their way to the Franklin circuit parsonage and with their cheer and abundance of good things to eat, made glad the hearts of the pastor and his family. Their pastor and his wife, Rev. and Mrs. Allen, also good Baptist sister, came with them. We were delighted to have them in our home. Two of my members from the circuit heard of the pounding and sent something, and I heard that a number more would have come had it not been such a windy and cold night. There were many nice things left for us to enjoy many days, such as flour, corn, pork, lard, chickens, canned goods, a double blanket, a \$5.00 bill, etc.

We are thankful for being remembered so kindly.

R. E. Ward and Wife.

TO HIM, THAT HATH—RALPH CONNOR

A fine, courageous novel written in the spirit and style of "The Sky Pilot." Ralph Connor faces frankly the problems of social unrest and economic disorder and points a way out

both for the man who has and the man who needs. In a vigorous romance that takes account of everyday essentials, Ralph Connor upholds an ideal of equity and square-dealing that must prevail if social justice is to be accomplished. It is a book for today, honest, frank and appealing in its portrayal of a man and woman who have their happiness at stake.

Ralph Connor, the Rev. Charles Gordon, was born in the backwoods of Canada and grew up during the period when Canada was developing from a land of pioneers to a stalwart young nation. In "The Sky Pilot," "Corporal Cameron," "The Major," etc., he has voiced the great message of the Northwest to the world at large and in his latest work he is expressing the answer that this young nation has found to the problems of today.

Net 1.75. George H. Doran Company, Publishers, New York.

RESOLUTIONS OF LOVE AND APPRECIATION

Whereas our beloved Mrs. Wilson is going to other fields, we, the ladies of the Missionary and Aid Societies of the Washington Methodist church do resolve, that our loss is Elizabeth City's gain; that we will miss her dear smiling face and helpful ways; that she has indeed been an inspiration to all those with whom she has come in contact and that we have increased in strength and wisdom and in love for Him who has let us have this true child of His among us for the past years.

And that we assure our friends of her new field of added power and growth in all things good, because of Mrs. Wilson's untiring interest, encouragement and prayerful help. That we shall miss her inspiring presence and wise council, and find it difficult to give her up to others. But in our lives and hearts shall live always and forever her sweet influence that has been so freely and unconsciously stamped upon us. And that we pray our Father's richest and sweetest blessings upon our beloved friend and co-worker at all times.

(Signed)

Mrs. Jessie Ross,
Pres. Miss. Society.
Mrs. W. H. Baker,
Pres. Aid Society.
Mrs. Howard Winfield,
Secretary.
Miss Edith Brown, Member.

BANKS ON SWANNANOA

I notice that some of the brethren have given notice of two severe poundings, but I venture the assertion that no charge has done more on that line than has Swannanoa. We have not been to the store for anything except a minor article for a long time. We were not expecting anyone to do more than had already been done in the way of pounding. But Azalea church said Swannanoa could not do more than they, so two large automobiles loaded down with everything eatable, more honey than this preacher has been able to buy in a whole year, was unloaded at the parsonage by Azalea church.

We are going to try the plan of working with our heads instead of with our heels. Our folks are boasting about the preacher instead of roasting the preacher and we feel sure that it will work fine.

We have a lovable people to serve and never liked a charge better than our present one. We hope to serve this people as much as they deserve to be served. We are going to remember the Advocate and we believe your call in today's issue if heeded will do more for our paper than anything else, for more people have refused to subscribe on account of their not being any local news than anything else. Or that has been my experience.

J. O. Banks.

TROTMAN HAPPY TO RETURN FOR FIFTH YEAR

I have just a few words for your columns that I wish to tell the good people who read your splendid paper.

Bishop Darlington saw fit to return me to Bethel for the fifth year, and I am proud to come back and take up the work for another year, for that we are beginning a splendid church building here and I will be glad to complete this. We have recently completed and paid for a handsome parsonage at the cost of (lots included) \$8,000, and have made some headway on the church and expect to complete it this year.

Then I am glad to return to this splendid people. They have been so loyal and kind through the past four years and we love them with a jealous love.

They received us for the fifth year with open arms and glad hearts, and to prove their statements in a material way we have been the recipients of the greatest pounding we have ever seen. Why, it looked like a whole grocery store had been transferred to the parsonage when they had finished unloading the truck. It was no pound business, but whole barrels of flour, can lard, joints of meat, 100 pound sack of sugar, besides numbers of small five-pound packages, and everything to match. The Thanksgiving turkey was not forgotten and chickens for the day after—so many things that we cannot mention.

Well, we hope to make this the banner year in every way and keep the Lord's table bountifully filled before them.

God's blessing upon them all.

W. E. Trotman.

ROCKY MOUNT CIRCUIT

New Church to Be Built at Sharon—Aaron and Hur on the Job.

The beginning of the third year of the life of Rocky Mount circuit has come and with it there has come great joy to the heart of its pastor, because of the many things, some of which are mentioned below:

Our church here in Rocky Mount has shown its appreciation of our return to this charge or the third year by a generous pounding. Many good things for the larder were sent in by members and friends and we herewith express thanks for these things. Also these good people gave us an enjoyable reception at the church, at which after good music and short talks cream and cake were served to all. We appreciate these things. We appreciate also the opportunity to labor with the good people of York's Chapel and Temperance Hall (which church was added to our charge at last conference.)

Our people at Sharon church have determined to build a good church this year and in pursuance of this determination we have our beautiful lot (free of debt), 90,000 brick, purchased and 20,000 of them hauled, \$7,000 in cash and good pledges, and our plans and specifications drawn by R. H. Hunt of Chattanooga already in hand. Better still, throughout the membership of the church there is loyalty to Christ and that good "mind to work" for His kingdom.

The pastor is loaded, but has no complaint to make about it so long as "Aaron and Hur" do their part.

N. B. Strickland.

HIGHER SALARIES

For young men and women. We can train you by our own method so that in a few months you will be a PRODUCER. We have daily calls for splendid positions.

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Woman's Work

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Mrs. W. R. Harris.....Editor
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Rockingham, N. C.

N. C. CONFERENCE

ADVICE TO MEMBERS OF MISSIONARY SOCIETIES

How to Kill.

1. Stay away from meetings.
2. When you come arrive late.
3. Whisper during the meeting.
4. Find fault with the work of officers and committees.
5. Decline to serve in any capacity.
6. If put on a committee don't attend meetings.
7. If asked your opinion keep quiet, but later tell others what should have been done.
8. When others work hard to help object because the clique is running things.
9. Delay paying dues as long as you can and delay answering letters.
10. Don't bother about getting new members—"Let George do it."

How to Keep Alive.

1. Attend all meetings.
2. Be on time if possible.
3. Be attentive and respectful.
4. Encourage officers and committees—show appreciation.
5. Accept office or place on a committee where you can render service.
6. Set a good example by your faithful performance of any duty.
7. Wisely join in deliberations and show interest in others, and show interest in others' suggestions.
8. Have confidence in your fellow workers—freely give—freely take—help.
9. Promptly and gladly pay dues. Answer communications promptly and courteously.
10. Strengthen the organization by encouraging new members to join.—The Missionary Review of the World.

TO THE SUPERINTENDENTS OF MISSIONS AND BIBLE STUDY

A list of the books recommended for the spring study circles is given you this week. It would be well to form your classes and order your books this month, so that you may begin your study early in the year. Your work is hard and often discouraging, but do not lose heart if you have few members, and there seems but little interest—your class may be, in its far-reaching effects, like the stone thrown out into the lake, which makes only a small ripple immediately around it, but that ripple makes another, larger, and that, another, constantly expanding till the shores are reached. Who knows but that your efforts to create an interest in missionary education shall be the force to awaken the missionary spirit in some soul which will consecrate itself to the cause of missions in such special and definite way as will bear ever increasing fruits as it comes in touch with other souls, and they with others till only eternity itself can record the wonderful results. And "if any work is really God-given, and He puts it either into our hearts to devise, or into the power of our hands to do, no fear but He will provide stuff sufficient, whether mortal or mental." So dear superintendents, let's do our very individual best and leave the results with Him.

NEW BRIGHT JEWEL BAND

Mrs. N. H. D. Wilson reports the organization of Bright Jewel Band at Union M. E. church, Ahoskie, with Mrs. W. J. Vaughan, leader; Roy Lassiter, president; Lenwood Parker, vice president; Lois Parker, secretary; Elizabeth Dunu, treasurer.

MAKE A CHART!

Brenda L. Mellhouse.

If you want to arouse interest in that missionary meeting you are planning—make a chart!

If you want to make an attractive display of books at a missionary convention, and want to properly advertise them—make a chart!

If you want to fill that young people's society with new zeal for the missionary enterprise—make a chart!

If you want to enlist the Juniors and awaken interest—make a chart!

If you are planning a Japanese tea, or a missionary social of any sort—make a chart!

If you have some brand new books in the library and want everybody to know about them—make a chart!

If there is a missionary institute or convention to be held nearby, or you want to secure delegates to a summer school of missions—make a chart!

If you have some salient facts that you want to bring before your hearers in a missionary meeting—don't say in a missionary society—don't just say them—make a chart!

But—if you do not wish many people at your meeting; if you fear that the books you have will be too widely advertised; if you do not wish the uninterested to become interested in any event—then don't make a chart!—for results prove that charts will do just those things!

MISSION STUDY

Home Mission Books for the Spring Course—Adult.

"From Survey to Service," H. P. Douglass, 50 cents.

"A study of some of the great problems before the religious forces of America as revealed especially by the recent surveys. Every citizen concerned for America's welfare will find here a statesmanlike presentation of the task to be accomplished." Illustrated with photographs and charts.

"Suggestions to leaders of study classes using From Survey to Service," M. B. Fisher, 15 cents.

"Suggestions for programs based on From Survey to Service," Alice M. Guernsey, 15 cents.

Young People.

"Playing Square with Tomorrow," Fred Eastman, 50 cents.

"A challenge to the young people of America to choose the path of service rather than the path of self-interest. The needs of rural communities of new Americans, of migrant workers, of Indians and Mexicans in the United States, and of the peoples of Alaska and Porto Rico are made definitely by clear and vivid presentation." Illustrated with photographs.

"Suggestions to leaders of study classes using Playing Square with Tomorrow," by May Huston, 15 cents.

"Suggestions for programs based on Playing Square with Tomorrow," by Mabel P. Stecker, 15 cents.

Intermediate.

"Making Life Count," Eugene C. Foster, 50 cents.

"Boys and girls starting out in the world will find this book full of inspiration. It will help them in making their life worth while to themselves and to their community. It is full of stimulating stories of people who have overcome obstacles and achieved success."

"Suggestions to leaders of study classes using Making Life Count," by May M. Chalmers, 10 cents.

Juniors.

"Stay-at-Home Journeys," Agnes W. Osborne, 40 cents.

"Six interesting stories about different kinds of homes, showing what Christian helpfulness of missionaries has meant to children who live in an orphanage, in Porto Rico, in Alaska, in migrant shacks, and in the crowded tenements of a great city." Illustrated with photographs.

Leader's Manual for Stay-at-Home Journeys, by Alma N. Schilling. Especially rich in suggestions for class activities and service; 15 cents.

"Young Americans," Anita B. Ferris, 50 cents.

"A collection of six primary picture stories through which the children will learn some of the needs of the frontier and mountaineer child, the Negro, Indian and Oriental, and how the average American child can help them solve their problems. These are accompanied by six pictures 9x13 inches."

Bible Study.

Books recommended for classes: "The Mind of the Messiah," Adams, 40 cents.

"The Life and Letters of Paul," Carter, \$1.00.

"The Story of the New Testament," Carter, 90 cents.

"The Meaning of Service," Fosdick, \$1.25.

"The Book of Acts," Oldham, 40 cents.

"The Marks of a World Christian," Fleming, \$1.15.

"Thirty Studies About Jesus," Bosworth, 50 cents.

"Great Characters of the New Testament," 75 cents.

From Smith & Lamar, Nashville, Tenn.

W. N. C. CONFERENCE

LITTLE MARY LEE HUTCHINS

Friends of Rev. and Mrs. W. L. Hutchins of Lexington, N. C., have heard with deepest sorrow of the death of their little daughter, Mary Lee, which occurred a few days ago at their home. Mary Lee or "Sunshine" as she was affectionately called was a bright, promising little girl, and by her winning ways had won a place in the hearts of all who knew her. We extend to Mr. and Mrs. Hutchins our tenderest sympathy in their great sorrow.

"Twas not in cruelty, not in wrath, The Reaper came that day,
"Twas an angel visited the green earth And took little "Sunshine" away.

Have you had your Harvest Day service yet? The Council is anxious that each auxiliary observe one day in December as a day of praise and thanksgiving to be known as Harvest Day, at which time all obligations shall be met and a special program appropriate to the occasion be given. Only sixteen days and the year 1921 will be closed. What shall our missionary record be? We cannot afford to fall behind in our obligations. Too much depends on our conference and the demands are too great for us to be careless and unconcerned about this matter. Let us be busy the remainder of this month and come out with a "paid in full" record.

The following cards have been received bringing an announcement of much interest: "Dr. and Mrs. A. G. Jones announce the marriage of their daughter, Annie Kate, to Mr. Chas. J. Lambe on Tuesday, the twenty-second of November, nineteen hundred and twenty-one, Walnut Cove, North Carolina."

Mrs. Lambe has been leader of the Young People's Society at Walnut Cove ever since their organization several years ago, and has done a splendid work there. We wish for her and her husband the very best of wishes.

A pleasant event for the Houston Golden Links Society of Concord, recently was the entertainment given at the home of Mrs. J. C. Fink, their leader, for one of their members, Miss Esther Miller, who will be married on December 23rd to Mr. Everett Rimer.

The Fink home was tastefully decorated for the occasion, carrying out the color scheme of pink and white

and various contests and games were enjoyed. During the evening Miss Grace Forrest, president of the society, presented a basket of beautiful gifts to Miss Miller, giving this toast: "Here's to fair Esther, a bride soon to be, a miscellaneous shower from Golden Links to thee."

Dainty refreshments were served during the evening. Miss Miller, the bride to be, is one of the faithful and loyal members of the society and we extend to her in advance our heartiest good wishes.

REPORT ON MISSION STUDY CLASSES AND BIBLE STUDY READING CIRCLES

Asheville District.

Adult:
Bethel—One mission study, 14 members.
Central—One mission study, 35 members.
Biltmore—Two mission study, 15 members.
Brevard—One mission study.
Haywood St.—Two mission study, 30 members each.
Hendersonville—One mission study, 20 members.
Weaverville—One mission study, 4 members.
Young People:
Brevard—Three mission study, 25 members.
Juniors:
Biltmore—Two mission study, 31 and 29 members.
Central—Three mission study, 35, 34 and 33 members.
Chestnut St.—One mission study, 24 members.
Mary Lou Potts—One mission study, 31 members.
Ella Dunham—One mission study, 21 members.

Charlotte District.

Adult:
Dilworth—One mission study, 19 members; One Bible study.
Hawthorne Lane—One mission study, 96 members.
Fort Mill—One mission study, 10 members.
Marshville—One mission study, 16 members.
Monroe—One mission study, 15 members.
Moores Chapel—One mission study, 19 members; one Bible study.
Mrs. G. H. Adams—One mission study, 20 members.
Tryon St.—One mission study, 17 members; one reading circle.
Mrs. C. M. Crowell—One mission study, 16 members.
Harriet Neisler—One Bible study.
Trinity Chapel, Seville charge—One mission study.
Trinity, Charlotte—One mission study 18 members; one Bible study.
Wadesboro—One mission study, 25 members; one Bible study.
Weddington—One mission study, 15 members.
Young People:
Moores—Two mission study, 22 and 16 members.
Monroe—Two mission study 26 and 23 members; one Bible study.
Marshville—Two Bible study.
Trinity, Charlotte—One mission study, 26 members.
Trinity-Seville—One mission study, 24 members.
Tryon St.—One mission study, 10 members.
Juniors:
Fort Mill—One mission study, 32 members; one Bible study.
Marshville—Two mission study, 35 members; one Bible study.
Marshville—Two mission study, 35 and 32 members; two Bible study.

Greensboro District.

Adult:
High Point—One mission study, 35 members; one Bible study.
Jamestown—One mission study, 26 members; one Bible study.

Mrs. O'Dell—One mission study, 17 members.

Spring Garden—One mission study, 12 members.

Reidsville—One mission study, 10 members.

N. Reidsville—Three mission study, 7, 6, 8 members; two Bible study; one reading circle.

Wesley Memorial—Two mission study, 10 and 7 members; two Bible study.

West Market—One mission study, 25 members.

Old Trinity—One mission study, 12 members.

Young People:

Wesley Memorial—Two mission study, 35 and 30 members; two Bible study.

Main St.—One mission study, 15 members.

High Point—One mission study, 13 members.

Reidsville, Crawford—Two mission study, 12 members each; two Bible study.

Greensboro—One mission study, 30 members.

Spring Garden—One mission study, 40 members; one reading circle.

West Market, Daisy Davies—One mission study, 16 members.

Junior:

Wesley Memorial—One mission study, 31 members.

Main St.—Two mission study, 14 members each.

West Market—Three mission study, 40 members each.

Reidsville—Three mission study, 30, 38, 39 members.

Park Place—Two mission study, 20 and 45 members.

Asheboro—One mission study, 35 members.

Greensboro—One mission study, 32 members.

Marion District.

Adult:

Glen Alpine—Three reading circles. Forest City—Two mission study, 8 and 9 members.

Henrietta—One mission study, 18 members.

Young People:

Kate Hackney—One mission study, 18 members.

Junior:

Morganton—One mission study.

Mt. Airy District.

Adult:

Pilot Mountain—Two mission study, 12 and 8 members.

Mrs. Thigpen—One mission study, 8 members.

No Name—One mission study, 8 members; one reading circle.

Young People:

Pilot Mountain—Two mission study, 15 and 12 members.

Junior:

Pilot Mountain—Two mission study, 15 and 12 members.

(To be continued next week.)

GETTING MARRIED IN BELGIUM

Brussels, Belgium, Oct. 10, 1921. (Forwarded from Warsaw, Poland.)

Being married in Belgium is a long and lengthy process at any time, even for two Belgians, but it becomes almost an impossibility for foreigners. The red tape is miles long and the legal difficulties would make a long chapter in themselves. When Miss Blanche Holland and Mr. Hiram King, members of the Methodist Mission in Brussels, decided weeks ago that they would celebrate their marriage on October 10 they had in mind the simplicity of the process in the United States. But they were soon disillusioned. They spent most of three entire weeks getting papers and permissions, having papers from home legalized, etc., etc. It looked for a time as though Christmas would be the nearest possible date at which all requirements would be satisfied. But having enlisted the sympathy of the ministry of foreign affairs and other important

officials (including the American consul general), they finally succeeded in accomplishing their wish and were married on October 10. In Belgium the only service which is recognized by the state is the civil service, which must be performed in the Hotel de Ville, or Maison Communale, by an official authorized by the state. The date which was set for them was Saturday morning, October 8, at 10 o'clock. The huge red velvet canopy was hung above the entrance door, the red velvet carpet was laid on the steps, and the official who conducted the various couples to their proper places was dressed in the old costume, which has been in vogue for many, many years. He wore knee length green velvet breeches, a green cloth long coat, white stockings, black buckled slippers, and a plumed hat. This costume and his long staff, silver balled at the top, gave him an appearance of having just stepped out of an American child's picture book. The court room was an interesting sight. Many of the Belgian couples have a religious service on the same day as the civil service, and sometimes this is immediately following the civil service. So the costumes for the brides varied from simple traveling dresses to gorgeous white dresses, en train and with long veils. The men's attire of course varied also, from a simple business suit to very formal evening suits. Mr. King and Miss Holland had succeeded in getting permission to be the first couple married on this particular morning; so when the official, resplendent (and that is the correct word for the occasion—for this morning it was no less than the Burgomestre himself) in his array of gold braid and his many war decorations, took his seat, he called them first. They took their places on the two low stools facing his desk, with their witnesses, Miss Mary Tinny and Miss Elizabeth Duncan, on similar stools just back of them. After some preliminary remarks in very rapid French they were asked to stand directly before his desk, raised above the rest of the floor. The ceremony itself was very soon ended and this is all they had expected. But it was not all. The official, who was the mayor, gave them a very beautiful little talk, in French of course. He spoke of Mr. King's army service, he told of the great gratitude of Belgium to America for what they had done during the war, not only in fighting but in providing the much needed food for Belgium. He spoke of his work since the war in Belgium, as a minister, of Miss Holland's work as a teacher, and of their contemplated work in Poland among the war orphans and needy populace in general there. He offered them the friendship and hospitality of his country whenever they could and would return, and spoke of the desire for continued friendship between all the peoples of the two countries they represented. Then in closing he said, "And last but not least let me tell you in your own language that never will Belgium forget what your soldiers and your country did for her during the war. I give you hearty felicitations for Belgium for your marriage." It was gracefully and beautifully done, and as he finished the waiting brides and grooms applauded. Then, after signing the necessary documents, they were married, so far as Belgium was concerned.

But a marriage is not a marriage to an American unless done in the American way. So the religious ceremony was performed as had been planned on October 10. This was held in the little chapel of the Southern Methodist Mission where the Sunday services have been held the past year, and was very pretty and very simple. Before the service Mlle. Buse, a Belgian friend of the bride, sang "Until" and "It is Not Because Your Heart is Mine." Then as Miss Elizabeth Duncan, of Tuscaloosa, Ala., played Lohngren's Wedding March, the couple

took their places at the end of the chapel in front of a bank of palms. Little Miss Mary Gould Rowe (aged 8), daughter of Major Rowe of the U. S. Army, carried the wedding ring in a huge white chrysanthemum and was the proud and only attendant. The service was performed by Rev. Thomas E. Reeve, Methodist minister who is on his way back to the Belgian Congo. The bride wore a black velvet dress, with embroidered trimmings in blue, and a large black velvet hat. She carried orchids and orange blossoms and made a very lovely picture as she stood against the background of green.

After the service was completed and they were Mr. and Mrs. King by both Belgian and American customs, a simple but delightful wedding luncheon was served to them and their immediate friends at the Mission Headquarters. Then, at two o'clock, the newly wed couple left for Warsaw, taking a roundabout route for their wedding trip. They planned to go to Cologne, down the Rhine, then across to Prague (headquarters for the mission work in Czechoslovakia), down to Vienna, and back to Warsaw, via Berlin. Then Rev. Mr. King will begin his work as assistant religious superintendent and treasurer for Poland.

Mr. and Mrs. King represent the Old North State and the Lone Star State, the bride being the daughter of Mr. and Mrs. Thomas M. Holland, of Watahachie, Texas, and Mr. King's home being in Wilmington, N. C.

R. Louise Fitch.

Club Plan Makes Piano Buying Easy

You will never know how easy it is for you to provide your home with an elegant piano, or player-piano, until you have investigated the splendid money-saving, convenient payment proposition of the Advocate Piano Club.

By clubbing your order with those of ninety-nine other members, thus making up a maximum factory order, we all get the benefit of the maximum factory discount. In this way the Club members effect a big saving on a high-grade instrument, with a permanent guarantee by one of the oldest, largest and most reputable piano houses in America, which insures durability and tone qualities far above the ordinary.

In arranging the terms of payment the Club has kept your needs and requirements in mind, and has evolved a plan which Club members claim is the fairest, most liberal and convenient plan of payment ever devised.

The club positively insures its members perfect satisfaction, and you must be thoroughly pleased with the quality, price and payment plan, else the Club will ask that you return the instrument and will refund whatever you have paid. Hundreds of these Clubs have been formed. Literally thousands of homes now own handsome pianos through their Club memberships that otherwise would not have been possible.

You are cordially invited to join the Club now forming, and place your order through the Club. Handsomely illustrated catalog and full particulars as to prices, terms and guarantees may be had by writing to the Managers, Ludden & Bates Advocate Piano Club Dept., Atlanta, Ga. (Adv.)

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ANOTHER WOMAN ESCAPES

Mrs. McCumber Avoided a Serious Operation by Taking Lydia E. Pinkham's Vegetable Compound in Time

Georgetown, Ill.—"After my first baby was born I suffered so with my left side that I could not walk across the floor unless I was all humped over, holding to my side. I doctored with several doctors but found no relief and they said I would have to have an operation. My mother insisted on my taking Lydia E. Pinkham's Vegetable Compound and I soon found relief. Now I can do all my own work and it is the Vegetable Compound that has saved me from an operation. I cannot praise your medicine too highly and I tell all of my friends and neighbors what the Compound did for me." — Mrs. MARGARET McCUMBER, 27 S. Frazier St., Georgetown, Illinois.

Mrs. McCumber is one of the unnumbered thousands of housewives who struggle to keep about their daily tasks, while suffering from ailments peculiar to women with backache, sideaches, headaches, bearing-down pains and nervousness,—and if every such woman should profit by her experience and give Lydia E. Pinkham's Vegetable Compound a trial they would get well.

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Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

W. N. C. CONFERENCE

"LET US ARISE AND GO TO BETHEL!"

The editor has an S. O. S. from Prof. T. E. Stough, the new president of the Bethel League on the Bethel-Love's charge in Stanley county. They are planning some aggressive work down there. This is a fine community—one of the very best to be found anywhere.

We are under promise to go to their aid at an early date. The ship, it is said, is in no immediate danger, however. Miss Bradley has been asked to "stand by" too!

LET US HAVE MORE "HARMONY"

The Epworthians of the Harmony Chapter, Concord, under the leadership of Rev. and Mrs. F. O. Dryman, are making an honest, determined effort to keep right up with the front section of the procession, and from what we can "pick" from the parsonage occupant they are "mighty near" doing it. A short while ago the pastor turned his Sunday night service over to them and they acquitted themselves very creditably indeed. Two weeks ago they had a fine memorial service in honor of Bishop Lambuth.

WHO SAID THE LEAGUE IS NOT A GOING CONCERN?

Well, ask him to consider these figures taken from the last report of the Epworth League Board of the Methodist Episcopal Church: From September, 1920, to September, 1921, manufactured 60,000 text books, sold 61,000; manufactured 1,000,000 pamphlets, sold 100,000; distributed free 900,000; cards, 1,000,000, sold 75,000, free 925,000; pins and badges, made 26,000, sold 24,000; League supplies, 60,000 made, 555,000 sold; letters received at central office 78,343; packages mailed out 48,365, (this means a package every two minutes for working hours of the year); number of Epworth League chapters 15,434; number Junior League chapters 7,868; total receipts of the central office \$144,796.70.

OAKBORO, PLEASE STAND TILL YOU ARE COUNTED

An extremely modest little Methodist "schoolmarm" down at Oakboro, Stanley county, was some two months ago, in her absence, elected as president of the new chapter at that place. From what we have caught out of the air (a good part of our League news is gotten this way) it would seem that the president is a "hummer" and her chapter a "humdinger." One instance will be proof ample. They gave a little Hallowe'en social, invited the young people of the village to enjoy the program with them, which included some refreshments, and at the close announced that they were more than \$70 to the good. This, mind you, from one of the "infant" chapters still entangled with their swaddling clothes. Think what they'll do when they put on "rompers!"

FOREST HILL LEAGUERS HOLD SERVICE IN MEMORY OF BISHOP LAMBUTH

In the presence of a congregation that taxed the capacity of the large auditorium of Forest Hill Methodist church, Concord, last Sunday night the Epworth Leaguers rendered a beautiful and impressive service in memory of Bishop Lambuth. The program entire was as follows:

Song by Leaguers, No. 612.

Song by congregation, No. 300.

Prayer by the pastor.

Responsive Scripture Lesson, led by Mrs. J. Frank Armstrong.

Duet (instrumental), Mr. J. H. Fisher, Miss Beatrice Fisher.

Talk by Mr. Henry D. Yen.

"Bishop Walter R. Lambuth—Christian," Miss Roymelle Simpson.

A poem, Miss Maggie Measmere.

Duet, Misses Hazel and Jack Cook.

"Bishop Lambuth—Missionary and Pioneer," Mr. Fred Dry.

"Bishop Lambuth—The Great Teacher," Miss Minnie Suther.

"Bishop Lambuth—Pioneer of Three Continents," Miss Grace Forrest.

Quartet, Miss Hodson, Miss Miller, Mr. Armstrong and Mr. Brenninger.

"A Last Message from Bishop Lambuth," Mr. Robert Simpson.

"An Appreciation of Our Missionary Bishop," Miss Pearl Murr.

Music by the Intermediate League, No. 597.

"A Hero Passes," Miss Esther Miller.

Closing Hymn, "Shall we gather at the river?"

One of Bishop Lambuth's Last Prayers, led by Miss Beulah Widenhouse, and followed by the benediction.

One of the most impressive moments of this high hour came when at the close of Mr. Yen's talk he drew from his pocket his church certificate, secured a few days before from the pastor of the Methodist church at Graham, N. C., and after reading it handed it to the pastor to be entered upon our church register. No one in the church knew of his intentions until he began to read.

Mr. Yen is an educated, prosperous business man of the city, in good repute by all who knew him, and we believe will prove a most valuable addition to our church life and especially to our Sunday school and Epworth League.

NEWSPAPER

The Senior League of Spray rendered an interesting program last Sunday night which was printed in the Tri-City Daily of Saturday as follows.

Subject: "Life Service Meeting."

"Thy will be done with our plans."

Song, "Jesus Calls Us."

Scripture Reading, Math. 6-7, 15.

Acts 16-16, 10.

Sentence Prayers by Society.

Three-minute talks:

1. A Needy World, Joseph Bondurant.

2. A Divine Commission, Lamar Fabian.

3. A Divine Preparation, Mr. E. A. Fabian.

Solo, "Christ Is All," Virginia Hopper.

Discussions on—

1. Life Service, Kathryn Martin

2. How I Know God is Calling Me, Russell Martin.

3. What Are the Needs for Workers, Jack Massey.

Hymn, "Kingdom is Coming."

Benediction.

MORGANTON LEAGUERS GIVE PAGEANT

The Taste of the Summer Conference Singers.

The young people of the Morganton Epworth League gave a pageant instead of the usual Thanksgiving service in the church on Thanksgiving Day. The scene was laid in an imaginary world with Father Time and Mother Earth in council with the Spirits of Harvest and their attendants. Peace and Plenty, discussing how mortal men return their thanks on Thanksgiving Day. To settle the question a human family was called in and asked to give their idea of how the day should be spent. The thoughts brought out by their answers carried with them a beautiful message for our Children's Home at Winston-Salem that made a profound impression on the congregation. Many expressions of praise were showered upon the

Leaguers who were invited by the authorities at the Deaf School to give the pageant at the school for the benefit of the pupils, which they very kindly consented to do.

Our League is in a most flourishing condition. In fact we challenge any chapter to produce a set of more enthusiastic Leaguers than are to be found in Morganton. We have not forgotten the good times we had during the conference last spring and are looking forward with eager anticipation to seeing all the good folks at North Wilkesboro.

Yours for the Epworth League,
W. M. Shugord.

MARION DISTRICT INSTITUTE

Last night closed one of the most successful Epworth League Institutes ever held for the Marion district. Yesterday was Epworth League Day in Marion and the audience of the Methodist church was especially delighted to hear Rev. L. B. Hayes of Park Place, Greensboro, in a splendid and inspiring sermon, using the text: "Let No Man Despise Thy Youth." Mr. Hayes is a gifted speaker and handled his subject in a most earnest style, directing his remarks mainly to the young people present, who were representatives of the various League chapters of the district. He stated that our youth are still sound at heart and our girls are sweet and pure. His discussion of the various social problems was up to the minute, in "honest to goodness preaching."

At 2:30 in the afternoon the institute was addressed by Miss Gertrude Falls of Charlotte, Junior superintendent, and Miss Grace Bradley of Asheville, field secretary of the League conference. Reports were had from the various chapters.

Upon motion of Prof. A. R. Reep of Rutherford College, the institute voted unanimously an appreciation of the splendid entertainment they had received at the hands of the Marion people.

At 7 p. m. the large audience was especially delighted in hearing Miss Bradley again on the subject: "Our Child Garden," who had been recalled by request in order that many in the congregation could have the opportunity to hear Rev. W. W. Edwards, president of the Annual Epworth League Conference, followed by Miss Bradley with an inspiring and touching address to the young people, which touched a responsive cord in the hearts of all present. After his discourse great numbers came around to shake his hand and express to him their appreciation of his earnest appeal to them. He was extended a continuous invitation to return to Marion Epworth League. Mr. B. L. Lunsford, district secretary, and vice president of the Annual League Conference, had charge of the institute. This institute meets again some time in April at Rutherford College.

Thelma Hicks, Cor.

N. C. CONFERENCE

MR. SCHWARTZ ATTENDS COUNCIL MEETING OF CENTRAL LEAGUE, RALEIGH

The evening of December 6th the Raleigh district secretary enjoyed the privilege of attending the council meeting of Central Church Epworth League. Every officer was present, as was also their loyal pastor, Rev. C. K. Proctor. Definite plans were made for the organizing of an Intermediate Epworth League with Mrs. L. B. Hinson as superintendent. Tentative plans were formulated for the conducting of a young people's revival for one week, also an every member church canvass in the interest of the North Carolina Christian Advocate. An offering of \$17 was given to the local Salvation Army. Miss Elsie Hamilton was elected third superintendent. Rev. C. K. Proctor told his

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots. Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion. Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Leaguers that he wanted (as a conference offering) the best League, spiritually, in the North Carolina Conference. "Amen," says the district secretary.

STUMPY POINT LEAGUE HOLDS INTERESTING SOCIAL MEETING

Dear Epworth Leaguers: As we all want to know what other Leagues are doing, we will send in our program which was carried out successfully for an E. L. Literary Social. Our third superintendent, Miss Blanche Hooper, invited every member and there was a great number present. The program was based on the Bible.

First, Bible questions were placed in one hat and answers in another and girls drew questions and boys drew answers, and their partners were matched for the evening.

Second, A Bible alphabetical contest. Prizes were awarded to Mrs. C. E. Payne and Mr. Earl Meekins as winners.

Third, Jumbled words of 12 traits of character that Epworth Leaguers should possess. Prize was awarded to Miss Gertrude Coons of New York.

Fourth, Bible spelling match, similar to an old-time school spelling match.

Fifth, Some interesting Bible games were then played and refreshments served.

Let us all as Leaguers strive to make our social life wholesome and inspiring.

Yours truly,
L. D. Hooper, Cor. Sec.

CARR LEAGUE, DURHAM GIVES INTERESTING PROGRAM

We had a most interesting Thanksgiving program at eleven o'clock on Thanksgiving Day, and are indeed thankful for the opportunities we have had for serving during the past year.

Our African special has been raised in full. On Thursday night, November 10th, we pounded a needy family. Much interest was shown.

Gladys Rollins, Sec.

TO THE BUSINESS MAN

Would you like to delight your wife with a useful Christmas gift, one that will be good and pleasing for a lifetime? A Marble Candy and Dough Board. It is 18 inches square and highly polished, so much so that Candy or Dough will not stick to it. Ready for 1095 times service a year. This offer will not appear again. Make your check for six dollars and mail today to Palmer Stone Works, Albemarle, N. C. Write plainly the address you wish it shipped to and it will be sent express prepaid.

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Ron. R. N. PagePresident
A. S. BarnesSuperintendent
Mrs. Mattie JenkinsMatron
Owned and maintained by the North Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The Methodist Orphanage, Raleigh, N. C., contemplated by the charter under the Act of the General Assembly of North Carolina (here designate the bequest)

OUR NEEDS.

1. Baby Cottage.
2. Industrial Building.
3. An offering from every Sunday school and organized class in the conference.

* * * *

It was our pleasure to have Rev. Charles Wood, superintendent of the Children's Home, Winston-Salem, as a visitor one day last week. Being in the city on business, he found time to spend a few hours with us. We trust that he will come our way frequently. He has entered upon his new work with zeal and determination. A great opportunity for large service lies out before him. His host of friends believe that he will measure up to it in a most successful way.

* * * *

Three successive rainy Sundays during the Thanksgiving season kept many people from Sunday school and church services. As a result our Thanksgiving offerings were not as large as they would have been otherwise. I do want to thank every church and Sunday school that so kindly remembered us during Thanksgiving. Many did exceptionally fine and all did well. We have a great people whose hearts are in our work. By their sacrifices we have been enabled to care for two hundred and fifty fatherless children.

* * * *

Not all the money that is raised on the assessment and by specials is used for maintenance. During the past five years we have bought land and buildings for the orphanage that have cost us at least twenty thousand dollars. This the board of trustees did for our own protection. Since securing this additional property we feel very much relieved, because we otherwise might have had to face some very embarrassing situations. Now we can control things and not have to face the possibility of having undesirable neighbors that might give us all sorts of trouble because of their close proximity to us.

* * * *

The following quotation is from a letter of one of our former boys who is making a success in life: "Thanksgiving season has rolled around again, and the spirit of giving and hospitality is in the air. Many good people are making donations to the causes nearest to their hearts, and as it is my honor to be an alumnus of the institution I take great pleasure in enclosing my check for \$5.00, which I know by 'six years' experience' will help make many glad hearts. May this small contribution make the spread of 'good eats' just a little larger on Thanksgiving Day. With love and best wishes to the orphanage, and my personal regards to you."

* * * *

It is very gratifying that so many churches and Sunday schools sent us offerings during the Thanksgiving season. More of them remembered us than ever before as far as I have any record. These schools did this at a real sacrifice. For this reason we are doubly thankful. I tell our boys and girls that they certainly ought to feel grateful because of the goodness and generosity of their many friends. We are holding our friends up before our children as worthy of their love and deep appreciation. To inculcate the

spirit of gratitude among those committed to our charge is a matter that receives our careful attention. Let me say again that every gift in money or kind is sincerely appreciated. This means small as well as large ones.

* * * *

A lady called at my office recently and asked to see the girl she was supporting. It would have done anyone's heart good to see the happiness that beamed from her face. The child was equally happy. This noble lady for some time has been making sacrifices that she might support this dear child. She is a dozen times happier because she has made this investment in human life. She could have been richer by a few hundred dollars had she put her offerings in the bank. There are richer experiences that come from unselfish giving than from selfish getting. The person who lives the altruistic life in the Christian sense has meat to eat to which the world is a stranger. Knowing and seeing how happy individuals, Sunday schools and organized classes are that remember our orphan children, I wonder sometimes why more do not take up this blessed work.

* * * *

The officers of the Federation of the Wesley Classes met in Goldsboro last week to consider ways and means of raising their pledges for the Baby Cottage. It is remembered that the federation in its annual session at Goldsboro last spring voted to raise amount sufficient to make up the difference between what we had in cash and subscriptions and the actual cost of the cottage. We have in the bank eight thousand dollars and in subscriptions about five thousand. The building will cost something like twenty thousand dollars. This leaves about seven thousand dollars yet to be secured. Doubtless there are six or seven thousand members of the Wesley classes in our conference. The federation is asking each member to give twenty-five cents per week for four weeks. If all will do this we can easily raise the entire amount without burdening any one. Of course some will give less, while others will give more. The month of March was chosen as the time to raise this much needed money. Classes can raise it all in one Sunday or they can run the campaign through four Sundays. Fifth Sunday will be an extra Sunday to make up any deficit that may occur. The first week in April every class will send its contribution to the treasurer, Mrs. R. H. Edwards, Goldsboro, N. C. In all probability the federation will have its annual session early in April, and it is sincerely hoped by the officers of the federation that every cent can be reported at that meeting. Classes need not wait that long if they deem it wise to begin earlier. If all will throw themselves into this worthy undertaking I firmly believe the task will prove a benediction. Our federation of Wesley classes is a dynamo of spiritual power, and it is in a position to render altruistic service. It is going to take a great objective to call forth and enlist all of its latent power. The erection of this building will rally the organization from center to circumference. Let's all join hands and heart in this mighty forward movement and do something commensurate with our ability!

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2. To come to new standards of giving, for missions and for all Church causes.
3. To greater effort for the Evangelization of the World.

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We have increased by nearly two hundred our workers in foreign fields. A real program for the evangelization of the homeland is in the making. Salaries of pastors increased by more than 60 per cent. during the Centenary period—all other enterprises of the Church receiving larger support. The revival fires burn in the foreign field and at home.

WHAT OF THE WESTERN NORTH CAROLINA CONFERENCE?

With substantial gains in amounts paid for ministerial support and all benevolences, the Western North Carolina Conference had paid on Centenary pledges December 1 \$497,598.01—including Sunday School and Epworth League payments, approximately \$540,000.00.

But we have paid only 33.5 per cent. of our Centenary Pledge—and 660 per cent. is now due.

Let's make a better record for Western North Carolina Methodism.

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OUR YOUNG FOLKS

A BIG FUSS OVER NOTHING

Margaret Brown Elms.

Little Dorothy Mayhew had just gone to school, and the dolls were left alone in the nursery to amuse themselves. During school hours, they talked over their joys and sorrows, in their own language, and always came to the conclusion that they were one of the happiest and most fortunate doll families in existence.

On this particular morning, Priscilla, the beautiful French doll, was very much disturbed. Although she had lived in the nursery nearly two years, she was almost as good as new, because Mother Dorothy had been especially careful of her. Her long brown curls were as pretty as ever; her dress was clean and not a bit shabby, and her hat was not at all mussed or faded.

In spite of all this, Priscilla was in a much disturbed frame of mind this morning, and just because she had lost the bow wearing to one of her blue slippers.

"O dear!" she complained, in the doll language, "I was sure something dreadful would happen. I knew it wouldn't be long before I'd have much worse troubles than the rest of you."

"What's the matter?" inquired Eliza Jane, the doll who could really and truly say "Papa" and "Mamma."

"Matter enough!" exclaimed Priscilla. "I've lost the bow from one of my French slippers. Now, there's no use in any one telling me that Mother Dorothy can get me a new bow or another pair of slippers," she declared, as she glanced at Eliza Jane, who had already started to say something.

"She can buy slippers, I'll admit, but they wouldn't be as good as these. When I was dressed in the French Chop in New York City, they were very particular about having my shoes and stockings match my dress and hat. So, Eliza Jane, if I should get a new pair, they would not be the right shade. Besides, I'd much rather have these for several reasons."

"I wouldn't worry about it, Priscilla, if I were you," Eliza Jane replied, in her quiet way. "You may be right, but I feel positive that Mother Dorothy can buy another pair of slippers just like those. And, there is a possibility of our finding that bow, anyway."

"What does a 'pos-si-bil-ity' look like?" asked Priscilla, in a discouraged tone. "I never saw one."

Some dolls would have laughed at poor Priscilla's mistake, but Eliza Jane did nothing of the kind. "I mean that there is a chance of our finding it," she explained very graciously; "that it is possible that the bow is not lost at all."

"Well, if there is a 'possibility,' it's a very small one," Priscilla declared, in a much gloved tone.

"Let's look around," suggested Eliza Jane, as she glanced under the dolls' bed-hammock. "I feel positive that that bow is safely tucked away somewhere, and that we shall soon see it on darling Priscilla's slipper again."

"You always look on the bright side, Eliza Jane," Priscilla remarked. "How do you manage to do it?"

"I try to do so, but I'm sorry to say that I don't always succeed," Eliza Jane admitted. "But what is the use of worrying about a thing until it happens? Can you tell me?"

"But this thing has really happened! I guess if you had lost a nice bow off one of your stylish slippers, and you were miles and miles away from New York City, you'd be worried, too," replied Priscilla.

"Oh, maybe, but let's hunt for it right away," Eliza Jane proposed. "We'll never find it sitting here and worrying about it, that's sure. And, while we are looking, let's be cheerful

and happy, and think that we are going to succeed."

Priscilla tried in vain to smile, as she looked under the chairs and in the bureau drawers. She could not see the bright side at all—she was sure her slipper was spoiled, and that it would never be any different.

Suddenly Eliza Jane exclaimed: "Oh, there is Mother Dorothy! She will be so sorry for Priscilla! Let's see if we can't find that bow before she gets here."

Almost immediately, every doll in the nursery was scampering about trying to follow Eliza Jane's suggestion.

Then Mother Dorothy appeared in the doorway. "Oh, you darling Priscilla!" she exclaimed. "No wonder my children could not find your lost bow! I had it in my pocket all the time. You see, it came off your slippers last night, just before I went to bed, so I couldn't sew it on. But I shall do so at once," she promised, as she sat down with a needle and thread in her plump little hand.

In a minute or two, the bow was sewed carefully in place, and Priscilla's troubles were over.

Eliza Jane said nothing, but smiled very sweetly. She was so glad that everybody was happy again and that dear Priscilla had nothing to worry about!

After Mother Dorothy left the room, Priscilla turned to Eliza Jane and said: "It seems that you are always right. Hereafter, I'm going to try not to worry about anything until I have something really to worry about."

"That's right," agreed Eliza Jane. "It doesn't do any good to worry. And, besides, things usually are not half so bad as they appear to be."

A HARD-EARNED DOLLAR

"I wish I could earn some money, too!" Roly Poly said, with a wistful little sigh. It was hard to be only five years old "come June," and not have a single penny to put in the Famine Bank!

"I wish I could, mamma!"

They were all in the nursery together, having their "go-to-bed sociable," as Eunice called it. Eunice had names for everything. She was on one arm of mamma's chair and Roly Poly was on the other. The boys were lying upside down on the rug, leaning on their elbows, and Queen Mab was in her own rocking-chair, as usual. It was she who spoke next.

"Oh, you're too little, Roly Poly—you can't earn money hemming towels and piling wood and raking the lawn," she said. "You'll have to wait till there's another famine in India. Will there be another one, ever mamma?"

"I'm afraid so, dear," mamma answered, her sweet face grave with pity. "India is so full of people, and there are so likely to be droughts, when the wheat won't grow, or the other crops they depend on for food. If there was only better irrigation there!"

"Ir-ri-what, mamma?"

"Irrigation, Eunice. That means a way to water the land artificially, with pipes or open trenches. But India has to depend altogether on the rain, and so when there isn't rain the people starve."

"And the little babies," murmured Queen Mab, softly. It was the thought of the little babies starving that seemed most dreadful. The little baby in the cradle across the room was so round and fat and dimpled!

"I'll hem a dozen towels," Queen Mab resolved, valiantly.

"I'll rake Mr. Leadbetter's lawn, too," thought Dick.

"I'll pile up grandpa's woodpile," Robert vowed. And poor little Roly Poly's sweet round face lengthened again.

"I wish I could earn some money, too!" she sighed.

"I'll pay you a dollar if you'll go to

bed without any kiss from mamma," laughed Aunt Gwen, mischievously leaning over to twitch a little pink ear. Everybody laughed, as if Aunt Gwen had made a joke. The idea of Roly Poly's going without her good-night kiss!

The Famine Bank was really a little brown jug that had to be broken to get out the pennies. It stood on the nursery table in plain sight, and mamma had used it as the text for her little go-to-bed sermon tonight. She had talked about the hundreds and hundreds of hungry people in poor, far-away India—the mothers who watched their little brown babies starve in their arms.

So it was that when the little sermon ended they all began at once to plan ways to earn money to put in the Famine Bank. They decided to begin the very next day, because there was so much need of hurry. Somewhere in India perhaps there was a little brown baby that their pennies would save! But they must hurry, hurry.

"A whole dollar, Pussy-in-Boots!" whispered Aunt Gwen, temptingly. "Think of putting a hundred pennies into the Famine Bank! And just as easy to earn—fie, just to go without a kiss!"

"'Tisn't a kiss, it's mamma's kiss," Roly Poly murmured, snuggling against mamma. She and mamma were very "int'mate."

In slow strokes the nursery clock began to strike, "Bed-time—bed-time—bed-time," and the children got up obediently. They were accustomed to obey the clock.

"I'm going to get up at five o'clock to begin raking," announced Dick.

"So'm I, to pile wood," Robert echoed. But Queen Mab shook her yellow head.

"I'm not," she said. "I shall need all my sleep to prepare for hemming towels!"

Upstairs in the girls' room mamma unbuttoned Roly Poly's "behind buttons" and rolled up her soft hair into a row of little white "pop-corns." Then she tucked her into bed.

"Good-night, little one," mamma said, after the little prayer was whispered in God's ear. "Pleasant dreams—why, where's your mouth disappeared? I can't find it to kiss!"

Roly Poly mumbled something into her pillow, but the little red lips stayed hidden. And slowly—very slowly, indeed—and gently, Roly Poly's two moist, warm hands pushed mamma away.

"Don't kiss me, mamma," the little girl said, tremulously; "I've 'cided I'd go 'thought. Please go away just as fast as you can. I'm 'fraid I'll change my mind."

"Why, Roly Poly, why, little one!" Mamma looked down at the back of Roly Poly's head, with its fringe of little "popcorns," and felt an irresistible impulse to stoop over and kiss the little warm neck. But she waited.

"Do you really mean it, dear?" she said.

"Yes'm, oh, yes'm, if you'll only please to go away, out o' my reach! I've 'cided to earn that dollar for the Famine Bank, an' the little hungry babies, mamma. I've 'cided to. Good-night."

"Good-night," mamma said, squeezing a little hand lovingly. Then she stole away, out into the hall. She sat down on the upper stair, to be within hearing if Roly Poly called her back. She hardly believed the child's courage would hold out.

Five, ten minutes went by, then another ten. Then mama heard Roly Poly singing, in a soft, broken voice:

"O, do not be discouraged,

For Jesus is your F'end.

He'll give you grace to conquer,

An' keep you to the wend."

She sang it over and over to herself, and mamma knew it was to keep

from calling her back. She knew that in there in the dark Roly Poly was earning her dollar by the sweat of her brow.—Annie Hamilton Donnell, in The Congregationalist.

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S. S. CONVENTION OF ROCK CREEK TOWNSHIP, GUILFORD COUNTY

The Sunday School Convention of Rock Creek township, Guilford county, was held in the M. E. church at Gibsonville on Sunday, December 4th, and proved to be a very helpful and inspiring gathering of those interested in this vital form of Christian work.

It was well attended, the church being comfortably filled far all the exercises, despite the fact that the day was cold and rainy and very disagreeable. Six Sunday school superintendents were present, four ministers from the various churches, and almost every teacher and officer from the different Sunday schools together with a representative gathering of the leading church workers from the township.

Miss Folar Davis, who is assistant superintendent of the North Carolina Sunday School Association, came up from Raleigh, and gave the convention two addresses, one on the development of the work for the past twenty years, and another on the vital points to be kept in directing the work of a Sunday school.

Rev. B. F. DeLoatche of the Baptist church gave some excellent ideas as to the proper place of the pastor in the Sunday school, and his duty and relation to the work. Rev. G. W. Clay of the M. E. church laid stress on the spiritual life of the officers and teachers as affecting the progress of the work. Rev. C. L. Whitley of the Presbyterian church conducted the round table discussion, and made many helpful suggestions as various questions were proposed and discussed.

The problem of securing and developing teachers and officers was taken up by R. K. Davenport and R. L. Seaford, and both showed much serious thought along this line, and added much to the convention by their hints for securing a constantly developing class of leaders for the work.

W. J. Jennings spoke on the question of best methods in class work, and drew many helpful ideas from his successful work as a teacher for the past seventeen years. Dr. W. T. Whitsett discussed the same topic and stressed the idea that the teacher in adopting any method should keep constantly in mind the results he desired to secure, never losing sight of his objective point, and thus shaping all methods to secure the result sought. He especially emphasized preparation, sympathy, enthusiasm, and the ability to adapt the methods to the end sought.

L. T. Barber presided as chairman of the convention, and did much to make the occasion a success by his interest in every phase of the work, and his long experience in successful directing of a live Sunday school.

The M. E. church choir was assisted by various members of other schools and gave inspiring music throughout the gathering.

For the coming semi-annual convention of the township it was determined to hold the next convention some time during the spring at Whitsett in the auditorium of the new school building with a view to having at hand convenient class rooms where demonstrations might be given of actual teaching and other work of the Sunday school. R. K. Davenport was elected as chairman for the coming year.

The importance of such gatherings cannot be overestimated, and in this day of lack of attention to Bible study on every hand, and the great indifference on the part of so many to religious matters, these conventions give courage, and inspire determination for better things, and thus serve a great purpose.

WEIGHING ARMAMENT IN GOD'S SCALES

By William G. Shepherd.

Every producing man, woman and child in the United States next year will spend over ten cents a day to run the army and the navy and prepare for future wars. If many people are out of work, this daily cost may go to fifteen cents a day.

I am writing this statement with the Atlantic fleet under my gaze. I have only to raise my eyes from the paper to see the Hudson river seemingly almost dammed with battleships and destroyers. It is a terrible sight. It cries out that armaments and preparedness are eating holes in the American home.

The men and women and children of the United States who work for wages and salaries which go into the upkeep of American homes number about 30,000,000. They have a bill of over one billion dollars to pay next year. It will come out of them in the form of taxes. So much for next year. But—until the United States finds some way of disarming and getting other nations to disarm, this payment of a quarter or half-dollar that we make daily for war will never grow less. The ghastly fact is that it will grow larger.

While fathers and mothers in the sacred centers of their homes, in the worried hours of the night when the problem of living seems almost unsolvable, pray, "Give us this day our daily bread," the god or War is muttering to them, "Give me five or ten of those loaves when you get them!"

We average American men and women do not realize how much of our national annual production goes into armament and preparedness. It isn't until we begin to count armament and its costs in terms of things that we know—like household expenses of shoes or meat or groceries, of school books or clothing or school and college expenses, that we can begin to understand what armament and preparedness mean. Statesmen talk in terms of a billion dollars. What is a billion dollars? You and I don't know; the statesman, from their little country towns or their big home cities, don't know. They're as unmathematical as we are. Billions of dollars can't be counted. They can only be weighed. And the only scales in God's world that can tell the true weight of a billion dollars, to the last bloody, sweat-covered gram, are scales that God made Himself; they are the backs of men and women.

So let us consider this billion-dollar debt in terms that we can understand. This billion dollars will go, in part, for future wars, but wars not very far off in the future, because things built for war rot and grow old and out of fashion very quickly. When we spend it we won't be buying anything that will last very long. A good fur wrap that lasts ten years is likely to outlive some of the big ships that are being built even now.

Here's where you're staggered—when you put one of these giants on the balance, and put in the other side of the scale weights that really count; things that you and I can understand; things that we need, and that our children need, and that Americans must have, if they are to go on being Americans.

Do you know that there are only five universities in the United States with endowments as large as the cost of only one of these \$22,000,000 battleships? It's true. John D. Rockefeller's mightily endowed Chicago University, his pet institution, has \$30,000,000; Columbia has \$35,000,000; Harvard, which has drawn on the wealth of the richest alumni in the world, leads with \$43,000,000—less than the cost of two of these battleships. Stanford University, into which has been poured the loving wealth of proud Californias, has about \$25,000,000; and old Yale, in her long

life, has gathered an endowment of only \$24,000,000—enough to build an old-time battleship, but not one of the new ones.

There are only 50 colleges and universities in the United States that have endowments of one million dollars or over. What would happen to the United States if, for the next five years, we put even one-half of our billion-dollars-a-year bill into education?

The cost of all education in the United States in 1918 was \$754,500,000. Our billion dollars for war would take care of that sum easily. But it would do more. There are about 28,000,000 children in the United States of school age—from five to eighteen years. The United States Commissioner of Education says that one-fourth of these are not attending school. Listen: Eighteen thousand, three hundred country schools were closed in 1930, for lack of teachers who could not live on the wages offered, which averaged \$470. Ten million dollars would reopen all these schools and keep them open. The new battleships we are building will each cost three times ten million dollars.

It costs about \$25 a year to teach a child in a rural school. If the six million children in the United States who are not attending school are in the rural districts, you could pay their way next year with the cost of about six of the new battleships. The cost to teach a child for one year in a city school is about \$40; if these school-less children are in the cities, you could throw in ten destroyers with half a score battleships, and give schooling to all of the six million. And even at that we would only be nibbling at our one-billion-dollar war bill.

AN AMERICAN "SURPRISE PARTY" IN BELGIUM

Brussels, Belg., October, 1921.

In response to an invitation Mr. King and Miss Holland went to the home of Mr. and Mrs. James E. Moorehouse, in Brussels, on September 30 to meet a couple of American friends of theirs. This simple invitation proved to be one to a very delightful surprise party for Mr. King and Miss Holland, who were to be married the following week. It was a genuine surprise, too, for they found twenty of their American, English and Belgian friends there ready for them. Mrs. Tyler was joint hostess, and while the former is an English woman she helped make it a most American evening.

Games were played, the Bishop of Oxford's puzzle being one of the most interesting, and this brought a prize to Miss R. Louise Fitch, of Eugene, Oregon, for the greatest number of correct answers. During the evening each guest was asked to pose while his shadow profile was drawn upon a sheet of paper. These were later numbered, then placed about the room, and the guests were asked to recognize their friends. Miss Mary Tinny, of Nashville, Ark., was the winner of the prize for this. After several songs had been sung by Mrs. Tyler and Miss Holland, with choruses by the guests, the request was made to come to the dining room. Here real American refreshments were served—chicken and ham sandwiches, lemonade, delicious little cakes and home-made cookies the latter being entirely new to all except the Americans, and tea and coffee. Suddenly the lights in the rooms were turned off and then on a wall in the farthest room appeared a spot of light from a hidden lantern. This changed to a large red heart, within which was a little picture of the guests of honor. Just before coming to the dining room an old fashioned cracker was given each guest and the caps revealed when these were cracked decorated the company gaily as it indulged in

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It is very easily prepared, and there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and disappear. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

refreshments. Upon coming back to the living room Mr. King and Miss Holland were led beneath a huge cracker which hung from the ceiling. They were asked to pull some ribbons and down came upon them a shower of confetti and little bundles. These latter proved to be various pieces of linen, beautiful doilies, lunch cloths, runners, handkerchiefs, gifts of the guests for the new home in Poland. The "shower" for a bride-to-be is a strictly American institution, and the other guests were most curious and interested, as no one had seen one before.

The company was a very interesting one and represented a variety of interests. One was the representative of the International Harvester Co. Two were returning to the Congo after a year's leave in the States, from their missionary work. (They had a long journey ahead for they expected to leave October 16 and arrive about Christmas time.) One was manager for an American concern at Malines. Another was on his way to the Congo for the first time. And there were of course those carrying on the work of the mission in Belgium. One Englishman had been consul in India. But wherever their home or whatever their nationality they were all equally sincere in their good wishes for the guests of honor.

R. Louise Fitch.

Why Suffer With

EPILEPSY

Fits or Falling Sickness?

Read the following letter:

Towns Remedy Co.

My little boy has not had an attack of epilepsy since Aug. 6th. I will say one thing and it is the truth: I have tried doctors and many kinds of medicines but none has helped him like your medicine. I thank God and you for your medicine. You may use our name if you wish. (Signed) Mrs. Luther Stroud, Rt. 4, Box 4, Kinston, N. C. Oct. 25th, 1921.

DON'T SUFFER LONGER. Write today for our FREE booklet on EPILEPSY. Begin our treatment at once; it has stood the test for 45 years.

Address TOWNS REMEDY CO. 661 Third St., Milwaukee, Wis.

Aches and Pains Of Rheumatism

Sometimes They Are Unbearable.

There are weather conditions that make rheumatism worse. They are not the same in the cases of all persons. Some rheumatics suffer more in dry, warm weather than in moist, cold weather, but all suffer more or less all the time.

The cause of rheumatism is an excess of uric acid in the blood, affecting the muscles and joints, causing aches and pains. Hence the blood must have attention for permanent results in the treatment of this disease.

Hood's Sarsaparilla has given entire satisfaction in thousands of cases. Do not fail to try it.

For a laxative take Hood's Pills.

FROM MILLBROOK TO HELENA

When we put ourselves on wheels at the Methodist parsonage in Millbrook on December 1, facing for Helena, we began to realize that four good years of sacred fellowship with many dear friends on the Millbrook circuit had fixed them in our affections, probably more firmly than we had thought. Their many kind contributions cheered us and helped us and we think of them in love and gratitude sincere. As we move along the way another brace of true friendship is stored up in our heart chamber and we hold to them as our own. These itinerant rounds of subtractions and additions, bumps and blessings, remind us that we are in Person county. As a climax to the many acts of kindness shown they gave to Mrs. Williams on our exit a beautiful necklace. We know by such tokens that one has a place in the heart and affections of those noble Christian friends that is better than rubies. God bless them.

Before sunset on that beautiful day we had run across from Millbrook and found ourselves housed in our parsonage home at Helena. A delightful company of God's good women had put the touch of their hands on the home and waited to greet us. An ample and delightful supper was spread and many packages of needed provisions were left. By the kindness of my predecessor and a good board of stewards there was coal and wood on the yard. Our wants and comforts were anticipated in a practical way. Some bundles of choice articles have been put in our car since. These tokens all show a spirit for which we are profoundly grateful, as well as for the goods. We have five churches, active and generous. Of course we are pleased and impressed with the excellency of our people. May God help us to present to them worthily the cause and the Christ that has called us here.

J. C. Williams.

District Appointments

ASHEVILLE DISTRICT

W. H. Willis, P. E., Weaverville, N. C.

FIRST ROUND

December	January
Swannanoa, Swannanoa	17
Black Mountain	13
Central	18
Flat Rock-Fletchers, Fletchers	25
Saluda	25
Mills River, Shaw's Creek	31
Rosman	1
Brevard	1
Weaverville, Alexander Chapel	7
Mars Hill, Bush Glen	8
Weaverville Station	8
Joint conf. of Lester and Sandy Mush, Erick Church	14-15
Bethel	15

CHARLOTTE DISTRICT

J. B. Craven, P. E., Charlotte, N. C.

FIRST ROUND

December	January
Polkton, Peachland, 11 a.m.	17
Weddington, Weddington, 11 a.m.	18
Matthews, night	18
Seversville, night	28
Spencer Memorial, 11 a.m.	1
Dilworth, night	1
Chadwick, 11 a.m.	8
Thrift-Moore, night	8

GREENSBORO DISTRICT

W. F. Womble, Presiding Elder, 508 Summit Ave., Greensboro, N. C.

FIRST ROUND

December	January
Wentworth, Salem, 11 a.m. 17th, 3 p.m. 18	
Reidsville, 11 a.m.	18
E. Greensboro, Holts Chapel	24-25
Park Place, night	25
Deep River, Cedar Falls, Q.C. 2 p.m. 31	
(Preaching 11 a.m. January 1.)	
Randleman, night	1
Pleasant Garden, Pleas. Gar.	7-8
Gibsonville, night	8
Jamestown, Jamestown	14-15
Spring Garden, night	15
Coleridge, Coleridge	21-22
Ramseur & Franklinville, Ramseur, ngt	22
Ruffin, Pelham	29
Glenwood-Grace, night	29

MARION DISTRICT

Z. Paris, P. E., Marion, N. C.

FIRST ROUND

December	January
Henrietta-Caroleen, Henrietta, 11 a.m. 18	
Cliffside & Allendale, Cliffside, 7:30 p. 18	
Old Fort, Bethel, 11 a.m.	31
McDowell, Murphys, 11 a.m.	1
Marion, 11 a.m.	8
Marion Ct., Providence, 3 p.m.	8
Marion Mills, 7:30 p.m.	8
Restic, Oak Grove, 11 a.m.	14-15
Broad River, Kestlers, 3 p.m.	15
Gilkey, Gilkey, 11 a.m.	22
Spindale & Alexander, Alex., 7:30 p. 22	

MT. AIRY DISTRICT

J. H. West, Presiding Elder.

FIRST ROUND

December	January
Jonesville, Jonesville	17-18
Elkin, night	16-18
Mt. Airy Ct., Salem	31-Jan. 1
Rockford St., Rockford St., night	1
Madison S., Madison, 11 a.m.	8
Mayodan, Mayodan, 3 p.m. & ngt.	8
Danbury, Danbury	14-15
Sandy Ridge, Delta	15-16
Yadkinville, Yadkinville	21-22

NORTH WILKESBORO DISTRICT

J. W. Williams, P. E., Jefferson, N. C.

FIRST ROUND

December	January
Helton, Chestnut Hill	17-18
Warrenville, Ashby	20-21
Jefferson, Jefferson	22

SALISBURY DISTRICT

T. F. Marr, P. E., Salisbury, N. C.

FIRST ROUND

December	January
Norwood Ct., Cedar Grove, 11 a.m. 17-18	
Norwood Sta., 7:30 p.m.	18
Albemarle Ct., Fine Grove, 11 a.m. 24-25	
Albemarle, Central, 7:30 p.m.	25
New London, N. London, 11 a.m. Dec. 31	
Badin, 7:30 p.m.	1
Salem Ct., Salem, 11 a.m.	7-8
First Street, 7:30 p.m.	8
Yadkin-Rowan Mills, Yadkin, 7:30 p.m. 11	
Mt. Pleasant, Mt. Pleasant, 11 a.m. 14-15	
Kerr Street, 7:30 p.m.	15
North Main, 7:30 p.m.	18
Harmony, 11 a.m.	22
Westford, 7:30 p.m.	22

SHELBY DISTRICT

H. H. Jordan, P. E., Gastonia, N. C.

FIRST ROUND

December	January
Mt. Holly 7 p.m.	11
East End, 7 p.m.	14
Shelby Ct., Salem, 11 a.m.	17-18
Kings Mountain, 7 p.m.	18
West End, 7 p.m.	21
Lincoln Ct., Pisgah, 11 a.m.	24
Trinity, 11 a.m.	25
Main Street, 7 p.m.	25
Lovesville, Hills Chapel, 11 a.m.	31

Stanly, Stanly, 11 a.m. 1
Ranlo, 7 p.m. 1
Bessemer, 11 a.m. 8
Cramerton, 7 p.m. 8
Dallas, Dallas, 11 a.m. 15
Belmont, 11 a.m. 22
East Belmont, 7 p.m. 22

Every official member is urgently requested to attend the first quarterly conference and assist in organizing for the ensuing year's work.

STATESVILLE DISTRICT

D. M. Litaker, P. E., Statesville, N. C.

FIRST ROUND (In Part)

December	January
Statesville Ct., at T. Sat. 10 & Sun. 2 17-18	
Cool Springs, at C. Sat. 2 & Sun. 11 17-18	
Olun at O. Sat. 4 & Sun. 7	17-18
Troutman at R.M. Sat. 10 & Sun. 3 31-1	
Mooreville Ct., T. Sat. 2 & Sun. 11 31-1	
Mt. Zion, Sun. 11	8
Malden, Sun. 7	8

WAYNESVILLE DISTRICT

R. S. Howle, Presiding Elder.

Waynesville, N. C.

FIRST ROUND (In Part)

December	January
Robbinsville, Robbinsville	15-16
Andrews	17-18
Murphy	18-19

WINSTON DISTRICT

W. A. Newell, P. E., Winston-Salem, N. C.

FIRST ROUND

December	January
Grace, Grace, 11 a.m.	3-4
Hanes-Clemmons, Hanes, 3 p.m.	4
Southside, Southside, night	4
Farrington Ct., Smith Grove, 11 a.m.	6
New Hope Ct., Macedonia, 11 a.m.	10-11
Denton Ct., Siloam, 3 p.m.	11
Lewisville Ct., Brooktown, 11 a.m.	17-18
Forsyth Ct., Piney Grove, 3 p.m.	17-18
West End, West End, night	18
Creston, Thomas Chapel	19-20

DURHAM DISTRICT

M. T. Plyler, P. E., Durham, N. C.

FIRST ROUND

December	January
Carr, 11 a.m.	18
West Durham, 7:30 p.m.	18
Calvary, 11 a.m.	25
Branson, 7:30 p.m.	25
Brookdale, Brookdale	31
Roxboro, 11 a.m.	1
East Roxboro, Longhurst, 2:30 p.m.	1
Burlington Ct., Shioh	7
Burlington, 11 a.m.	8
East Burlington, 2:30 p.m.	8
Person, Concord	14-15
Yanceyville, prospect	21-22
Rousemon, Bahama	28
Chapel Hill, 11 a.m.	29
Orange, Carrboro, 2:30 p.m.	29
Leasburg, Leasburg	31
South Alamance, Swensonville	5
Mebane, 7:30 p.m.	5
Milton, Milton	11-12
Hillsboro, Hillsboro	18-19
Durham Ct., Dukes	21
Mt. Tirzah, Helena	25
Trinity	26

ELIZABETH CITY DISTRICT

R. H. Willis, P. E., Elizabeth City.

FIRST ROUND

December	January
Chowan, Anderson	14-25
Hertford, night	25
Currituck, Mt. Zion	31st-1
Moyock, Moyock	7-8
Pasquotank, Newhgan	11
Perquimans, Neal Grove	14-15
North Gates, Kittrells	21-22
Gates, Gatesville	22-23
Columbia, Columbia	28-29
Tyrrell, Wesley's Chapel	29
South Mills, McBrides	4-5
First Church, night	5
South Camden, Wesleys	11-12
Plymouth, a.m.	19
Raper, night	19-20
Kitty Hawk, Kitty Hawk	17
Dare, Mann's Harbor, night	15
Roanoke Island, Manter	19
Kennekeet, Sabro	20
Hatteras, Frisco	21

FAYETTEVILLE DISTRICT

J. D. Bundy, P. E., Fayetteville.

FIRST ROUND

December	January
Beaden, Windsor	17-18
Hay Street, night	25-26
Haw River, Bynum	31-1
Pittsboro, Pittsboro, night	1-2
Stedman, Bethany	7-8
Roseboro, Bethel, night	8-9
Person St. & Calvary, Person St.	11
Backhorn, Cokesburg	14-15
Lillington, Lillington	16
Mamers, Mamers	17
Newton Grove, Maple Grove	21-22
Jonesboro, Jonesboro	28-29
Sanford, Sanford	29-30
Glendon, Cool Springs	4-5
Goldston, Goldston, night	5-6
Siler City, Siler City	7
Elizabeth	11-12
Parkton, Parkton, night	12-13
Fayetteville, Camp Ground	13-19

NEW BERN DISTRICT

F. M. Shamburger, P. E., New Bern.

FIRST ROUND

December	January
Painlico, Alliance, 11 a.m.	17-18
Goldsboro, Elm St. and Pikeville	1
Elmspot, 11 a.m.	1
Goldsboro, St. Paul, night	1
Harlowe, Oak Grove, 11 a.m.	7-8
Newport, Havlock, night and 11 a.m. 8-9	
Grafton, Grafton, 11 a.m., 11 a.m. 14-15	
LaGrange, LaGrange, ngt. & 11 a.m. 15-16	
Hookerton, Maury, 11 a.m.	21-22
Snow Hill, Snow Hill, ngt. & 11 a.m. 22-23	
Pink Hill, Pink Hill, 11 a.m.	23-29

RALEIGH DISTRICT

J. C. Wooten, P. E.

FIRST ROUND

December	January
Oxford, 7:30 p.m.	16-18
Oxford Ct., Hermon, 11 a.m.	17-18
Garner Ct., Garner, 11 a.m.	31
Clayton, 11 a.m.	1
Central, 7:30 p.m.	2
Edenton St., 7:30 p.m.	3
Epworth, 7:30 p.m.	4
Jenkins, 7:30 p.m.	5
Granville, 3 p.m.	7

Youngsville, 11 a.m.	8
Zebulon, 11 a.m.	10
Millbrook, 11 a.m.	14
Tar River, Trinity, 3 p.m.	14
Louisburg, 7:30 p.m.	15
Four Oaks, Corinth, 11 a.m.	21
Benson, 11 a.m.	22
Smithfield, 7:30 p.m.	22
Princeton, Fellowship, 11 a.m.	23
Kenley, 11 a.m.	29
Selma, 7:30 p.m.	29

ROCKINGHAM DISTRICT

J. H. Shore, P. E., Rockingham, N. C.

FIRST ROUND

December	January
Laurel Hill, Sneed's Cove	16
St. John-Gibson Gibson	17-18
Laurinburg	18-19
Lumberton Ct., Smith's	30
Robeson, Fairmont	31
Lumberton	1-2
Aberdeen	7-8
West End, West End	8-9
Robberdel, Ledbetter's	13
Vass, Johnson's Grove	14-15
Biscoe, Candor	20
Montgomery, Troy	21-22
Racford, Racford	22-23
Red Springs	27
Maxton	29-30
St. Paul, St. Paul	4-5
Rowland, Rowland	8-9
Calcedonia, East Laurinburg	11-12
Mt. Gilead, Little River	18-19
Mt. Gilead	19-20

WASHINGTON DISTRICT

S. A. Cotton, P. E., Washington, N. C.

December

Stantonsburg, Stantonsburg	17-18
Fremont, Beamant's	18-19
Wilson, First Church, night	19
Bath, preaching only, Asbury	25
Washington, night	25
Aurora, Aurora 31st and	1
Rocky Mt. Clark St., night	6
Rocky Mount Ct.	7-8
South Rocky Mount	8-9
Rocky Mount, First Ch., night	9
Wilkey, Calvary, Simms	14-15
Bailey, Bailey	15-16
Fairfield	20
Mattamuskeet, Watsons	21-22
Swan Quarter, Swan Quarter	23
Robersonville	27
Spring Hope, Spring Hope	28-29
Nashville	29-30
Elm City	30

WELDON DISTRICT

S. E. Mercer, P. E., Weldon.

FIRST ROUND

December	January
Enfield and Halifax, Enfield	16
Battleboro & Whitakers, Whitakers	17-18
Northampton, Jackson	24-25
Norlina, Norlina	30
Middleburg, Middleburg	31-1
Warren, Providence	6
Warrenton, Warrenton	7-8
Rich Square, Rich Square	13
Conway, Providence	14-15
Murfreesboro & Winton, M., night	15-16
Henderson	21-22
N. & S. Henderson, S. Hen., night	22
Bertie, Windsor	27
Ahoskie, Ahoskie	28-29
Roanoke, Tabor	4-5
Littleton, night	5
Williamston & Hamilton, Wil.	10
Scotland Neck, Scotland Neck	11-12

WILMINGTON DISTRICT

J. M. Daniel, P. E.

FIRST ROUND

December	
Jacksonville-Richlands, Richlands	18
Wilmington, Grace, a.m.	25
Wilmington, Fifth Ave., p.m.	25
Kenansville, Kenansville, a.m.	30
January	
Ingold, Keeners, a.m. Dec 31 and	1
Faison-Warsaw, Faison, p.m. 1st, a.m.	2
Burgaw, Burgaw, a.m.	6
Magnolia, Magnolia, a.m.	7-8
Wallace-Rose Hill, Rose Hill, p.&a.m. 8-9	8
Southport, Southport	15
Swansboro, Bethlehem, a.m.	20
Onslow, Tabernacle, a.m.	21-22
Old Dock, Old Dock, a.m.	27
Hallsboro, Hallsboro, a.m.	28-29
Whiteville, Whiteville, p.m., a.m.	29-30
February	
Carvers Creek, Bolton, a.m.	3
Chabourn, Evergreen, a.m.	4
Tabor, St. Pauls, a.m.	5
Town Creek, Zion, a.m.	10
Shallotte, Shallotte Camp, a.m.	11-12

IN MEMORIAM

RESOLUTIONS OF RESPECT
(By the Wesley Bible Class of the James-town M. E. Church, Jamestown, N. C.)
Died, November 30, 1921, our beloved brother and friend, Jos. D. Garrett.
Whereas, our brother and friend was a regular and faithful attendant upon the sessions of our class and his life and precepts were as inspirations to one and all. By reason of his presence in the world it is a richer, sweeter and better place to live in. We cherish his memory.
Therefore, be it resolved by the Wesley Bible Class in regular session assembled, that we extend to his bereaved family our heartfelt sympathy in their great loss which cannot be measured in terms of anything in this world.
Be it further resolved, that a page of our minutes be set aside for a copy of these resolutions, a copy to be sent to the family of our deceased brother, a copy to the North Carolina Christian Advocate, and a copy to the Jamestown Oakdale News.
G. W. Johnson,
W. C. Brown,
O. M. Bundy,
Committee.

SWANN—F. D. Swann of Pelham died at his home on Saturday night, December 10th. The funeral service was held at Pelham church where the deceased was a member. Brother Swann was 66 years of age. He is survived by two brothers, J. A. and W. C. Swann of Pelham, and three children, Mrs. Stanley Brown of Richmond, Va., Mrs. B. R. Fitzgerald of Pelham and W. T. Swann of Danville, Va. The burial was in the Danville cemetery, services conducted by Rev. H. F. Starr, pastor of the deceased. Truly a good man has been removed from the church and community, but his influence will still live with those who knew him. H. F. Starr.

PEARSON—Charlie Shuford Pearson, son of W. A. and M. E. Pearson, was born near Moravian Falls, N. C., August 2, 1882, died November 13, 1921, age 39 years, three months and 11 days. In early youth Brother Pearson joined the Methodist church, of which he continued a devoted and consistent member until death. He was married to Miss Bettie Belle Hix, February 8, 1909, to which union were born four children.
A brother, George Allen, and a son, William Hix, have preceded him to the heavenly world. An aged father and mother, three brothers, six sisters, a great number of relatives, a host of friends, a loving wife and three dear children, Charles, Louise and Frances, survive to mourn his death.
In his death the church has lost a loyal member, the community a friend, parents a faithful son, brothers and sisters a considerate brother, the wife a loving husband and the children a devoted father.
May the blessing of the Lord be upon all the bereaved.
W. R. Hubbard,
E. E. Yates.

WEATHERLY—Jessie Skeenes was born March 12, 1836, and passed peacefully to her reward October 17, 1921, in her 36th year. She was happily married September 3rd, 1905, to Mr. M. A. Weatherly, who with six children, four boys and two girls, survive her. She gave her heart and life to the Saviour in young girlhood. She joined Bethel church in Greensboro with her husband February, 1920. She was a great sufferer for nearly twelve months before her death, but bore her suffering with great patience and resignation. She was never known to murmur or complain. Her life went out peacefully like the going down of the sun on the glorious October day that witnessed her translation.
"There is no death. The stars go down To rise upon some other shore, And bright in heaven's jeweled crown They shine forever more"
H. M. Blair.

VARNER—John Gideon Varner was born May 6, 1858, departed this life September 8, 1921, age 63 years, four months and two days.
He was married to Miss Hattie De-bond over forty years ago and from their union were born seven children, S. E. Varner, Whittier, N. C.; Oscar Varner, Gastonia, N. C.; Hardy Varner, California. Thad. Varner, Whittier, N. C.; Myrtle Howell, Whittier, N. C.; Miss Bessie Varner, Whittier, N. C.; Thomas Varner, who preceded his father in death last January.
Brother Varner professed faith in Christ over forty years ago and joined the Methodist Episcopal Church, South. He served as steward for thirty years and did his work faithfully. He was a true Methodist and a consecrated Christian and always a friend to his pastor. The writer had the pleasure of knowing him for nearly a year and during this time his life showed the fruits of a Christian life. He was always interested in the salvation of the people, and his place in the church was always filled when his health would permit. For months his physical strength grew weaker until he was stricken with paralysis, and after a few days he passed quietly to his reward.
His funeral was conducted by his pastor in the presence of a large crowd at Whittier and the floral tribute was very beautiful. The body was interred at Shoal Creek cemetery. Peace to his ashes and comfort to his bereaved family and his host of friends.
Robt. F. Mock, P. C.

LYTLE—The home of Mr. and Mrs. James Lytle, of Wallace, was saddened on the eleventh of November, when their sweet baby boy, Allison Lytle was taken from their arms and gently placed in the arms of Jesus. He was seven months old and a perfect ray of sunshine in the home where he is so sadly missed. His sufferings are over and he is sweetly resting at home above. His little body was taken to the mother's old home in

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Bladen county and laid to rest in the churchyard at Dublin, where his little brother and two little sisters lie peacefully sleeping. X.

POLLOCK—The death angel visited the home of Mr. and Mrs. B. F. Pollock and took from them their darling babe, Martha Alene Pollock. She was born February 20, 1920, age 20 months. All that medical skill could do was done, but to no avail. The good Lord saw best to take her home to heaven. She never can come back to papa and mamma, but by the grace of God they can meet her in heaven. She leaves father and mother and a brother to mourn their loss. Gone but not forgotten. May the Lord sustain them in their grief. Rev. C. A. Jones conducted the burial service.
Her aunt,
Mrs. Jennie C. Gilbert.

BLACKBURN—Mrs. Juliet S. Blackburn was born March 1, 1861, departed this life May 10, 1921, age 60 years, two months and ten days; was united in marriage to H. M. Blackburn, December 25, 1875. Born to this union 14 children, seven boys and seven girls, ten of whom are living and her husband to mourn her departure. She professed a hope in Christ at an early age and joined Pine Swamp Methodist church at the same time and lived a consistent and true Christian until her departure. She was always ready and willing to do anything she could for the upbuilding of Christ's kingdom. We all greatly miss her, but we feel our loss is her eternal gain.
Mrs. G. S. Fletcher.

SPRINKLES—David Smith Sprinkles, son of the late John Wesley and Catherine Sprinkles, was born January 25th, 1857, and departed this life on December 1st, 1921, being 64 years, 10 months and six days old.
He professed faith in Christ when 24 years of age and united with the M. E. Church, South, at Brick Church. Immediately following his profession he took up his cross and bore it faithfully unto the end. It is very significant and worthy of special mention that he established a family altar on the night following his conversion and maintained it uninterruptedly until the day of his death. When he sold his home in this community, and moved near Leicester, he transferred his membership to that church, where he soon became the recognized leader. He served his church as steward for more than fifteen years, and superintended the Sunday school until feeble health made it necessary to give up the work. His clean life and faithful, loyal service won for him the love and respect of all.
On April the 26th, 1883, he married Miss Josephine Hadin. The Lord blessed this union with seven children, four boys and three girls. One daughter and two sons preceded the father to the spirit land. The deceased is survived by his widow, two sons, two daughters and six grandchildren; also five brothers and two sisters. To all of whom we extend our sympathy and prayers.
Funeral services were conducted from Brick Church on Sunday, December 4th, by the writer, assisted by Revs. Reynolds and West, and his body laid away in the church cemetery.
J. O. Cox, Pastor.

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A. W. PLYLER, Editor
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"FORREIGN MISSIONS IN THE HOMELAND"

William Acton.

The official census of the United States for 1920 reports the number of Japanese in this country as 111,025. They are found in every state in the Union except Mississippi, but 71,952 are in California. Of Chinese there are 61,686, of whom 28,812 are also in California. The number of Koreans are not reported separately, but are included in "all others." The Korean National Association estimate that there are 2,500 Koreans in continental United States, of which about 2,000 are in California. Our Oriental Mission work includes Japanese and Koreans.

The Oriental Mission Council, which is auxiliary to the Home Mission Council, is composed of American Workers in Oriental Missions on the Pacific Coast, and four delegates from each denomination engaged in this work. The endeavor is made to so divide the territory that no two denominations will occupy the same field with the same race, so as to avoid the waste of workers and money, and prevent hard feelings.

Under this arrangement we are allotted Japanese missions in Alameda, Oakland, Walnut Grove and Isleton, and Dinuba. This causes us to serve 15,000 Japanese. We plan to have four Japanese preachers, but at this writing have only two, owing to the demand for preachers in the great revival that is now sweeping over Japan. We also maintain language schools and kindergartens, and give instruction in Americanization and music.

The reports to Pacific Annual Conference, October, 1921, show 177 members, 81 probationers, 26 adults baptized, 15 children baptized, four Sunday schools, with 18 teachers (all Japanese) 232 pupils, 48 Epworth League members, \$1,404 raised for expenses, \$360 paid on Centenary pledges, and \$3,182 raised for other purposes. These figures may seem small, but conservative estimates show that in the fifty missions of all denominations in California, there are enrolled 2,839 Japanese, an average membership of 56 to each mission.

The Koreans are so few in number that as the Methodist Episcopal and Methodist Episcopal, South, and four branches of Presbyterians are all the Evangelical denominations having missions in Korea, so the work among them is divided so that we take the responsibility for evangelizing all the Koreans in the northern part of California, the Presbyterians the southern part, and the Methodist Episcopal church the Hawaiian Islands. We have missions in San Francisco, Oakland and Sacramento (the capital of the state) and appointments at Manteca, Maxwell, Stockton and Willows. Our report at Conference shows: 259 members, 11 children baptized, five Sunday schools, with 17 teachers, (7 wife) 84 pupils, 96 Epworth Leagues, \$325 raised for expenses, \$176 paid on Centenary pledges, and \$561 for other purposes. The work among Koreans is principally conservation, as most of the adults here have been baptized

in Korea. They are mostly young men, only about 10 per cent being women, and 15 per cent children. This condition is owing to the difficulty of obtaining passports from the Japanese government in control in Korea for women and children.

The sainted Bishop Lambuth has several times remarked to the writer, that while he realized the importance of the Pacific Coast Oriental Missions, he considered it the most difficult problem to solve in all Southern Methodism.

In ten years the writer has baptized about 300 adult Orientals, and an equal number of Oriental children. The adults are required, as a probation, to read the New Testament through, under the direction and instruction of the native pastor. It sometimes takes months to do this, but the result is that they comprehend "The Way of Life" as they term it, and there are very few backsliders. Many of these men and women have returned to the Orient, some are in other lands, and others have settled in other parts of this and other of the United States, but generally they are the centers of Christian light and influence among their country-people. "I know in whom I have trusted," is the general expression. One man prominent in Christian work as a layman, says: "Many years I was a Buddhist, but I had no Holy Spirit for a Guide as I now have."

This is a great field. "Foreign Missions in the Home Land," Bishop J. M. Moore called it. A field whitening unto the harvest. May the Lord send in the reapers.

A SCHOOL ALPHABET

A is for Alphabet—letters in turn.
B is for Blackboard to help us all learn.
C is for Crayon so chalky and white.
D is for Decimals hard to get right.
E is Examples that puzzle our brain.
F is for Figures we have to explain.
G is Geography, Geometry, Grammar.
H is for Holiday; for this we clamor.
I is for Ink which we never must throw.
J is for June when school closes, you knew.
K is for Knowledge we study to get.
L is for Lessons we must not forget.
M is for Maps which quite often we make.
N is for Numbers we must not mistake.
O is for Order we keep and obey.
P is for Pencil, Pen, Paper, and Play.
Q is for Questions that need right replies.
R is for Recess which we all of us prize.
S is for Study to make our minds grow.
T is for Teacher who helps us, you know.
U is for Units of more than one kind.
V is Vacation that's much to our mind.
W is Wisdom for which we work hard.
X is the mark which get on our card.
Y is for Yard which we use when we measure.
And Z is for Zero, a mark we don't treasure.

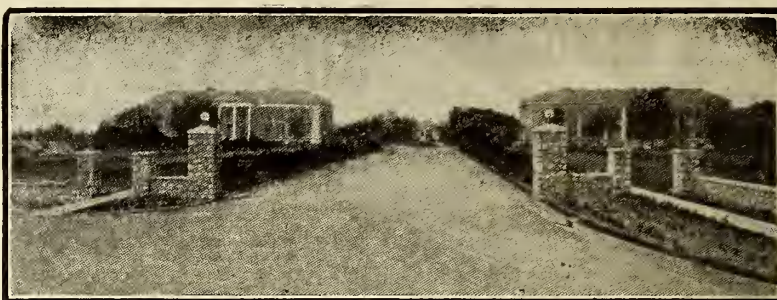
Blanche Elizabeth Wade.—

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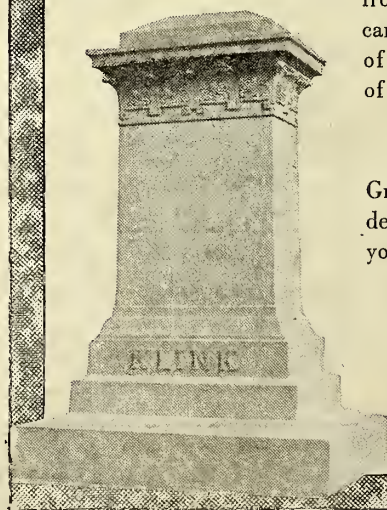
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Father Duffy is credited by the New York World with this after dinner story:

"An old sexton asked me, 'Father, weren't the Apostles Jews?' I said they were. Puzzled, he demanded: 'Then how the deuce did the Jews let go of a good think like the Catholic church and let the Eytalians grab it?'—The Outlook.

Tommie: Grandma, if I was invited out to dinner some place, should I eat pie with a fork?

Grandma: Yes, indeed.

Tommie: You haven't got a piece of pie around the house that I could practice on, have you, grandma?

PRAY—For Korea, that the native church may be able to meet the great issues that confront it today in the perplexing social changes and political unrest; for our work and workers in Seoul District (Carolina Institute and the day schools), that the foundations of character may be laid strong and deep in the young lives committed to the care of our missionaries, thus providing a worthy leadership for the future. For woman's evangelistic work that through the teaching of our missionaries may be brought the consolation of the Christ the courage born of the Spirit, to the suffering womanhood of Korea, and for the Methodist Union Bible School.

NORTH CAROLINA Christian Advocate

Volume LXVI

GREENSBORO, N. C., THURSDAY, DECEMBER 22, 1921

Number 50

Christmas Carol



By Phillips Brooks

The earth has grown old with its burden of care,
But at Christmas it is always young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, old earth, it is coming to-night!
On the snowflakes that covered thy sod
The feet of the Christ-child falls gently and white,
And the voice of the Christ-child tells out
That mankind are the children of God.

On the sad and the lonely, the wretched and the poor,
The voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of a hope that he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod,
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

THE STAR OF BETHLEHEM

The star of Bethlehem shines again. It does not shine in Syrian sky, but in Christian hearts and homes. For the Christmas season is here—that season which to the middle-aged and old come on winged feet, but childhood delays its coming through many long and anxious hours. Whether the approach be as swift as a weaver's shuttle or at a snail's pace, the Yule-tide with all its delights is here for us all.

Neither Thanksgiving nor Easter command the universal attention that Christmas does. Upon the 25th of December the wheels of commerce stand still, the world forgets toil and care, and even old Scrooge is wont to loosen his purse strings and allow the dews of heaven to water his old parched and withered soul.

Christmas is the great home festival. The holly and the mistletoe decorate parlor and dining room; the family dinner is made ready. That Christmas meal may consist of turkey and plum-pudding, or be the simple fare of God's humble poor, but it is the annual family feast when the scattered members of the household have been gathered in. The husband whose business, perchance, has called him away much of the time, is back by his own fireside; the son who somewhere out in the wide world seeks to establish himself in life returns for a day at least to the old roof-tree, and the daughter who by the toil of her own hands is earning her daily bread among strangers, rejoices to be home again among those who love her and whom she loves. The boys and girls, the girls who have counted the hours, are home from college. The grandchildren are happy on the way to see grandma and grandpa. The aged couples who are accustomed at eventide to gaze silently into the dying embers upon the hearth, are young and cheerful again, because John's and Mary's children are coming for Christmas.

This is also the great gift giving season. Grown-ups try as best they can to indulge this beautiful custom. Sometimes among frail human beings it becomes a system of barter, a sort of commercial exchange; and even a species of graft in extreme instances where a fear of social demand compels the giving. But even with these evils clinging about the custom, the society of "spugs" made surprisingly little headway.

The very heart and the beauty of all Christmas giving, however, is to be found mainly in giving the gifts of Santa Claus to the little folks. To hang the little stocking in joyous expectancy about the fireplace of the sitting-room, to spend a wild night of intermittent sleep, and dreams, and strange noises, and then before the approach of dawn, rush in to find that the benignant Old Friend of the world of dreams is indeed a glorious reality. That is the giving which truly blesses the one who gives and, also, the one who receives. This beautiful custom is the golden heart of the whole Christmas time.

Another thing let us not forget: The Star heralds the coming of joy. "When they saw the star they rejoiced with exceeding great joy." This is generally, but not universally, true. Some home circles will be circles of grief. The chief visitor will be the undertaker. The wolf will howl at some doors while poverty sits enthroned within. Homeless wretches in war stricken lands who are now paying the full price of war, will wander along their foot-paths of despair. But the great majority of the Christian world, for a little while at least, will be able to rejoice. Truly it is the happiest time of all the year. Let laughter ring and joy be unconfined.

But amid all the Christmas festivities we should not for a single moment forget to follow the star that shines in heart and home and it will lead us to the Babe of Bethlehem, Bethlehem, the house of bread! Bethlehem, where Ruth, the young Moabite's widow, gleaned in the fields of Boaz and began that romance which ended in her becoming the ancestress of kings, even of King of Kings. Bethlehem, where David, the auburn haired shepherd lad guarded his father's flocks and tuned that harp which set the ages to singing praises to the God of heaven.

Not in some world metropolis, but in that little town, rich in the romance of Israel's early history, where there is no room in the inn, the stable is warmed by a hay's smile, while angels and shepherds, carpenters and kings gather about the rude cradle.

Note the groups about that cradle on the world's first Christmas day. Joseph and Mary are there, linking him with Israel's royalty and peasantry.

Joseph represents the working man, and the strong arm of this carpenter renders invaluable service for the saviour of mankind. In the veins of Mary flows the blood of kings, but richer than the blood of a hundred earls were the expressions of love that flowed from her motherly heart as she bended over the cradle of infancy.

The angels and the shepherd were about that cradle. Highest heaven and lowest earth had at last met upon common ground. Hitherto plaintive notes of the shepherd's reed had awakened only the bleating of the sheep, the wild cry of the night wind or the rough voice of other keepers of the sheep. A thousand superstitions and fears had enslaved the lowly of earth.

But now wondering shepherds saw the vision, caught the message, "Fear not; for behold I bring you good tidings of great joy which shall be unto all people," and heard the hosts singing, Glory to God in the highest, peace on earth, good will toward men."

AMID THE CITRUS GROVES OF FLORIDA

The annual meeting of the Southern Methodist Press Association brought together all the editors, except two, of the Methodist Episcopal Church, South, at Lakeland, Florida, for a two days' session of the association, last Thursday and Friday, December 15, 16. The time was given wholly to business and recreation.

Lakeland as the name implies is in the midst of a lake region. The town, or city, if you please, has seven lakes within its corporate limits. These lakes are broad and beautiful, as are the lakes of the whole country round. This little city of eight or ten thousand people with its broad streets shaded by moss-laden live oaks, with its plaza of palm and flowers, with citrus groves and magnificent residences overlooking the broad expanse of waters that contribute so much to this all but enchanted section of country, has become one of the loveliest towns in all the land.

But it is not simply a place of beauty. The citizens are wondrously enterprising. While there, the association of editors lacked for nothing. Everything was free. Free entertainment, free rides, free luncheons at the best clubs, and with these, every possible courtesy. The chamber of commerce is one of the most active to be found anywhere. When they set about securing Southern College, almost a quarter of a million dollars was pledged in a few weeks. Among these gifts, was a grapefruit and orange grove of 78 acres for a campus. The buildings will be erected near the center of this grove overlooking a lake of surpassing beauty. No other college in all the world will have such a campus.

The Florida Christian Advocate, with Dr. J. E. Wilson as its editor, is established here in its own home with new and up-to-date printing equipment. It is a first class paper, serving well its ever growing constituency. This paper goes into every Methodist family of Polk county, which is its home county. With the conference paper already there and the college to be moved as soon as the buildings can be erected, Lakeland is rapidly becoming the Methodist headquarters of the state.

On Friday the editorial party was given a ride of ninety-eight miles over hard surface roads and not once did we get out of Polk county. We rode for miles and miles at times with nothing but citrus groves on every hand. Some of the fruit had been gathered, but many of the trees were bending beneath their burdens of oranges, grapefruit and other kindred products.

By previous arrangement the party took luncheon at the Highland Park Club, 40 miles from Lakeland, managed by a gentleman from Minnesota who has purchased 5000 acres of land, improved it by building roads, and by providing every possible attraction about his club house, and is selling the land in parcels to certain persons who will have all the privileges of his club house and grounds that overlook a great lake placid as a summer sea. His treatment of our party was as elegant and delightful as one could conceive.

Strawberries for breakfast in the middle of December, Editor Ivey hurrying frequently to his room in the hotel with both arms full of oranges and grapefruit, and Editor Weeks, president of the bone-head club of Dallas, Texas, phrenologizing the heads of various members of the association whose bumps gave promise of results to this expert stu-

dent of craniums, were some of the by-products, so to speak, of the occasion.

Dr. Weeks, the editor of the Texas Christian Advocate, is a humorist of unusual ability. He will stand up before an audience with a serious expression upon his face, talk right on without moving a muscle and set an audience in convulsions with laughter. His art may be studied, but appears to be an entirely spontaneous expression of his Irish nature.

A night out from Lakeland brought us in company with Messrs. Alston and Nelson, the editors of the Oklahoma and the Pacific Methodists, respectively, to Jacksonville, the metropolis of our southern peninsula known as Florida. While at Jacksonville, we must see St. Augustine also. Three dollars would secure a seat in a car that was first class in every particular, give not only transportation to and from St. Augustine, a distance of ninety miles, but would take one over the city with a guide to point out all objects of interest.

We paid the price, mounted the car at 10 a. m., drove through an uninteresting section of country with nothing but scrub timber, mostly pine, scrub cows, and an occasionally razorback hog, and arrived at our destination at 12:30.

As we rolled through the gates of the ancient town there seemed to be the promise of much that should remind one of the Spanish town of a far off day. But such is not the case. The general appearance of the town is entirely modern. Fire and the hand of modern life have removed most of the old buildings. But the wheels of commerce are not driven "in high" at St. Augustine. The plaza is there as it is in all Florida towns. They point it out to you as the old slave market, where the business men of the town are engaged in barnyard golf, known in North Carolina as pitching horseshoes. The barnyard golf club seemed to have an interesting game the day that we were there.

When one observes more closely, he finds quite a number of old houses and each claiming to be the oldest house in the United States. Some of them are of course from the days of the Spaniard, but the claims of those who are striving to commercialize age should be taken with a grain of salt.

Of course we went, as all visitors do, to the old Spanish fort with its dungeons and other chambers of horrors. These repulsive chambers, one behind the other, where unspeakable cruelties were visited upon their victims, remain as the relics of a dark and cruel civilization, from which the church, let it be said to its everlasting shame did not deliver the bloody and heartless Spaniard, but went even farther than he, as the history of the Inquisition proves beyond all controversy. When one stands amid these relics of Spain and thinks that this whole continent would have been like Cuba and Mexico, if the Spaniard had settled here, he can but thank God for the Anglo-Saxon race and Protestant Christianity which have saved the American continent from such an unspeakable calamity.

HATS OFF TO THE CHARLOTTE OBSERVER

The Charlotte Observer in its last Sunday morning edition complimented the Advocate in a manner that was not merited, but that was none the less appreciated. When the editor of the Observer said that the new editor of the Advocate was "proving himself a mettled lead horse in the ecclesiastical team" and then proceeded to approve in a most attractive and interesting way some of the ideas to which the Advocate is committed, right then we felt like a valuable ally had arisen in that great daily which has made an enviable reputation for sanity, fairness and a progressive conservatism. Such an assurance comes in mighty fine for a youth who is just testing his editorial wings.

Our hat is off to Colonel Wade Harris. When this good Presbyterian editor of one of the leading dailies of the country needs a little Methodist fire to warm up his Presbyterian blood all that he has to do is to call up the office of the North Carolina Christian Advocate. All that we have is at his command.

Rev. G. T. Adams, pastor of St. Paul's church, Goldsboro, was the victim of an unfortunate accident last Friday when he fell over a pile of brick in his backyard and broke his leg. He will be laid up for weeks. The Advocate joins with his numerous friends all over the state in expressing our regrets over this accident that will keep him for a month or more from his work as pastor which is so dear to his heart.

PEOPLE AND THINGS

Rev. J. L. Smith, pastor of Carver's Creek charge, is happy in his work. The people have pounded him, the board of stewards has raised his salary and he is determined to do the best work of his life?

The little seventeen months' old child of Rev. and Mrs. M. A. Osborne has been seriously ill with pneumonia the past week, but is reported somewhat improved. Brother Osborne is pastor of our church at Epworth, Concord.

Cyclone Mack will hold a meeting in Kannapolis next May. Rev. R. A. Swearingen, the pastor, is looking forward already with great expectancy to that time. The work of the church at Kannapolis is moving on with constantly increasing interest.

Dr. C. C. Weaver, pastor of Central Methodist Church, continues to add interesting features to the Sunday evening services. The latest addition is the church orchestra which rendered a pleasing program last evening.

Rev. J. Frank Armstrong of Forest Hill, Concord, is preaching a series of Sunday morning sermons built upon the Book of Job. The sixth of the series on "Shall We Say Farewell to God?" was heard last Sunday morning by a congregation that taxed the capacity of the church.

Rev. W. A. Betts, Wichita Falls, Texas, sends greetings to his old friends in North Carolina and to his honored father's friends. He is a son of the late Rev. Dr. A. D. Betts, whose friends and admirers were legion in North Carolina. Brother W. A. Betts is now pastor at Wichita Falls.

Watch George L. Hackney. This is what the chamber of commerce of Lexington, North Carolina, has done. That organization gave him a brand new Hamilton watch as an expression of appreciation of his services for the last two years. In accepting the gift Mr. Hackney pledged a continued support of the chamber of commerce.

Rev. and Mrs. B. A. York is with their daughter in Fort Landerdale, Florida, in search of health. Brother York is one of our superannuates, who asks the prayers of the Advocate readers and would enjoy receiving a Christmas card from any one who may care to remember him. Send our superannuates a Christmas greeting.

Rev. C. B. Culbreth has taken hold with his usual vigor at Carr church and the people are duly responsive. A new garage has been built and needed additions are being made to the parsonage in the way of a bath room and other fixtures. The church is greatly pleased to have such a fine successor to their much loved H. C. Smith.

The ladies of Clarkesbury church, Cool Springs circuit, with the assistance of their pastor, Rev. J. E. McSwain, has organized a new ladies aid society with a total of nineteen members, which is quite good for a country church of medium size. Mrs. D. M. Parleir is the president and Mrs. Hattie Stroud the secretary. Blessings on the work of these good women.

Rev. F. M. Snipes, the new pastor of Oxford station, made a fine impression at the very outset and he has now completely won the hearts of his people. Such are the reports coming to this office from that good town, with which all pastors invariably fall in love. It is no occasion for surprise to learn that the Oxford people appreciate Rev. E. M. Snipes.

Supt. R. W. Carver of the Hickory city schools is making a fine record in his work. The state department of education has printed in circular form his "Teacher Self-Judgment Questions" for distribution as a pattern for other schools, which is a distinction for Hickory's superintendent. Prof. Carver is a son of Rev. D. F. Carver of the Western North Carolina conference.

Rev. L. E. Thompson closed a four years' pastorate at Henderson and is now busy getting a fresh start at Calvary. This good brother, so well known to North Carolina Methodism, has filled the leading stations and districts of his conference. He can be counted on at all times. We are not surprised to hear that his people at Calvary are much pleased with their new preacher and they are expecting a most successful year.

Rev. W. S. Hales, pastor of Kerr Street, Concord, was taken ill last Sunday night following a full day's work with his congregation. His condition seems to have been growing worse since that time. He was carried to Charlotte Friday for an examination. His many friends throughout the state will pray for his early recovery to health.

The Mt. Olive church on the Concord circuit is to be dedicated the first Sunday in January. Dr. G. T. Rowe will preach the sermon. There will be dinner on the grounds and some one will preach in the afternoon. All former pastors and presiding elders are invited by the pastor to be present. Rev. W. A. Rollins, the pastor, is expecting a great day at this splendid country church, one of the best in all that section of the country.

Miss Annie Ogburn of Winston-Salem has sent her check to Davenport College for \$5,000, this money to be invested and the proceeds used toward defraying the expenses of some worthy student every year. The income from this will be enough to cover the entire expenses of some worthy girl who may desire to secure an education at Davenport College.

Now here is a story worth while, and one that should lead others to go and do likewise. A committee of ladies from the Olin charge led their pastor, Rev. R. L. Melton, into a big clothing store in Statesville and on Friday (mark you), December 16, presented him with a nice prince albert broadcloth suit of clothes. This pastor now has a fear that some other man will want his job at the conference almost a year hence.

Statesville district is still increasing salaries. The presiding elder says that on last Thursday he held three quarterly conferences where the stewards voluntarily gave their pastors an increase in salary of \$1200. This was at Mooresville and Davidson. Up to this time nine charges in that district have advanced in salary and nine have remained as last year. Litaker says that Newell did a great work on that big district the past four years.

Rev. H. C. Ewing came to the Old North State from Georgia and was stationed at Branson church, Durham, the last conference. He has caught the swing and is making a fine start in his new field of labor. Poundings, a raise of salary, big congregations have come the way of this good brother and he looks with fine expectations to the labors of the year. Brother Ewing will get a welcome from the North Carolina conference.

Rev. J. F. Starnes is moving to pay off the debt on the parsonage and to do needed work in the way of building a barn and sinking a well at the new preacher's home at Bahama. Soon the Rougemont circuit will have a most delightful new home for the preacher. An increase of salary, many kind attentions shown, and the outlook for a successful year fills this new preacher with radiant expectations.

Not every man can succeed himself. This good fortune has come to Rev. Walter Patten at Chapel Hill. After a full quadrennium at Greenville, Patten returns to Chapel Hill, where he closed a successful four years before going to Greenville. The new preacher is moving for a new parsonage for Chapel Hill along with the plans for the new \$150,000 church at the University.

Dr. E. L. Pell of Richmond, Va., having closed a strenuous fall campaign, will spend the Christmas holidays from December 22 to January 3, with his daughter, Mrs. A. M. Scales, in Greensboro. This will be a fine opportunity for the pastors in and around Greensboro to secure his services while resting in the good climate of Greensboro with his devoted daughter. Brother Pell is ever ready to give his services without money and without price.

Dr. O. E. Goddard writes the Advocate as follows: "I am sending you under separate cover copy of Mrs. Hargrove's book entitled, 'Outline Study of the Book of Acts.' I am very anxious for the church at large to know about this book. She has written, at my request, to encourage Bible study by books. It is sold at ten cents per copy, or one dollar per dozen, and you may readily see that no one will make a penny out of it. It costs us practically 'his much'."

The death of Mr. J. W. Cannon last Monday at his home in Concord removes one of the great business men of the nation. His success in business that made him one of the leaders in the textile world, was not the result of any stroke of fortune, but came as a result of his superior business ability. He was a great leader of the industrial life of this and adjoining states. The wealth of North Carolina has been enhanced very greatly through the successful leadership of Mr. Cannon. And with it all he was a high toned, devout Christian gentleman.

On October 7, 8, a conference was held at Greensboro, North Carolina, composed of the president and one representative of each college in the state, with the State Superintendent of Public Instruction and two other representatives of the Department of Public Instruction. President Turrentine delivered an address upon this occasion which appears upon the fourth page of this week's Advocate, and appended thereto is the report of the committee of that conference on the utilization of the Liberal Arts Colleges for Training Teachers. The report was unanimously adopted.

Copies of the following books are desired, and a reasonable price will be paid for them. Any brother have one or more of the above named books, and is willing to sell, will please address Bishop W. F. McMurry, 1119 4th Av., Louisville, Ky.: Lee's "Short History of the Methodists;" Leroy M. Lee, "Life of Jesse Lee;" Hedding, "Discourse on the Administration of Discipline;" Emory, "Defense of Our Fathers;" Baker, "A Guide Book on the Administration of Discipline;" Elliott, "History of the Great Secession from the Methodist Episcopal Church in 1845;" Bangs, "History of the M. E. Church;" Merrill, "A Digest of Methodist Law;" E. M. Woods, "Bishops and Legislation;" Henkle, "Analysis of Church Government;" "Ecclesiastical Law and the Rules of Evidence with Special Reference to the Jurisprudence of the Methodist Episcopal Church by Hon. Wm. J. Henry and Bishop Harris, Revised Edition 1885."

AN INCIDENT OF THE STREET

"Papers, papers, evening papers for sale!"

The sweet childish voice was that of a little girl nine or ten years of age with an armful of papers in front of the Selwyn hotel, Charlotte, at eight o'clock in the evening. We became interested.

"Are you not afraid to be out so late in the evening selling papers?" we asked the neatly dressed child across whose dimpled cheek tumbled a golden curl.

"My brother is down the street selling papers," she replied.

"Why are you selling papers?"

"I wanted to get some money for Christmas," the child explained.

"Here is the price of a paper, but sell the paper to someone else," we urged, in passing the coin.

"Take the paper, mister, do take the paper," insisted the little trader, who seemed anxious to give value received in all her transactions as a news girl.

We walked away wondering whether we did right in refusing to take the paper.

Anyhow, a little girl ought not to be out at eight o'clock at night selling papers. The incident continues to cling to our memory.

THOSE SANFORD METHODISTS

We took Rev. L. B. Jones and his splendid congregation by surprise last Sunday morning. The new pastor was there with his "barrel" practically untouched and with a good sermon smouldering in his system, ready to burst forth in flaming eloquence at the appointed hour. Yet he was constrained by an overwhelming courtesy to invite the editor to preach.

The invitation was, of course, accepted. Who ever heard of a man with no congregation of his own refusing to preach to another man's congregation, especially when the house is full, as was the case at Sanford last Sunday morning.

Although deprived of preaching to his great congregation, Brother Jones announced at the very outset of the services that the Sanford church expected to put the Advocate into every home. That announcement sounded to us like the music of silver bells.

The new pastor stated, also, that he is the happiest preacher in North Carolina, and he looks every inch of it. There is a reason. Sanford has as fine a type of Methodists as can be found anywhere. Happy is the lot of any preacher who has the privilege of serving that loyal congregation of whole-souled, devout Methodists.

Mrs. Jones and the children have not yet arrived, because of improvements being made on the parsonage. She and the children will reach Sanford immediately after Christmas from Tarboro, where the entire family expect to spend the holidays.

The delightful hospitality of Mr. and Mrs. D. L. Harris was greatly enjoyed and the stay was altogether too short, but we expect to accept the invitation and return to Sanford at the first opportunity.

EDUCATIONAL PROBLEMS DISCUSSED

The Need of an Improved State Program in Utilizing More Efficiently Liberal Arts Colleges for Training Teachers Recommended.

Samuel B. Turrentine.

The educational situation in North Carolina is comparatively favorable. It is claimed that within the past two years North Carolina has moved from the lowest place to a position above fourteen other states, provided these states have not made the same rate of progress that North Carolina has made. An aggressive educational spirit prevails among the various classes of educational institutions within the state. There is a friendly spirit growing between the state administration and private institutions of learning.

According to the report of the state superintendent of instruction, there are yet deficiencies in the educational situation. At the close of the year 1920-21, 42.1-2 per cent of the entire teaching profession (7,382 teachers) was below the lowest standard of state certificate, which is graduation from a standard high school and six weeks of professional training.

The report of the State Educational Commission includes the statement: "To summarize, our teachers are, as a body, ill prepared, inexperienced, and unstable. The reasons for this unsatisfactory condition are low salaries, a poor certification system, and inadequate teacher-training institutions." Anomalous conditions are illustrated by the school law of compulsory attendance in connection with inadequate schoolroom and teaching facilities.

While commendable progress has been made toward meeting the increasing demands for efficient teachers, yet there is need of an improved state program for adequate teacher-training. Anomalous conditions are associated with provisions for training teachers. The state has a university including a department of education with only limited provision for classroom observation; a college for women, and a training school (for women), each having classroom participation; and two other training schools doing mainly high school grade of work. Referring to the last four institutions mentioned, the State Educational Commission reports: "The elementary schools now require approximately 2,000 new teachers annually merely to fill the places of those who drop out. All the teachers now in service, graduate and non-graduate, who received their major training in these state supported schools aggregate only 1,262. These 1,262 teachers, the combined product of all these institutions for years, thus barely equal three-fifths of the new teachers required in a single year. Nothing could depict more clearly the utter inadequacy of the present provisions for the training of elementary teachers, unless it be the further fact that all these institutions together graduate less than 200 elementary teachers a year, scarcely a tenth of the number now needed."

Of nine A-grade liberal arts colleges, two have classroom participation in the public schools, one uses its own preparatory department for classroom participation, one has access to the public schools for observation, one is planning for participation, and the rest either reported having no participating privilege or made no report regarding such privilege. Reports and catalogues indicate a lack of uniformity in work done in education. No information has been received that any secondary liberal arts college has participating privilege, and limited work and lack of uniformity in teacher-training seem to prevail. Replies to a questionnaire manifestly prove that general conviction prevails regarding the need of some improvement in the state program for training teachers. The state superintendent of public instruction says: "I hope to see a closer affiliation between the liberal arts colleges and the professional schools." Representatives of both professional and liberal arts colleges express like convictions. The president of one of the state training schools writes: "I would welcome heartily anything the liberal arts colleges will do to give to our schools more well trained teachers." The professor of education in a prominent liberal arts college in the state says: "It seems to me one of our greatest weaknesses in our efforts toward teacher-training in the state is a lack of unifying and co-ordinating plan of teacher-training in the several higher institutions of learning. So far each

one of our institutions seems to be going its own way without much effort to co-operate or to secure anything like a decent proportion of uniformity in the work we are doing. This tends toward disorganization and a lack of respect and regard for the teaching profession."

The situation indicates an educational need, involving a common task. Teacher-training for public schools is essential to promote universal education, which is fundamental to our democracy. A harmonious relation between the state and private schools is important to promote democratizing the public school system. Both classes of institutions are supplying the teaching profession, the liberal arts colleges supplying the larger proportion; and both classes are permanently established. The program should, therefore, be adopted that will secure the best joint product of teacher-training, and conserve most effectively teacher resources.

Having presented the general situation, some suggestions will be made in the interest of increased efficiency. Expert testimony claims that, while teachers from liberal arts colleges have often had greater difficulty in finding themselves in the class room than has the teacher trained in the normal school, yet after a brief period the liberal arts student has more than held his own. This fact indicates the need of adapting to liberal arts colleges the program advocated for the teacher's college—"to teach methods with cultural courses taught on college high level from the professional view." In making such adjustment we should recognize the fact that the fundamental principle of cultural teaching is a constant factor whether in a liberal arts school or a professional school. How a course is taught and studied, as well as what course is taught and studied, determines the cultural value of a curriculum. The history of enlargement of curricula for the modern standard college of liberal arts shows a slow process against stubborn resistance. The conservatism produced by the conviction of scholars that the exact subject-matter and method of their own education are necessary to the education of others makes it difficult for any new subject-matter or method, or for any different combination of subject-matter and method to win its way into the circle of liberal arts. A program for teacher-training adapted to liberal arts colleges should require teacher-training to include processes represented by both the liberal arts schools and the professional schools including "liberal arts school-training, and more." "Mastery of method in a given material is, after all, little more than a clear consciousness of the way in which the material shapes itself most advantageously to the learner. There should be, therefore, no question of teaching subject-matter and methods simultaneously as diverse objects of attention; it is rather a matter of utilizing the actual experience of the student in learning in order to throw light upon his later problem of teaching." (Carnegie Foundation Bulletin 14:231.)

In considering difficulties involved, differentiation in life-work objectives limits the professionalizing of cultural courses in mixed classes according to the principle of expediency rather than that of necessity. Inasmuch as the system of professionalizing subject-matter may be as cultural as that of developing subject-matter and method "in separate and watertight compartments," it is possible to teach the system of professionalizing subject-matter to mixed classes. Practically it would be expedient to consider the extent to which such system could be applied to mixed classes in order to secure the best results for both the professional and non-professional students.

The liberal arts student should be benefited in acquiring his own education by being trained in methods with subject-matter, for the ability of a student to teach others will enable the student himself more readily to learn. The art of teaching has practical values not confined to professional teaching in the schoolroom. Such skill becomes an asset in the fundamental work of home-building. Parents trained in correct methods of teaching can make the home become a more helpful ally to the public school and to the Sunday school through skillful aid rendered the children of the home in lesson-preparation for these schools.

The following plans are proposed for adapting to liberal arts colleges a program of teaching methods with subject-matter. First, assignment of special class-preparation adapted to the respective needs

of the professional and non-professional. Second, following class-work with assigned research work adapted respectively to professional and non-professional students. Third, the same subject to different sections including respectively professional and non-professional students, adapting the teaching to each section. First and second plans could be combined, and could be conducted by the same teacher on the presumption that the teacher is capable of teaching professional courses. The third plan is preferably proposed as adapted to meet the needs of the liberal arts college, and might require some increase in the faculty.

Another essential to meet the need of adapting to liberal arts colleges the program for more effective teaching is classroom participation. Some professional schools seem to give special attention to method. Liberal arts schools have been emphasizing subject-matter, and they now need to connect the link of practice; because we best "learn to do by doing."

Throughout the program of adjustment effort should be made to promote vital sympathetic relation among the different departments of the college whereby officers and teachers will co-operate as members of one general unit.

Again: various systems of co-operation on the part of more than one institution of learning should be considered, and should be adopted as far as practicable, in order to utilize such potent means for greater and better teacher-training work. Included among plans of co-operation are the following: Co-operation in the employing of members of faculty. In Colorado, the State University, the State Teachers' College and the state normal schools jointly employ a trained educator to carry out a program of training in service in public schools. They also share the expenses of three helpers. Affiliation between different institutions is otherwise exemplified. Vanderbilt University and the George Peabody College for Teachers co-operate in a manner "making available the benefits of both." The Teacher Training School of Cleveland, Ohio, is affiliated with Western Reserve University, whereby university courses are taken touching "related sources of knowledge." The public school of Swarthmore is affiliated with Swarthmore College, Pennsylvania, whereby the college students have facilities for classroom participation, and render beneficial service to the public school, including tutoring groups of pupils and preventing retardation in class work. Oberlin College, The College of the City of New York, and other higher institutions of learning are affiliated with the public schools. Judicious co-operation of institutions of learning throughout the state would enhance the facilities for meeting the needs of training competent teachers.

The final proposal now offered is a conference of all educational representatives concerned to plan and adopt an improved state program to utilize more effectively liberal arts colleges for training teachers. The State Department has definitely recognized liberal arts training in preparing teachers. While maintaining the high college level of teaching cultural courses, liberal arts colleges in North Carolina should make the adjustments to meet more fully the needs of preparing competent teachers. Such program of adjustment is recognized in the trend towards offering "constructive curricula" in noted liberal arts institutions of learning. State normal work is operated through the department of education in Ohio Wesleyan, Delaware State College, Pennsylvania State College, Ohio State University, the southern branch of the University of California, and Leland Stanford, Jr., University.

At such conference this entire problem should be frankly and thoroughly considered and a practical solution should be found. Renewed effort is being made to promote interest in the Department of Higher Education of the North Carolina Teachers' Assembly, which worthily claims our earnest co-operation even at the cost of some sacrifice. The present conference has been called to "find some way by which we can co-operate in our common task, namely the college training of a larger portion of our citizenship."

From our superintendent of public instruction and his co-workers we seek counsel for rendering our colleges more efficient in teacher training which is fundamental to our common cause of education.

Report of Committee on Teacher Training.

Your committee to consider the question whether it would not be feasible for the State Department of Education to give additional weight to the training a prospective teacher gets by virtue of graduation from an A college so that the minimum professional training could be reduced without prejudice to the quality of good teaching, reports that the committee met and canvassed the matter with the result that they make the following recommendations:

1. That because of greater maturity of mind and longer training in both content and habits of study, a college graduate is prepared to take on the equipment of methods in a shorter time than would a high school graduate. Because of this fact your committee recommends that this conference ask the State Department to require from college graduates only half the time in practice teaching and observation that it does of those with less than college graduation.

2. Your committee recommends that it be the sense of this conference that professors in liberal arts colleges should make definite to their students correct methods of presentation of the subjects taught.

3. That so far as practical college courses be given in sections; that the basis of sectionalizing be grouping students according to whether they intend to teach or not.

Submitted:

Frazier Hood,

A. T. Allen,

S. B. Turrentine,

Committee.

October 8, 1921.

JEFFERSON SCHOOL LIBRARY

Jefferson School takes this means of appealing to her friends throughout North Carolina Methodism to aid in the establishing of an adequate library. It is not necessary for us to plead the needs of any school along this line. Every reader of the Advocate knows that no school can render full service without a well equipped library. It is equally futile for us to explain why Jefferson School has passed through the first eight years of her life without meeting this need. Our friends know that for lack of funds we have failed to meet many needs of the school and of this whole mountain section. Our eyes have beheld the needs and our hearts have longed to supply them, but our hands have been tied because money was lacking.

We are now prepared to care for the books in a suitable room in the school building. Realizing that there are books hidden away in many a pastor's study and in many a home library—books that are no longer read and studied by the owners, but books that are full of interest and life and would bring inspiration and help to our students—we appeal to you, our friends, to search out these hidden treasures and send them to us. In this way you will not only help us to build up a suitable library for Jefferson School, but you will help to build up character and leadership and Christian citizenship in this mountain territory.

W. L. Scott.

JUNALUSKA LAYMEN ACTIVE

The commissioners of the Southern Assembly with about forty or fifty members of the Lake Junaluska Presentation Committee will meet at Chattanooga on January 12, for the purpose of perfecting further plans for the presentation of all the property of the Assembly to the church at the next General Conference.

Prominent laymen from all sections of the church east of the Mississippi river are interested in this movement. The plan is to have all the owners of outstanding stock turn it over to a holding committee for the church. A large amount of the unissued stock will be purchased by various laymen and likewise turned over. All indebtedness will be paid and the necessary improvements will be made.

When this has been done the presentation committee will present the property outright to the church. It will be worth more than a million dollars clear of all indebtedness. The laymen are seeking to make arrangements whereby the presentation exercises may take the form of an impressive ceremony. A presentation volume will be issued for use in these exercises.

CHRISTMAS EVE IN PARIS

By William C. Carl, Mus. Doc., Organist and Director of the Music, First Presbyterian Church, New York City.

Christmas eve in Paris for centuries past has been a magic word. When the night arrives the boulevards are always filled with gayly decorated booths extending from the place de la Republique to the Church of La Madeleine. Happy children in great numbers find what please them best at the Yuletide season, and wander from one booth to the next buying tempting articles. All Paris mingles with the throngs in brilliantly lighted thoroughfares until the time for the Midnight Mass. Then the churches are crowded with worshipers, offering their tribute to the Babe of Bethlehem.

The organ preludes are selected from the old Noels, many of which were arranged by Guilman when he played at La Trinite—and there, in the organ gallery, the great master, surrounded by his pupils and friends, would play as if inspired, for Guilman loved these old carols, and played them with a rare charm. First he would choose his Fantasia on two Christmas hymns—then in succession his Noel Brabaccon, Noel Landuocien, Noel Ecosais and Noel Saboly. Next the choir would sing one from Brittany, then one from Normandy, and again one from Alsace, so dear to all French hearts. It did not take many minutes for the people to catch the Christmas spirit, for everyone sings. Who in France does not know the charming Noels? No one who has attended can forget these services, for the people sing with rare enthusiasm and from the heart, producing a wonderful effect.

At St. Eustache, with Joseph Bonnet at the Grand Organ; Notre Dame Cathedral, with Louis Vierge; The Madeleine, with Henri Dallier; St. Sulpice, with Charles Marie Widor, the old Noels, such as "Le petit Jesus," "Le Message des Anges," "Le Sommeil de l'enfant Jesus," "Les rois Magnes," "Le bel ange du ciel," are sung until the midnight hour approaches and Mass begins. At its conclusion, the organ is again heard in another Noel as the people slowly leave the church to join the happy crowds in the boulevards—for is it now Christmas and a feast of great joy? Surely the French understand and appreciate the spirit of Christmas!

A CHRISTMAS PRAYER

By Edward Leigh Pell, D. D.

O Master, conquerer of my heart, light of my life, joy of my soul, I bring my gifts to thee. I am ashamed of them, they are so poor; but they are all I have and all there is of me. Receive them, I pray thee, that at thy touch they may become as gold and frankincense and myrrh for thy service. And dear Lord, let thy gift to me this day be thy own blessed spirit, that my gifts to others may be pleasing to thee as well as to them. Teach me how to give a cup of cold water in thy name; to quench somebody's thirst; to cool some fevered brow; to bathe the temples of the faint. Give me a sense of kinship with my fellow men; a heart sensitive to their pain; an unflinching compassion for the needy; an infinite patience with the erring. Make me quick to hear the cry of suffering. Turn my feet toward the house of sorrow. May I know, as thou knowest, the joy of carrying hope to hearts that have long been strangers to hope. I remember how lonely I have been in sickness; help me to relieve the loneliness of the sick. I remember how often I have longed for the touch of a friendly hand; help me to relieve the heart hunger of the neglected. And Master, when my own hour of trial comes, let me not wander from thee. Let me not nurse my sorrows alone when I might share them with thee and have thee bring me out at the end mellowed and sweetened and full of cheer. Let every trouble drive me to thee, even as a storm drives a little child home to its mother. Let every dark hour show me thy face, even as the night shows me the stars. Amen.

A good many people seem thoroughly convinced that if you can only straighten out a man's theological views you have regenerated the man. But the Lord himself laid the emphasis elsewhere. The Pharisees were orthodox enough, but their hearts were full of deceit and iniquity. Then, as now, it seemed possible for a man to think straight and walk crooked. Men need correctness of belief, but even more important is the loving heart.

THE INCARNATION

O Son of God incarnate,
O Son of Man divine,
In whom God's glory dwelleth,
In whom man's virtues shine,
God's light to earth thou bringest
To drive sin's night away,
And, through thy life so radiant,
Earth's darkness turns to day.

O Mind of God incarnate,
O Thought in flesh enshrined,
In human form thou speakest
To men the Father's mind;
God's thought to earth thou bringest
That men in thee may see
What God is like, and, seeing,
Think God's thoughts after thee.

O Heart of God incarnate,
Love-bearer to mankind,
From thee we learn what love is,
In thee love's ways we find;
God's love to earth thou bringest
In living deeds that prove
How sweet to serve all others,
When we all others love.

O Will of God incarnate,
So human, so divine,
Free wills to us thou givest
That we make them shine;
God's will to earth thou bringest
That all who would obey
May learn from thee their duty,
The truth, the life, the way.

—Wilbur Fisk Tillett.

Vanderbilt University, Nashville, Tenn.

MAN'S UNCONQUERABLE SOUL

To the cynic all heroism is futile. He sees man sooner or later overborne by a relentless and victorious Fate, no matter how bravely he may fight, however patiently and persistently he may strive, however stoically he may endure the stings and arrows of outrageous fortune. Yet to all of us comes at times a strange inner assurance that no repulse is final; that we fall to rise again, are baffled to fight better. Walt Whitman sang peans not to victorious generals only, he also honored "those who had gone down in the fight, the defeated and vanquished persons." And Lowell's saying: "Not failure, but low aim is crime," rings responsive in every true soul.

The function of tragedy is purgative, Aeschylus tells us; "the purification of the emotions through pity." But his own tragedies meant more than that. They pointed the same great truth which W. E. Henly voiced with such force in our own day; the truth of man's unconquerable soul; the soul which man contains in his mastery of fate. This theme of the old Greeks, evidently, is given modern emphasis in Eugene O'Neill's new play, "The Straw." His portrayal of the girl dying with tuberculosis yet radiant with new plans for happiness stirs the heart to its depths. The highest peak of tragedy, after all, is not in death and its apparent triumph. It is rather in the often unconscious valor of the last proud gesture of the captain going down with his vessel; in the cheery goodbye of John Jacob Astor as he placed his wife in the lifeboat of the Titanic.

Happily, instances of this superiority of the soul to Fate are not exceptional. One might well say that they are the rule. Every day and in every community, there are men and women who hold to the ancient dignity of the race in the face of defeat and disaster—men and women who can smile "when everything goes dead wrong." It is some dim consciousness of this supremacy of the soul shown not only in supremely dramatic crises, but also in the recurring troubles and trials of commonplace existence, that is our assurance of that something in the inmost center in us all which makes Fate powerless to harm us. We know we are immortal and will go on.

The wrecks of matter, and the crush of worlds."
"Unhurt amidst the war of elements,

—Dearborn Independent.

A VISIT TO SANTA CLAUS

By Eva Heitman Bivens

It was almost Christmas time and Katie was very, very happy. Sitting in her little red chair before the fire, she was thinking of all the things she hoped Santa Claus would bring her this year. There was so much that she wanted—a new doll that could talk, a little automobile, a big tea set, a doll piano, and books and games and oh! lots of other things. She wondered if Santa would remember to bring them all. He had always been good, but this time she wished for so many more things than ever before, she was a wee bit afraid something might be forgotten.

It might be a good plan to write him a letter, she thought, but that would hardly do, either. He lived so far away a letter could not reach him by Christmas eve. She must find some other way of letting him know. For a few minutes she sat and thought and thought. Then an idea came to her. She would go to see Santa herself so that he could not possibly make a mistake about her.

Of course she hadn't an idea of where to find him. He lived far away, near the North Pole, she had been told, where it was very, very cold. She must wrap up very warmly, she knew, if she were to go there. So she put on her warmest dress and thickest coat and shoes, her prettiest cap and muffler and red mitten and stepped out of the house.

It was cold outside but Katie really did not feel it as she started away to the north. At first it was easy going, but after a while it grew colder and colder, and she came to where deep snow lay on the ground, wreathing the trees and covering fences and housetops. But she went on and on and as she went the houses grew fewer and fewer, the trees grew smaller and smaller till at last there were only forests of dull green—pine and cedar and spruce, all of it looking like Christmas trees, just ready to be lighted up with candles. They were very beautiful, of course, powdered as they were with snow and gleaming so rich and dark, but Katie was beginning to be very tired and did not give them much attention. She was cold, too, in spite of her warm clothing and, as she trudged on, she began to wish she hadn't come on such a foolish journey. But she kept on going till at last she came to where even the Christmas trees stopped growing and she could see nothing but miles and miles and miles of snow, stretching away on every side, smooth and level as a floor. She could never walk over that, she knew. What must she do? Well, she did what any other tired, hungry, cold little girl would do. She began to cry, and cried and cried and cried.

Presently she heard the snow near her crunching under somebody's feet and a voice asked, "What's the matter, little girl?"

She looked up, expecting to see a person, but it wasn't one at all, but a reindeer, a big reindeer with great branching horns that were terrible to behold. Katie was almost frightened to death and was going to run away when she noticed his eyes. They were very kind eyes, so kind that she knew the reindeer would not hurt her at all, but wanted to help her, so she said:

"I am crying because I am tired and cold and can't find my way. I wanted to go to see Santa Claus, but I do not know how to get there, and I can't go back home because I've forgotten the way home. Oh, what shall I do?" She began crying harder than ever.

"Don't cry," said the reindeer. "Get on my back and I'll carry you to see Santa Claus."

Katie looked up through her tears. "You," she cried, "do you know the way?"

"Of course," the reindeer answered. "I live there, you know. I'm Prancer. Probably you've heard of me. I only come down here to find moss and things to eat."

"Well, I'll declare," said Katie. "To think I should be talking to one of Santa's reindeer." She got up on his back and away he trotted across the snow, seeming to know exactly what direction to take, though Katie could not see how.

But she held on tightly to his horns and asked no questions, and they went on and on till they saw before them a red house which Katie knew must belong to Santa Claus. It was a snug looking house, and Katie knew it was warm because such a smoke was rushing from the chimney as can only come from a big, blazing fire. The reindeer carried her right up to the door and knocked on it with his horns. It was opened immediately by a kind motherly looking woman whom Katie knew at once was

Katrena, Santa's wife. Katie's mother had told her all about Katrina. It is she who dresses the dolls and makes the pillows and sheets for the little beds, and does all the things that no man, not even Santa Claus himself, can do for little children.

"Well, bless my soul!" Katrina cried. "If Prancer hasn't brought us a little girl!" She came down the step and lifted Katie from the reindeer's back and carried her into the warm room.

"Well, well," she kept saying as she drew Katie to the fire and took off her wraps. "Well, well, who'd ever think of a little girl coming way up here to see us. I know the poor little dear's almost frozen. But there, you'll soon be warm, you precious child. Come here, Santa!" she cried. "Come see who's here. A little girl with curls and pink cheeks and blue eyes, for all the world like the dolls we make."

"Why, so she is," said a big deep voice, and Katie, looking up, saw Santa Claus. He wasn't wearing his red coat and fur cap and fur-topped boots, but he had a long white beard and was fat and jolly with twinkling eyes and my! how he could laugh.

"Ho! ho!" he roared. "Well, I am glad to see her. Do you know, Katrina, after all the visits I make to little children year after year, this is the first child who has ever come to see us?"

"Yes, that is true, Katrina replied, "and we love children so, too."

"That we do," chuckled Santa, sitting down on a big chair by the fire and drawing Katie into his lap. "We must make this little girl very happy while she stays with us."

Katie was overjoyed when she heard this, for she was sure Santa meant to give her everything she would ask for.

"Yes, indeed!" said Katrina, "we must. You get her good and warm while I go find her something nice to eat."

So Santa held her close and stroked her hair and cheek, petting her much as grandfather did. Soon Katrina bustled in with a little tray of steaming food and Katie ate and ate till she could eat no more.

By this time she was quite rested and warm and was beginning to feel very much at home.

"Ho! ho!" laughed Santa. "Full up, are you? Well, well, isn't it fine, Katrina, that a little girl loved us enough to come all this long way to see us?"

"Ined it is," said Katrina, who had drawn up a chair to the fire and was making a dress for a yellow-haired doll.

Katie felt rather uncomfortable for she knew she had come only to make sure of getting what she wanted—not for love of anybody. She was so ashamed that she blushed a little but neither Santa nor Katrina saw that. They were too good and kind to be on the lookout for anything disagreeable or unpleasant.

"But come now," Santa went on, "we will go and see the reindeer and the workshop. I think any little girl would like that."

Holding tight to Santa's hand, Katie went out to the stalls where the reindeer were munching their food and stamping about. They were all there, Vixen and Blixen and Comet and Cupid, Dancer and Prancer, Dasher and Splasher and all the others we've so often heard of. They looked at Katie very curiously for a little girl was as rare a sight to them as a reindeer is to most little girls. All except Prancer—that is, for of course he knew all about Katie.

Then Santa took her to see the sleigh in which he made his Christmas journey around the world. It was beginning to look pretty worn and old, Katie thought.

"I need a new one," Santa Claus said with a sigh, "but I guess I won't get one. Next time I'll have to buy an automobile or an airplane."

"Oh, Santa!" Katie cried. "Please don't do that! Why, it wouldn't be Christmas at all without the sleigh and the reindeer."

"Yes, I know that," Santa replied, somewhat sadly, "but it's just come to the pass where they don't fill the bill. You see, this Christmas business has grown since I first started out. I used to be able to make my rounds well enough in the sleigh, but there's so many more places to go now and so much more to carry that I've got to get something larger and quicker than the sleigh and reindeer."

Katie felt sad, too, to hear him say all this, but just then they reached the workshop and when Santa opened the door the sight that met her eyes made her forget everything else.

She saw a long room with a long, wide table in

the middle of it and about this table were gathered dozens and dozens and dozens of dwarfs, gnomes, elves, fairies and other tiny trengs, in yellow, blue, green, orange, purple, red and brown coats, with painted saps and shoes to match. And how they were working! You never dreamed of such a busy place. There was the tick-tock of hammers, the droning of saws, the sound of files, as some of them knocked, tapped, sawed, rapped, while others glued things together, put wheels on carts and doll carriages, knobs on bureaus and beds. I can't begin to tell you all the things they were doing, but when I say it was the workshop where all the Christmas toys of the world were being made, you can imagine for yourselves what was going on there. Katie stared till her eyes almost popped out of her head, but the workmen were much too busy to do more than glance at her.

On all sides were piled the finished toys and it would have gladdened the hearts of all the children in the world just to look at them. Katie clapped her hands and shrieked for joy.

"Oh, Santa!" she cried, "there is the very doll I want, the big one that can walk and talk. And that automobile—the red one—I am wild for that. And that beautiful teaset and the big doll carriage—and that lovely bureau—and the cunning little table and some of those books. You will give them to me, won't you, dear Santa?"

Santa let her look and admire as much as she pleased, but he said nothing. When she had seen everything to be seen, he carried her back to the room where Katrina was still busily sewing on the doll clothes. He wasn't laughing as he drew her into his lap. Katie even fancied he looked sad and tired and worried.

"What beautiful things you have for the children, Santa Claus," she said. "I am sure they will be very happy."

"I don't know," Santa replied slowly. "It isn't as easy to make children happy as it once was."

"Isn't it?"

"Oh, no, indeed. Time was when I could cram a small doll in one little girl's stocking, a teaset in another, a workbook in a third; give one boy a ball, another a top, a shovel, a drum, or a horn, and so on, with a little candy and a few nuts, an apple and orange for each one and there'd be the happiest set of children you ever saw next mornin'. But I can't do that now-a-days."

When it began to get dark Katrina seemed to know that all little girls begin to want their home and mothers then, for she wrapped Katie up again in her warm cap and coat and put on her mittens.

"Prancer will take you home in a twinkling," she said, "but you will come again, won't you? We are lonely old folks, sometimes, Santa and I."

And Katie promised that she would and told them goodbye and Santa set her on Prancer's back and in a half second they were off across the snow.

Katie can never tell from that day to this just how she reached home. She doesn't know whether it was a dream or a reality. That swift journey over the wide, gleaming stretches of snow with the clear sky overhead and the stars shining as brightly, perhaps, as they shone on the birth night of the great King of all little children. All she can tell is that she found herself on her own red chair again with her mother bending over her, kissing her cheek just as Katrina had done.

But she does know that, dream or not, she isn't at all the same little girl who set out to find Santa Claus to ask many things for herself. For, strange as it may seem, since that time she hasn't cared so greatly about herself. She knows that she will always try to make it possible for Jimmy Jones and Susie Smith and all others like them to realize their heart's desires, and that she will always do her little part to make the world a more unselfish and lonely place, especially at Christmas.

For didn't Santa Claus say that the best part of Christmas is giving and sharing, and what better can a little child give than love—and what greater thing to share than the joy of the Christmas tide?

For Santa knows, and Katie knows, and you and I know, that it was just to show us this more clearly that the little Christ child came into the world one Christmas many, many years ago.

I'm looking for dear Santa Claus;
I hope he'll surely come,
With packs of gifts and goodies 'cause
I want a nice big drum;
A trumpet and a train of cars;
A horse that makes a bow;
I wonder if the blinking stars
Can see where he is now.

Mountain to Ocean

LETTER FROM BRO. M. T. STEELE

I wish to express my thanks and heartfelt gratitude to the friends and members of the Western N. C. Conference for their kindness to me at the session of conference recently held at High Point, and especially to Bro. W. L. Sherrill in representing me. The man who did me wrong has been arrested and is now in jail at Clear Water. He was found in Avviard. I can't tell as yet whether I will be able to get anything or no. I hope he will get justice. My health is better; I am improving every day. May the Lord bless the good old Advocate and all the members of the Western N. C. Conference.

M. T. Steele.

2155 Tangerine Ave., St. Petersburg, Fla.

ATTENTION OF THE EPWORTH LEAGUES AND SUNDAY SCHOOLS

In an effort to make Rutherford College of the greatest service to our church, we are putting in Sunday School Training Course, and Evangelistic Music Course, in addition to our special Bible Courses for Ministerial Students. I am writing to call attention to our Evangelistic Singing Course. In addition to the regular lessons given throughout the year, we are planning to give a Normal Course at the beginning of each spring term. Mr. D. Ward Milam will have charge of this course. He is one of our best men in this line of work.

This notice is especially designed to extend to our Sunday schools and Epworth Leagues an opportunity to attend. The work will begin on Monday, January 16th, and will continue one month. Any Sunday school or League that has a talented young man (or woman) who feels that he is not able to pay his way, will do well to make up a purse and send him. Twenty-five dollars will cover the cost of the course.

We hope by next year to give more time to this course and add to it the Standard Training Course for Sunday school officers and teachers.

M. T. Hinshaw.

GREAT TIMES IN DOBSON

Dobson is still moving onward and upward. Our people are so exceedingly kind to us, we are already at our wits to know who we shall ever meet our indebtedness to them. When they discovered that we did not resent the first pounding, they turned loose on us. Well, fleeing for life did not cause them to demur. From Dobson to Zepher the poundings continued. Then came Stony Nole bringing forth good things to eat, then representatives from Siloam and old Siloam gracefully entered the dining room of the parsonage, leaving a bountiful supply to enlarge the gratitude of our hearts. Before leaving Siloam on our first quarterly conference occasioned those good people kindly filled the vacant places in our Ford with more of the substantial of life. Returning to Dobson we found the pounding spirit still possessing the Dobsonites.

We are now wondering how we may endure the severity of what may follow by the splendid folk at Rockford at our next appointment. We appreciate very highly the spirit that prompts our people to remember us so graciously and we earnestly pray that we may be able to administer unto them in spiritual things.

Our first quarterly meeting convened at Siloam last Saturday and Sunday. A spirit of optimism characterized the entire meeting. Our genial presiding elder, Dr. West, dispatched the business of the conference like a bishop, preaching us four strong gospel sermons, which were very inspiring and helpful and found a hearty

response in the hearts of the people. Here's wishing the office force and Advocate readers a Merry Christmas. C. C. Totherow.

HEAVY POUNDING AT COOL SPRINGS

Last Saturday about 2:30 o'clock the yard at the parsonage was full of buzzing cars from Clarksburg church. The passengers asked if they might be admitted to the dining room and kitchen. The large company of ladies filled the parlor and hall while the men carried heavy loads and piled them on the dining table until it could stand under no more; then they stacked great bundles and packages around the wall until it was truthfully declared that we had never experienced such a heavy pounding at any time or place. Everything was in proportion and right in quantity. Flour, meats, coffee, sugar, salt, chicken, butter, vinegar, potatoes, turnips, fruits of various kinds, candy for the little folks, new broom, and also spot cash. Several packages were sent by those who could not come, but their names are recorded and will never be forgotten.

We had a large congregation and all enjoyed an hour of song and praise service in the parsonage. These things make me feel that we are among the best people in the world, and may the Lord help us be our very best this conference year and prove ourselves a helper to all the churches on the charge.

J. E. McSwain and Family.

HIGHLANDS CIRCUIT

Somewhat fatigued from the journey we arrived in the little town of Highlands November 3, to get such a greeting at the parsonage as to make us forget being tired. The presence of new friends refreshed us by their cordial manner, and they brought with them enough to make the parsonage a house of plenty for quite a while. We have already received a Christmas present in advance. For all these we express our hearty thanks.

We have high hopes for this year at Highlands. We hope to build an addition to one of our churches, and we hope to organize a League in the spring.

Brethren, we are determined to have souls born into the kingdom of God here this year or—well, you may have to send the doctor to the parsonage. Pray for us that we may go far beyond our expectations.

We never undertake anything without first resorting to the "secret place" and ask God for guidance.

We close by asking the prayers of all, that there may be a great gathering in of the golden grain on the Highlands charge this year.

Chas. S. Plyler, P. C.

BAILEY CHARGE

We arrived here at Bailey on Thanksgiving and we have had many reasons for giving thanks ever since. When we arrived at the parsonage there was a large delegation to meet and welcome us to our new home. After resting a few minutes we were invited into the dining room to a beautiful spread of good Thanksgiving Day eats.

We have received three great poundings, the kind that show a very fine spirited people, who believe in taking care of their preacher and family. When they start a good thing they believe in keeping it up, for good things to eat continue to come in since the poundings.

The stewards met last Saturday and fixed the pastor's salary for the year at \$1800, for which the pastor is very grateful.

May God bless these good people and cause His face to shine upon them. We are praying and hoping that God will use us in serving these good folks and in building up this part of His earthly vineyard for His glory. L. C. Brothers, P. C.

WARM WELCOME AT AURORA

We arrived in Aurora a week ago last Friday, and were unable to get possession of the parsonage until last Thursday. Last Thursday we moved in, and as soon as darkness came on the people of the town made a raid on us and left the kitchen table groaning under the load of good things to eat which they had piled upon it. We have been most warmly received, and are expecting a good year with these good people. Have visited and held services at all the churches on the charge except one. Will hold services at this one next Sunday.

Wishing for the Advocate a great year, and congratulating you on the splendid paper you are giving us, I am,

Very sincerely yours,
Ivey T. Poole.

LEWISVILLE CHARGE

At this late hour I must write a few words concerning the work on the Lewisville circuit last year. We organized five Epworth Leagues at the beginning of the year, four of which did and still are doing good service for the Master. In some of these Leagues old and young take part with great interest and loyalty, and the services are often equal to the regular preaching services in attendance and enjoyment. Prayer meetings are held in all seven of the churches regularly, the one at Concord church in particular being remarkable for widespread interest and willing leaders. The revivals were all successful to a glorious extent, save perhaps the one at Lewisville. Thirty-five were added on profession of faith; nearly a hundred were converted or reclaimed; two young men are in college studying for the ministry; one young woman is studying and preparing for the mission fields and others are looking that way—in fact, the most glorious work of the year was an inspired call of young people and others into the service of the Lord, fully two hundred professing and pledging themselves willing to do what God would have them to do. There are about two hundred people, old and young, on the circuit who will lead in public prayer or testimony when called on. God bless the splendid young people of the Lewisville charge; we cannot express how they stood by us and how we love them! Among other things, we had the annual circuit Sunday school day service, this time at Lewisville; and we spent several hundred dollars for carpet, paint, etc., in beautifying several of the churches. We shall always remember lovingly our dear friends on the Lewisville circuit. May our blessed Father lead them all safely home at last.

Brethren, pray for us in our new work on the Forsyth circuit, in and around Winston-Salem.

Sincerely, John Cline.

REQUESTING PRAYER

Last year was gracious from the Lord and full of victories in His name. We enjoyed health, peace and work. We were able to conduct about 350 services besides prayer meeting. More than 1600 persons publicly professed conversion and scores of believers received the Holy Spirit; 460 joined the M. E. church, 184 joined others, besides numbers who did not get listed. We give thanks to God first of all, and then thank God's humble, earnest ones up and down the conference who held the secret of this success in their daily prayers for us. Who could not witness results where a thousand or more of God's best saints daily hold him up before the throne of grace in earnest prayer? Only eternity can reveal how these victories have come through such prayers.

I turn now toward the new year's work, craving above all things that all such dear children of God put me on your daily prayer list. Your prayer means more than all else below. First for my own deep personal need of heart and life and for the work before

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Ask for Booklet 44 American Bible Society
25 Bible Houses, Astor Place, New York.

us, that we may so speak the truth that pardoning, sanctifying grace may be experienced by many.

Prayerfully, Jim Greele.

FROM BRANSON TO MT. GILEAD

Four years pass rapidly when everything goes well and one is happy and contented. It seems but a few weeks since we began our work at Branson, but the records show that it has been four years. They were pleasant years. In all our ministry we have never served a more appreciative people. We have never had a people to do more to make life pleasant and happy for us, neither have we served a people more ready to co-operate with the pastor in carrying out his program.

Many tokens of their appreciation in the way of gifts were received by us on the eve of our departure.

That was a royal reception that we received at Mount Gilead. A large number of the officials were at the train to welcome us and a great company of women were at the parsonage keeping guard over one of those splendid dinners which only a Methodist preacher knows how to appreciate. These people seem to be anxious to do all in their power to make us comfortable and happy.

A large congregation greeted us at the church Sunday and the work is starting off nicely. We are happy and hope that the people will be able to bear with us. We are expecting a good year at Mount Gilead.

J. A. Martin.

EXPRESSION OF APPRECIATION

We, the Methodist ministers of Greensboro, wish to record our genuine appreciation of the good management and superb editorship of our N. C. Christian Advocate, and that we commend this indispensable paper to our people in the fullest confidence that it will continue to increase in usefulness, supplying a place in our connection that cannot otherwise be filled.

Furthermore, we extend to the paper and all connected with it our heartiest good wishes of the Christmas season combined with our prayers for the progress and prosperity of this paper.

H. C. Sprinkle, Pres.
L. B. Hayes, sec.

Aches and Pains of rheumatism are not permanently, but only temporarily relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

She—I am afraid I could never make you happy.

He—Oh, yes, you could. You don't know how easily pleased I am.—Exchange.

Woman's Work

W. N. C. CONFERENCE
Mrs. W. R. Harris.....Editor
16 Orange St., Asheville, N. C.
N. C. CONFERENCE
Mrs. J. LeGrand Everett.....Editor
Rockingham, N. C.

N. C. CONFERENCE

PRAYER FOR THE STRICKEN LANDS

O Lord, bless the stricken lands of the world. Make haste to heal the scars of war. Gather in thy arms the innocent and the helpless. Multiply for them the ministries of Christian benevolence. Submerge with tides of Christly sympathy the barriers of race and creed, and forge the bonds of brotherhood in the fires of suffering. Soothe the pangs of hunger, and temper the winds to the naked. Keep hope alive in scarred hearts. Hasten the day when the night and storm shall pass in the calm dawn of peace and good will and make wars to cease unto the ends of the earth—W. W. Pinson, in Missionary Prayer and Meditation.

OUR BIRTH MONTH

December 1, 1878, the Woman's Foreign Missionary Society of the North Carolina Conference was organized in Charlotte, N. C., by Rev. A. W. Wilson, missionary secretary of the M. E. Church, South, with the following officers: President, Mrs. N. H. D. Wilson, Greensboro; vice president, Mrs. Jesse A. Cunningham, Wilson; corresponding secretary, Mrs. F. M. Bumpass, Greensboro; recording secretary, Miss Blanche Fentress, Raleigh; treasurer, Mrs. E. J. Lilly, Fayetteville. In 1883 the "Bright Jewels" were organized by Mrs. W. A. Black, Raleigh. In 1890 the N. C. Conference was divided, the eastern section being called the N. C. Conference, composed of nine districts, and the western section called the Western N. C. Conference, having eleven districts. In 1912 the Home Mission Society, which had been organized in our conference in 1877, united with the Woman's Foreign Missionary Society under the name of the Woman's Missionary Society. The Woman's Missionary work, embracing and supervising the Young People's (which was organized to fill in the gap between the Bright Jewels and the Adult) and children's work has grown steadily and surely in the forty-three years of its life, enlarging its original activities and taking up new ones whenever and wherever there seemed to be a need for it. The following items are taken from the reports for 1920 made at our annual meeting in Fayetteville:

No. Adult auxiliaries	217
No. Y. P. auxiliaries	75
No. Junior auxiliaries	141
No. Baby Divisions	76
Total No. auxiliaries	509
Receipts from auxiliaries ..	\$47,177.68
Local work	47,611.23

Total receipts for 1920....\$94,788.91
These amounts do not include any balance from 1919.

Adult mission study classes reported 105; Y. P. mission study classes 14; Junior mission study classes 8; Adult Bible study classes 27; Y. P. Bible study classes 7; reading circles 14.

Social service is actively promoted in many auxiliaries.

Missionaries from the N. C. Conference:

- 1859—Miss Ellen Morphis (Mrs. M. L. Wood), China, deceased.
- 1896—Miss Lizzie Martin (Chapel Hill), China, married.
- 1898—Miss Mary Pescud (Raleigh) Brazil, retired.
- 1900—Miss Elizabeth Davis (Durham), Brazil, married.

- 1905—Miss Elizabeth Lamb (Fayetteville), Brazil, retired.
- 1911—Miss Ida Hankins (Wilmington), Korea.
- 1912—Miss Alice Green (Graham), China.
- 1916—Miss Rosa Lowder, R. N., (Swansboro), Korea.
- 1917—Miss Sallie Lou McKinnon (Maxton), China; Miss Durham (Mrs. J. R. Moose), Korea; Miss Lillian Bridgers (Mrs. S. A. Stewart), Japan; Miss Eva Williams (Mrs. W. K. Matthews), Japan; Miss Beatrice Jenkins, Korea, married.
- 1920—Rev. and Mrs. B. H. Houston, Brazil.

Home Workers.

- 1903—Deaconess Elizabeth R. Davis (retired), Arcola, N. C.
- 1910—Deaconess Ellen Gainey (on furlough), Fayetteville, N. C.
- 1915—Deaconess Sarab Lowder, Wesley Community House, Augusta, Ga., Elizabeth City, N. C.
- 1921—Deaconess Probationer Jennie Congleton, Wesley Community House, Orangeburg, S. C., Greenville, N. C.
- 1921—Deaconess Probationer Mary Ella McCall, City Mission Work, Chattanooga, Tenn., Fairfield, N. C.; Miss Lula Marsb, City Missionary.

THE YEAR BOOKS FOR 1922

You will be delighted with the new Year Books for Adults, Young People and Juniors. Each member of each auxiliary should have her own copy of the Year Book. The young people's program material is put up in the form of deputation reports. This makes it almost necessary that each member of the society should have an individual copy of the Year Book in which to keep notes of the monthly meetings. The Junior's Book of Little Journeys is a beauty, and enclosed in each Book of Little Journeys is a sheet of numbered pictures. On the monthly program page is a space for pasting the special picture which illustrates the study of that month. The use of the pictures and the Book of Little Journeys will add greatly to the Junior's interest and enthusiasm, and this requires that each child have a book of his own. All Year Books, price 50 cents. Order from Mrs. B. W. Lipscomb.

NEW AUXILIARIES

Mrs. George Hawkins, secretary of the Elizabeth City district, reports the organization of an adult auxiliary at Plymouth, with Mrs. G. H. Harrison, Jr., president; of a young people's society, and a Bright Jewel band of twenty-four members.

MISSIONARY PRAYER AND MEDITATION

Missionary Prayer and Meditation takes the place of the Prayer Calendar in giving help for definite daily prayers for our missionaries and institutions. In addition to the Scripture readings and the listed subjects for prayer, the book contains a beautiful thought and a prayer from some master mind for each week of the year. It may be used for any current year. If you do not already own a copy of Missionary Prayer and Meditation, order at once from Mrs. B. W. Lipscomb. Price 30 cents.

WOMEN AND MISSIONS

Women and Missions is a statement of the outstanding facts in the beginnings and history of the missionary work of the women of Southern Methodism both at home and abroad.

The third edition of Women and Missions is just off the press. It has had the largest sale of any mission study book ever handled by our publishing house

Have you a copy of this book? Has every woman in your auxiliary a copy?

Has your mission study class used this book? If not, by all means order at once from Smith and Lamar, Agents, 810 Broadway, Nashville, Tenn. Price, cloth \$1; paper 75c.

WHEN GOD WALKS THE ROAD

When God Walks the Road, and eight other short missionary stories, are contained in this little book. These stories will be of interest to readers of all ages, and some of them are worthy a permanent place in missionary literature.

When God Walks the Road was written by Miss Alleine Fridy, a member of the office force of the Department of Literature of the Woman's Missionary Council. Miss Fridy is a detained volunteer who is giving to our church, through her beautiful stories, an expression of her purpose and spirit, which will doubtless win for her many substitutes.

Order from the Sunday School Supply Department, 810 Broadway, Nashville, Tenn. Price 40c.

W. N. C. CONFERENCE

A CHRISTMAS PRAYER

By Rev. J. H. Jowett, D. D.

O God, Father of all men, in whose grace all our light is born and in whose love is the fountain of all our festivity, mercifully lead us into the holy secret of Christmas tide and take us into the innermost room of its holy joy. Forbid that we should remain in the outer courts, dwelling amid its merely carnal pleasures, satisfied with the merriment that dies with the day, and contented with the happiness that passes with the fading flower and the withering leaf. Bring us into the eternal things of this blessed season, the things that abide, the love that manifests itself in un-failing good will and the joy that rings Christmas bells all the year round. Let us draw water out of the wells of salvation, and let the joy of the Lord be our strength.

O God, give unto us the holy joy of human sympathy. Re-create the chords that have become insensitive to our brothers' joys and griefs. If the harp is broken, graciously remake it out of the fullness of thy love. Save us from the death of selfishness. When Christmas time is over, suffer us not to die again into mortal benumbment, untroubled by our brothers' signs and uncheered by their songs. Unite us to our fellows with tender kinship and let us be partakers of their triumphs and defeats.

And graciously impart unto us the joy of a glorious hope. Let our horizon shine with more alluring light. May the Christmas star always go before us, leading us to ever-deepening revelations of the Lord and giving us fresh surprises of heavenly grace and love.

Kindle thou the Christmas fires of holy love. Light the lamps of Christmas geniality and good will. Hallow and glorify the Lord's birthday with thy presence and crown it with unsullied joy and peace. Amen.

We wish for each of our readers "A Merry Christmas and a Happy and Prosperous New Year"

FRANKLIN YOUNG PEOPLE'S SOCIETIES

The Franklin Young People's Missionary Society has recently been re-organized and two exist now, where heretofore there was one. Mrs. Fred L. Siler and Mrs. H. G. Allen have been chosen as leaders and we are sure that under the leadership and supervision of these capable women these societies will make a successful record. Mrs. Siler has the senior young people, about twenty-four in number, while the fifteen making up

the junior young people are in charge of Mrs. Allen.

Following are the officers. Senior society—President, George Johnston; vice president, Lucille McCollum; secretary, Eleanor Sloan, treasurer, Margaret Cunningham; corresponding secretary, Fleet Scruggs; Supt social service, Gladys Sellars. Junior society—President, Catherine Hunn-cutt; vice president, Robert Johnston; recording secretary, Eva Baird; corresponding secretary, Margaret Cozad; treasurer, Weiman Crawford; Supt. social service, Mary Louise Porter.

WOMAN'S MISSIONARY SOCIETY, PILOT MOUNTAIN

By Mrs. W. R. Badgett.

Quite an enthusiastic meeting of the Woman's Missionary Society of the M. E. church at Pilot Mountain was held Friday, December 9th, at the home of Mrs. R. E. L. Flippin.

The meeting was opened with song and prayer by Mrs. R. E. Worth. The devotional service conducted by Mrs. J. A. Pell was very impressive. Following this came the business session, and as it was the last meeting of the year special effort was put forth for a successful record, which resulted in the full payment of all obligations assumed by the society.

During the past year our society, with the co-operation of other members of the church, has been enabled to do quite a gratifying local work in the way of supplying food and clothing for the poor and needy in our midst and administering to the sick. The blessing of God has seemed to be on us and all our efforts, and we have been made to rejoice in His service.

Before adjourning the officers for 1922 were elected, resulting in the election, with one or two exceptions, of all the former officers. Mrs. R. E. L. Flippin, who has served as president for eighteen years, was unanimously re-elected.

(This is one of the most faithful societies on the Mt. Airy district and with the enthusiastic loyalty of their members their splendid record is not to be wondered at. The Young People's Society of Pilot Mountain has the honor of being the first society in the W. N. C. Conference to report to the Supt. of Y. P. work each quarter for the past several years. They, too, under the leadership of Mrs. J. A. Pell, though a small organization, are doing a most encouraging work.—Editor.)

We are sure there were many interesting meetings held in December, the closing month of the year, and we would like so much to have accounts of these meetings that our readers might enjoy them. Ask your secretary to send write-up of such meetings to Mrs. W. R. Harris, 19 Orange Street, Asheville, N. C. It will be greatly appreciated. The Woman's Page is your page and you should feel it a part of your duty to make it a success. Let us bear from your auxiliary.

Mother was teaching five-year-old Bobby geography. She had come to the Sahara Desert. "Now, say it—Sahara," she prompted him.

"Hara," replied Bobby.

"No, not Hara—Sahara, don't you see?" said mother patiently, "Now, say it."

Again Bobby replied, "Hara."

That kept up for some time until finally Bobby, worn out, exclaimed indignantly, "Well, mother, didn't I say Hara?"—The Youth's Companion.

MURINE Night and Morning.
Have Clean, Healthy Eyes. If they Tired, Itchy, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists and Opticians. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Sunday School Work

W. N. C. CONFERENCE

O. V. Woosley Editor
Lexington, N. C.

WEAVERVILLE

The Sunday school workers of the Western North Carolina Conference spent Saturday evening and Sunday morning, December 3 and 4, with Rev. B. C. Reavis and the hustling congregation at Weaverville. Saturday afternoon we looked through the new church recently erected there at a cost of \$27,500, though not yet completed, and at night met with one of the best workers' councils ever. Sunday morning we attended Sunday school, noting the splendid promptness and dispatch of Superintendent E. S. Reeves, and emphasized Sunday school endeavor at the eleven o'clock hour. It was a distinct delight to be with the Weaverville people. They are open-minded and ready to do the best things in the best way. Very soon the first floor of the beautiful and well arranged church is to be completed and two departments arranged for the school.

Pastor Reavis and his good wife have been graciously received and they are comfortably housed in one of the largest and best arranged parsonages in the conference, the parsonage having just recently been completed with all modern conveniences. Reavis has made a big hit with his people and they have already become strongly attached to him. They are going to have a real good year at Weaverville for Reavis will grow larger with his people. After three years of earnest and successful work on the Shoals Creek circuit he has a deserved promotion. But it will not give this young pastor the big head. He will continue to be the hustling, humble servant of the people, for the people and with the people.

ASHEVILLE

Sunday afternoon, December 4, at two-thirty, Miss Womack met with the Elementary Council of Asheville and your humble servant met with the Methodist superintendents of the same city. Both meetings were held at Central church and were right well attended. The elementary folks were busy checking up the elementary departments, noting which were doing work sufficiently well to receive a certificate of given rank. The Sunday school superintendents considered the matter of holding the third annual standard training school for Methodist Sunday school workers for Asheville and vicinity. After discussion they unanimously decided to invite another school and gladly put up the necessary financial guarantee. The school will be held during the last week in April.

WINSTON-SALEM SCHOOL

For some time we have been very much interested in placing a standard training school for Methodist Sunday school workers in Winston-Salem, it being the only large center in our conference where no such school has been held. The matter has during the past while been taken up with the Winston-Salem Methodist Ministerial Association and then with the superintendents and both have agreed to back the enterprise. The school will be held during the last week in January with the following courses and faculty prevailing:

Beginners' Organization and Administration—Mrs. Chas. Van Noppen, Greensboro, N. C.

Primary Organization and Administration—To be selected.

Junior Organization and Administration—Miss Marie Hansen, Winter Haven, Fla.

Intermediate-Senior Characteristics—Rev. J. C. Robertson, Danville, Va. Principles of Teaching—Mr. M. W. Brabham, Nashville, Tenn.

Sunday School Organization and Administration—Prof. H. E. Spence, Trinity College, Durham, N. C.

GASTONIA

Wednesday, December 7, in a meeting of the pastors and superintendents of greater Gastonia it was unanimously decided to have a standard training school at Main Street church for the Methodist Sunday school workers of Gastonia and contiguous territory. Presiding Elder H. H. Jordan and Pastor A. L. Stanford have for some time been very much interested in this school and have done much to put it across. The same courses used in the Winston-Salem school will be given in the Gastonia school. The school at Gastonia will be held during the week following January 29. A strong faculty is being engaged.

CHARLOTTE

Just following the Gastonia school comes the Charlotte standard school, it being the largest one in the conference. Last Wednesday night the board of managers of this school decided that they must have another school and preparations are on the way. Seven courses will be offered and a strong lineup as a teaching force is being secured. The Charlotte school last year was immensely worth while. As stated this school will be held during the week following February 5.

O YOU MORVEN!

On the night of November 3rd, ten teachers and eight other persons of the Morven Methodist Sunday school organized a class in the standard training school work for Sunday school leaders. Professor Eugene Chesson was selected teacher and under his efficient leadership the success of the class is already assured. The text book with which we are beginning our work is "Life in the Making," by Barclay, Brown and others.

Yours very truly,
Mrs. R. B. Mardison, Cor. Sec.

THE WESLEY FEDERATION

Mr. J. B. Ivey, president of the Western North Carolina Conference Wesley Bible Class Federation, is planning great things for the next annual meeting to be held Monday, Tuesday and Wednesday, July 10, 11 and 12, at Lake Junaluska. The whole of the Terrace hotel, the most elaborate one there, has been secured for the delegates at a greatly reduced rate. While this hotel will be headquarters it can entertain only 250 delegates, a very small part of the folks who will attend. Mr. Ivey will have some great speaking talent to announce in due course of time. If you want to see a real Bible class meeting come to Lake Junaluska July 10 to 12 next. There is going to be ever so much better and more abundant accommodations there. Every Methodist who can go to the mountains this summer ought to see what we have at Lake Junaluska. Come to our Wesley Federation and see what Ivey will have in store for you.

NORWOOD CIRCUIT

The Norwood circuit is a new one, it having been made from a part of the Albemarle circuit and Randall from the Norwood charge. The new circuit starts off well under the supervision of Rev. G. G. Adams, who is serving his first pastorate in the Western North Carolina Conference. After graduation from Trinity College last June he served as junior pastor on the Hillsboro circuit in the North Carolina Conference and has therefore had some valuable experience as a circuit rider.

Our day on the circuit was put in at Cottonville, where Brother A. F. Ross, as superintendent of the Sunday school there, is trying to do some real constructive work. In addition to his own congregation there were splendid delegations from three other congregations present and the whole day was put in discussing the problems and opportunities that present themselves to the Sunday school worker. The day was very much worth while and every one seemed to think that the work of the Sunday school is even more important than he had formerly thought. The new arrangement for the Norwood circuit is giving general satisfaction and a good year is promised. Pastor Adams and his new Ford are going all over the circuit visiting the people, a mighty good thing for a pastor and a Ford to be engaged in.

SALEM AND ELLER

From the Norwood circuit Miss Womack and I came over to Albemarle, where Rev. R. O. Eller, pastor of the Salem charge, met us and drove us out to where he does business. After a restful night a beautiful December Sunday greeted us as we presented the Sunday school cause to one of the largest and most attentive congregations it has been our privilege to speak to in a long while. The whole day was put in, together with quite a bit of the fine picnic dinner that was served on the grounds. As was the case at Cottonville the day before one of the finest spreads of dinner at all greeted one's willing appetite. It was decided to adopt the use of graded lessons in the beginners' and primary classes, that a cradle roll would be immediately organized and that all classes above the elementary department would be enrolled as Wesley classes. The Sunday school will be graded, the alert pastor having announced that the first Sunday the new church is opened will be used entirely in a general reorganization.

Great things have been accomplished at Salem during the past year. The general advancement has been marvelous. A twenty-five thousand dollar church has been built and paid for, a Delco lighting system has been installed for the parsonage and the church and a heating plant and a six hundred dollar piano are now being placed in the church. To have done all this along with a general advancement in every other line of work, the salary of the pastor having been practically doubled, is going some. Of course a great revival was held and the people shouted. They had cause.

The combination at Salem is great. The pastor is blessed with a wife better than he is and his three children, two fine boys and a finer girl, add to the value of the parsonage. Everything that Brother Eller has to do with goes, and goes all over. He has been every sort of a man and has done every sort of a thing, all the way from building a railroad to beautifying the parsonage lot. Seven years ago he sold his little Ashe county mountain farm and with his devoted wife and three children went to Emory and Henry College, where five years were spent in college, part of the time all five members of the family being in school. After graduation with about all the honors offered he decided to cast his lot within the boundaries of his native state and the past year has been just as fruitful as one could wish for.

There is great help at Salem. Some of the finest and most substantial farmers at all live in that section of Stanley county. Led by Brother J. D. Troutman, one of the county's most progressive citizens, the laity of the congregation has as a unit followed the leadership of Brother Eller and not only has a fine new church been built but the finest rural high school building in the county is being completed.

The Salem congregation is to entertain the next Salisbury district conference and then it will pay you to go and see for yourself what great things have been done.

BEFORE AND AFTER CHILDBIRTH

Mrs. Williams Tells How Lydia E. Pinkham's Vegetable Compound Kept Her in Health

Overpeck, O.—"Lydia E. Pinkham's Vegetable Compound helped me both before and after my baby was born. I suffered with backache, headache, was generally run down and weak. I saw Lydia E. Pinkham's Vegetable Compound advertised in the newspapers and decided to try it. Now I feel fine, take care of my two boys and do my own work."

I recommend your medicine to anyone who is ailing. You may publish my testimonial if you think it will help others."

Mrs. CARRIE WILLIAMS, Overpeck, Ohio.

For more than forty years Lydia E. Pinkham's Vegetable Compound has been restoring women to health who suffered from irregularities, displacements, backaches, headaches, bearing-down pains, nervousness or "the blues." Today there is hardly a town or hamlet in the United States wherein some woman does not reside who has been made well by it. That is why Lydia E. Pinkham's Vegetable Compound is now recognized as the standard remedy for such ailments.



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are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.



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Reliable Frost Proof Cabbage



Plants of all varieties. By parcel post, prepaid and insured, 50c per 100. By express, charges collect, \$1.50 per 1000 and \$1.00 for 500. All assorted as you wish. Count and delivery guaranteed. Orders filled the day received. Plants passed favorably State Inspection. ALFRED JOUANET, Plant Producer, S. C.



Epworth League Work

Rev. J. Herbert Miller, Wilson, N. C.
Rev. J. Frank Armstrong, Concord, N. C.

N. C. CONFERENCE

RALEIGH ENTERTAINS DURHAM AND SMITHFIELD LEAGUES

"On to Raleigh" had been the war cry of the Smithfield and Durham Trinity Epworth Leagues for the week preceding Friday night, October 9, 1921.

The three Leagues met in a joint social at Raleigh entertained by the Edenton Street Epworth League. The Smithfield Leaguers came about fourteen strong, while the Durham delegation was about forty-five. Both groups came through the country in cars. The Durham crowd had also to utilize a large truck to accommodate the enthusiastic Leaguers. The truck was the last to reach the scene of action, but when it did we were all present or accounted for.

As we passed through the door to the reception room every male was tagged with corresponding number of some female for whom we were to begin search immediately.

The next official act was a few words of welcome by Miss Mabel Merritt, president of Edenton Street League, to the visiting Leaguers. This was almost unnecessary for the visitors had already perceived a hearty welcome in the atmosphere.

After a few games and a very amusing and well given recitation about a "Stuttering Proposal" by Miss Waitt of the Raleigh League, the different Leagues gathered in the corners of the room to prepare for stunts. The Durham League was called on first. The League, due to some misunderstanding about the stunt, substituted a recitation, which was a selection from "Penrod," given by Miss Ethel Merritt. The encore was so great that she was compelled to render another—"My Sister's Best Beau."

The Smithfield League, headed by Mrs. W. C. Beasley, president of the League, and Miss Edith Powell, third superintendent, next put on their stunt called Ten Little Leaguers, in which the leader recited in Mother Goose rhyme the ailments of the individual Leaguers as one at a time dropped out until there were none. "But," said the leader, "that's not the way our League does. Ours is like this." Then beginning with one rhyme the League soon grew to its full delegation.

Next was the Edenton Street stunt. The stage setting was a doctor's reception room. The doctor's assistant, Miss Sadie Ball, was in the room. About eight patients came in at different times suffering very much from different ailments. The assistant tells each one that the doctor is very busy, to have a seat, that he'll be in soon. The patients begin to moan and wail in their pain, so the lady assistant gives them some magazines to read in order to get their minds off their troubles, but nothing will do. Still the doctor does not come. While the room full of suffering patients are still groaning, the Epworth Era agent, Miss Marriott Davis, comes in and asks permission to distribute some Eras to the patients. This she does, and immediately the moaning and sighing of the sufferers ceases. They forget their troubles and become enthused in the Era—a panacea for all evils.

Now came a very attractive part of the program—the refreshments—a hot chocolate course and doughnuts. After the refreshments some of the Raleigh boys seemed to get to feeling good and began an attempt to harmonize on some familiar strains. The Durhamites, fearing lest they should have one put over on them, collected a quartet from their delegation and continued the musical program, which was enjoyed by all. Nothing was said about it, but soon the crowd began to leave.

IMPORTANT

Let the district secretaries urge the Junior and Intermediate Leagues of his district to observe Epworth Quarterly night, January 8th. Our central office suggests that Junior, Intermediate and Senior Leagues meet in a body for a program on that night. At the close subscriptions will be made for both Epworth Era and Epworth Quarterly.

Special program will be furnished on request.

It is impossible for me to mean anything to the Leagues of North Carolina without some knowledge of their existence. Superintendents please report to your district secretary, also to me, and give name of Junior superintendent as well as place organized.

Let us all join in sincere prayer for God's guidance in our undertakings.
Mrs. J. L. Midgett.

PATTEN MEMORIAL EPWORTH LEAGUE

On Friday evening, December 3rd, at the hospitable home of Mr. and Mrs. H. E. Austin, their daughter, Miss Priscilla, most delightfully entertained the Epworth Leaguers at a social meeting.

The hostess with her usual smile and gentle manner received us most cordially, and each one was made to feel they had simply gone home for a pleasant evening.

The devotional exercises were conducted by our president, Miss Laura Foley, scripture reading by Mr. Miller, prayer by Mrs. Scoville. After which we were very richly entertained by Rev. J. Herbert Miller, the secretary of Epworth League work in the Washington district. He brought us many helpful thoughts and we are quite sure, as a League, we are going to live above the freezing point. We were delighted to have Mr. Miller as our guest and do hope he will come again.

Our new pastor, Rev. V. P. Scoville, was introduced and made a few remarks which just simply made us feel he had come among us as one who will serve and he has already won our hearts.

We had a lovely social hour in which games and jokes interspersed with sweet music were enjoyed.

We thoroughly appreciate Miss Austin's kindness and next time she wants us will be right there, for we have grown so large it takes those spacious halls to entertain us.

We have a very large and enthusiastic League with about 65 members—but we will not be satisfied until we reach the young boys and girls in Jarvis Memorial church.

Mavis Lee Oakley, Cor. Sec.

W. N. C. CONFERENCE

ASHEVILLE CITY EFFICIENCY INSTITUTE A GREAT SUCCESS

Forty-seven of the finest Leaguers in Western North Carolina received Christian Culture Certificates Friday evening, December 9th, at Central church, Asheville. This shows that some earnest work was done by the Leaguers during the five-night efficiency institute held there last week.

Mr. W. W. Edwards, conference president, City Union president, and dean of the institute, is to be congratulated on the success of this second Asheville City Institute. But then, who ever heard of anything being a failure with W. W. Edwards at its head? Mr. Edwards and his splendid corps of Union officers spent many hours at the telephone and desk to make the institute the great success that it was.

The spirit of the institute was of the best. The young people came intent upon absorbing as much information on League work as possible, and their interest during class periods was splendid. The average attendance for the five evenings was one hundred and twenty-five.

Our faculty was composed of ten

very efficient teachers and to them we owe much of the success of the institute. The readiness with which they agreed to take part in the program and the interest they showed in the institute made it very pleasant for those in charge.

We were fortunate in securing Mrs. R. J. Parker as one of our teachers. Mrs. Parker has been spending the past year in Asheville for her health, but leaves again a few weeks to take her place with Mr. Parker in our mission field in Cuba. Dr. O. J. Chandler "The Holy Spirit." The central office representative, Miss Ida Mallary Cobb, left her class in love both with her and with Junior and Intermediate work.

The faculty consisted of the following: Dr. E. K. McLarty, Rev. W. W. Edwards, Miss Cora Odom, Miss Ida Fishburne, Rev. E. R. Welch, Mrs. Archie Nichols, Mrs. R. J. Parker, Dr. O. J. Chandler, Miss Ida Mallary Cobb of Nashville and Grace Bradley (substitute.)

Our program consisted of one period of method study in the work of each department, one period spent studying a book relating to each department, and one platform hour each evening except Monday, when a social hour took the place of the platform hour. Lunch was served each evening but Monday.

This was our first institute this year, but we are making plans now for one in Charlotte, one in Winston, and one in Greensboro. If the others reach the standard set by Asheville we will be well pleased.

FIELD NOTES BY THE SECRETARY

Woodleaf.

Wherever Brother Umberger and his Ford go there you will find a League. I answered a call from him to attend a Sunday school and Epworth League institute to be held at South River October 30th. I was there but the elements were against us and no one came to church. It poured rain all day and I enjoyed sitting by a good fire at Bro. W. H. Cartners. On the next Sunday I slipped off from Brother Bowling at Cooleemee and visited South River in the morning and Woodleaf in the afternoon. Read the Woodland Echoes and you will find out what is happening on the Woodleaf charge.

Cooleemee.

I visited Cooleemee at the right time. A chautauqua was in progress and, thanks to my hostess, Mrs. Stroud, I enjoyed several excellent programs.

Sunday evening, November 6th, we organized a very promising Epworth League with over thirty members. I enjoyed the evening with these Cooleemee Methodists, but I cannot go back soon. Why? Well, you see they had so many leaders to choose from that the nominating committee was a long time selecting the officers and I told everything I knew while they were in session. If you want to know how to secure a roll of members in a few minutes, ask Brother Bowling.

Shelby District Union.

On the tenth of last June a group union was organized at Gastonia with three chapters represented. Since that time the union has become a district union and includes all the Leagues in the district. I was present at the November meeting which was held at Belmont and was pleasantly surprised at the rapid growth of this union. Seven chapters were represented by eighty-four Leaguers. Some of these had twenty-five or thirty miles to go.

This growth is due largely to the union president, Mr. P. L. Plyler, and the district secretary, Mr. Clyde Hager.

A Day's Work.

On Sunday, November 13th, I accompanied Mr. Plyler, our conference treasurer and president of the Shelby District Union, to Concord on the Bessemer City charge, where he was

planning to organize a new chapter. There was a misunderstanding about the date, and as the pastor was not present, we talked over the work of the League with a fine class of young people and left it to Mr. Plyler to organize the next Sunday.

In the afternoon Mr. Plyler and I organized a splendid new chapter at Bethesda on the Lowell charge. Bro. Kennington is another one of those "League pastors." We are hoping to organize another chapter on his work Bessemer City.

November 15th found me in Bessemer City with old friends. I tried to get out of my part of the program by leaving my notebook at my stopping place, but I did not succeed. After the service we were entertained by the recreation and culture department. Ten new names were added to the roll that night. The Peelers are all right. Watch for news of their Leagues.

RESOLUTIONS OF RESPECT

Whereas, on Tuesday morning, December 6th, just at the dawn of a new day, our heavenly Father called from us our youngest member, little Mary Lee Hutchins, to leave the task begun here and come home and live with Him in the beautiful world where no evil or harm can ever come to spoil or pain her pure and sensitive nature; and

Whereas, we are sure He wants us to let "Sunshine" still live and work through us, bearing sunshine and love to all with whom we come in contact;

Therefore, we, The Builders' Epworth League of the First Methodist church of Lexington, resolve that we will as much as it is possible for us to do so, continue the work of being kind and loving to others begun by our little "Sunshine," and when we are called to meet her in the land of the unsetting sun we, too, shall hear the "well done" of our heavenly Father just as "Sunshine" heard it when she left us to spend Christmas with Him.

The Builders' Epworth League.

THE LITTLE CHILD STILL LEADS —LEXINGTON LEAGUE BEREFT

Dear Mr. Armstrong:

I know you have heard with regret that the death angel has again visited our Builders' League and this time took from us our baby member, little "Sunshine" Hutchins.

"Sunshine" was not much more than a baby, just a tiny tot, but she was an inspiration to we older folk, and when it came to our social service work of carrying flowers and food and smiles to the unfortunate and holding song services in the county prison or the county home, not a member of the League did more than little "Sunshine," for to her giving was living. Just a few weeks ago she went with us to the county home and while we older members were serving ice cream to the unfortunate inmates, little "Sunshine" captured the hearts of every one of them with her little songs about Jesus and the home to which she was so soon to be called.

Lula Betts, Dist. Sec.

A FINE SOCIAL

The Spray Epworth League held its monthly social last night at the home of Paul Nelson. The room was beautifully decorated with gold and white colors which are the League colors. The meeting was called to order by the president and in their business meeting they planned to pound some of the needy neighbors Christmas eve night. Mr. Sydney Hall and Mr. Alton Roberson delivered declamations which were enjoyed by all. The members then turned to the social part of the program. Games of every description were played and enjoyed by all after which Mr. Gillispe and Mr. Paul Nelson served the refreshments consisting of sandwiches, hot chocolate, bananas and apples. The meeting then adjourned and was proclaimed by all to have been the "best ever."

Our Orphanage Work

METHODIST ORPHANAGE RALEIGH, N. C.

Ron. R. N. PagePresident
A. S. BarnesSuperintendent
Mrs. Mattie JenkinsMatron
Owned and maintained by the North
Carolina Conference.

FORM OF BEQUEST

I do hereby will and bequeath to The
Methodist Orphanage, Raleigh, N. C.,
contemplated by the charter under the
Act of the General Assembly of North
Carolina (here designate
the bequest)

OUR NEEDS

1. Baby Cottage.
2. Industrial Building.
3. A monthly offering from every church, Sunday school and organized class in the conference.

The Sunday school, under the superintendency of Mrs. Jenkins, is a great power for good in the life of our orphanage. For many years she has presided over this department of our work. Her pure, cultured life has had a tremendous influence for good over the lives of our large family. Her presence is a benediction to the Home.

The following is what Brother O. I. Hinson has to say about our singing class: "I want to tell you how delighted my people here were with your visit to us. The children with their fine conduct made a most favorable impression in the houses where they stopped. All were pleased with the sacred concert."

That was a fine congregation that greeted me at Holly Springs the Sunday after conference. Brother D. N. Caviness was in another part of the state, so I had the pleasure of filling his appointment. The church is new and is very attractive. The congregation is deeply interested in our orphanage. This being the day set apart for their Thanksgiving offering for the Methodist Orphanage, the contribution was a generous one. I trust that force of circumstances will direct my path that way again some day not far distant.

There being three rainy Sundays in succession during Thanksgiving season, made it impossible for some of our churches and Sunday schools to remember our orphanage with their usual offerings. The thought occurs to me that all such could remember us on Christmas day, this being on Sunday. The orphanage needs your help and you need the joy of knowing that you have made a gift in the name of Him who made the supreme gift of His Son to the world.

On several occasions when we have had to decline children who ought to have been admitted to our home, I have known the interested parties to go to the Catholic orphanage, located here in Raleigh, and ask that institution to care for Methodist children. I have heard it said that the Catholics never turn down a case. I cannot vouch for the truthfulness of that statement. This I do know, that children trained in a Catholic orphanage will remain in that faith the remainder of their lives. Shall Catholicism in Protestant America be more concerned about the training of her orphan children than we? I do not know a single Catholic child in one of our church orphanages. On the other hand, I have known several children of Methodist families who have asked shelter at the hands of Catholics. Brethren, these things ought not so to be.

The demands upon us for the admission of children into our orphanage for the past year have been larger than ever before. Some weeks I have to turn down urgent cases every day. A great many of these cases are pa-

thetic in the extreme. Widowed mothers in their extremity have pleaded with tears in their eyes for the admission of their children. The answer I have had to give them has pained my heart many times. I think of the mighty hosts of Methodists in our state and can't help thinking that we might provide larger accommodations for the little ones who need our sheltering care and tender love. I do not believe that there is any other agency that can so fully minister to orphan children as the great church of Jesus Christ.

Our Orphanage Epworth League is in a flourishing condition. Last Sunday evening there were at least one hundred present. The program was an exceptionally fine one. Those taking a part in the service showed that their hearts are in the work. What is finer than a band of consecrated Epworth Leaguers! We are endeavoring by every possible means to develop our young people along all lines of Christian endeavor. There is no better medium for expressing the aspirations of the soul than a live Epworth League. Self-expression leads to service and a fuller Christian experience. Many of our young people will look back to the League with grateful hearts because it was through it that they learned how to become Christian leaders.

TAYLORSVILLE PLEASSED

Irrespective of denominational lines, the people of Taylorsville are delighted with the new Methodist pastor, Rev. A. R. Bell.

Increasingly large congregations gather at every service, attesting to the fact that Mr. Bell is a preacher of much amenity of demeanor, strong magnetism, profundity of thought, and aggressive action. The mid-week prayer service is also well attended.

Loyal to the traditions, truths and privileges of his high calling, he has endeavored himself to saint and sinner by visiting the poor, cheering the sick, and comforting the sorrowful, and the members of our church feel that we have been singularly fortunate in having had a minister of his type, and his splendid wife, assigned to this field. Taylorsville Methodist.

GLAD TO BE BACK AT HILLSBORO

Please say through your splendid paper that we are grateful to Bishop Darlington and his cabinet for returning us to Hillsboro for the third year. This is a heavy work but in many respects is a delightful charge to serve. Everywhere the people are thoughtful and kind to us. Soon after our return from conference we were surprised by a visit of a large number of Hillsboro members who called to see their "new" preacher and his family. They thoughtfully remembered that it was the first of the year and brought a generous supply for our pantry which will be a source of joy and strength to us for many days. Scarcely a day passes that we are not reminded in some way of the good will of our people throughout the charge. We are trying to give our best to them and shall endeavor to make this the best year of our work here.

With best wishes for the Advocate,
J. E. Blalock.

DILWORTH, CHARLOTTE

Our work begins encouragingly. This is a field of tremendous possibilities. In the not remote future it is destined to become one of the great first charges of our connection. We have received twenty-two members. This makes a total of one hundred and three from other churches in recent months. A great many more will come. We plan to begin work on our Sunday school building by March. It will be the last word in Sunday school architecture. The main assembly room will seat about seven hundred. Each department will have a separate assembly. We will sell present prop-

erty and worship in this building until the central church can be erected. Later a community building will be put up on other corner. The material to be used is stone. The first two buildings and our magnificent lot, which is four hundred by two hundred feet, will cost approximately \$300,000. A parsonage in keeping with other structures will be built in the rear of proposed community building.

Permit me to felicitate with you on the splendid paper you are issuing.

With warmest wishes for its continued success,
Walter R. West.

THE PASSING OF MY FATHER

Samuel M. Ward, of Donnoha, N. C., passed to his reward on Monday morning, the 19th of September, 1921, three days after his 88th birthday. I reached his bedside a little more than a week before he died. He was conscious and was patiently waiting the final call. I remained with him for a week. While watching over him and expecting the end to come any moment, he would often point upward and sometimes a sweet smile would come over his face. He would speak of departed loved ones. The last words he said was "Open the gate." I believe his spirit is now at rest.

Father lived a godly life. I never heard him use a byword or sing an irreligious song. He loved to sing and loved the old Methodist hymns. He was a leader in the singing for religious service in his community for a number of years. He was a member of the M. E. Church, South, for more than 50 years. He kept up the family altar. I can remember when he led me by the hand to Sunday school when he was superintendent of the same. His and my mother's Christian influence had a great deal to do with my entering the ministry. Seven of the eight children and my mother are living. All are members of the Methodist church and, I think it worth while to say, they joined before leaving the parental roof.

I thank God for Christian parents.

R. E. Ward,
Pastor Franklin Circuit.

"There was a superintendent who lived in a shoe; He had so many children he didn't know what to do. He stood them in the corners, kitchen and outside, 'Till frantic at last for a new building he cried."
—Another Desperate Supt.

Why John The Baptist Sprinkled The Multitudes

24 PAGE PAMPHLET BY REV. C. T. THRIFT

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If what the critics say is true it ought to be in every home. Every Methodist ought to have a copy. Pastors, Presiding Elders, Stewards, S. S. Superintendents, S. S. Teachers and Epworth League Officers ought to aid in its circulation. Order now.

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REV. C. T. THRIFT,
CLAYTON, N. C.

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OUR YOUNG FOLKS

THE TREE THAT MADE CHRISTMAS

By Bertha E. Green.

It was near Christmas time, and all the grandchildren were at the Hollis house to be with grandpa and grandma for the holiday. It was a good thing that the old farmhouse was large and roomy, for there were five of them without counting any fathers or mothers.

Dick was there, for it was his home, and now his cousins Beth, and Ted, and blue-eyed Aileen, were there, too. Besides these four, there was "little brother," who was called Jack, when he was good, and John Frederick when he had been naughty.

There was something to do from morning to night, and Grandpa Hollis had a busy time answering all the questions, and Grandma Hollis was kept pretty busy, too, keeping a certain big stone cookie-jar full. There were rides in the big box-sleigh, with everyone snuggled up in the big buffalo-ropes; and what a funny, squeaky sound the sleigh-runners made on the crisp snow. Cheeks were rosy in the winter air, and joyous laughter seemed in tune to the merry, jingling chime of the sleigh-bells.

"Dick," said Grandpa Hollis, just after breakfast was over, "it is only two days until Christmas. You had better be thinking about getting our Christmas tree."

No further reminder was needed, and there was a scurrying as the five cousins hurried into outdoor clothes.

"Can't I go, too?" asked big Uncle Bob, who lived all of a thousand miles away, but who spent every Christmas here at home.

"No, Robert," laughed Grandpa Hollis, "you would be wanting to bring home too big a tree."

Dick led the way over what, in summer, was the wheat-field, and all the rest, except little Jack, who rode on a narrow, light toboggan which the uncle took with them. They made their way to that part of the Hollis woods where the young spruce and fir grew and the baby cedars, too. Further on, they could see the birch ridge, and beyond that the towering spirits of the pine trees that kept guard over all the north border of the woods. Here where they halted, besides the small evergreens were elms, maples, oak, and beeches, each twig and branch in winter-bare leaflessness.

"There! There! He's a grey one!" cried little Jack excitedly, pointing a mittened hand toward a beech nearby. It was Whisk, the grey squirrel, who had started a game of hide-and-seek with little Jack.

"It's a black one!" cried Beth, at whom, from a branch overhead, Chut-Chut, the black squirrel, was chattering saucily.

"It's a red one," said Ted, who was watching Chic-Chic, the red squarrel, scampering across the snow to his house in an oak tree.

Dick knew them, for all the forest-people were his friends.

It was Aileen who found the Christmas tree. A young spruce stood, some seven feet tall, in a snow-trimmed cone of evergreen. Dick's sharp boy's axe soon cut it down, and even little Jack was needed to haul it all the way to the wood's edge and the toboggan which had been left there. They rested for a little before starting back to the Hollis house, and it was then that the children noticed how many of the winter birds were out this morning.

Everyone seemed to be astir, from the juncos and the snow-buntings to the great, black raven and the bold Canada jay. Speckles, the grouse, looked out from his shelter in the evergreens. Besides the birds, there was Snuffler, the cottontail, who was standing up straight on his snow-covered brush-pile, and wrinkling up

his funny bunny-nose at the children.

"Oh, all the outdoor people seem to be so happy this morning," cried Beth. "Perhaps they know that Christmas is just two days away."

"Let's take a Christmas tree back with us and fix it up outdoors for them," said Ted.

"We can't do that," said Dick. "This big Christmas tree of ours is all we will be able to drag home, but there is a little Norway spruce in the front yard—why can't we use that?"

Their own Christmas tree was brought safely to the house, and they started to plan for the Christmas surprise for the furry and feathered people.

There were many things to gather, and it was not until late in the afternoon before Christmas Eve that Dick and his cousins decked the tree for their outdoor friends.

Christmas morning brought its glad surprises for them all, but it was not long before the children gathered at a front window to see if the little Norway spruce had been noticed.

The tree was much as they had left it the night before. On the dark green branches hung poke-berries, frost-grapes, and the winter-red haws. Little, round clusters of green brier-berries hung side-by-side with the white fruit of the ivy. Wild part-ridge-berries were strewn upon the snow around the tree. There were acorn and beech-nuts, hickory nuts and walnuts already cracked. The tip of one branch was weighted down with a scarlet carrot, Aileen's especial gift for Snuffler, the cottontail.

The Christmas guests had begun to arrive. The birds came first, the juncos and buntings soon finding their gifts of seed-tops Dick had found in fence corners. The winter grosbeaks came, Speckles, the partridge, Ruffles, the grouse, and even Robbin, the quail, with his family.

Snuffler, the rabbit, arrived with the squirrels, together with Saucebox, the chipmunk.

No one had thought about Hurry, the hare, and when the big, white fellow arrived and looked at the Christmas tree, he saw nothing on it for himself.

Little Jack, however, had remembered Snuffler, and placed several cabbage leaves on the tree for him, so, when the cotton tail saw the disappointed look on the hare's face, he kept the cabbage leaves, but left the carrot for Hurry.

Dick had tied a piece of suet to the trunk of the little tree, but his cousins did not know for whom the present was meant, until a black and white hairy woodpecker, with a little, red patch on his head, flew to the tree and began to eat the suet right away. Right at the very top of the tree had been tied a sunflower-head, one of many that Dick kept for winter food for his chickens. To the birds and the squirrels this seemed to be one of the most welcome of their Christmas gifts.

Even all the food things the children had fastened on the tree could not last forever, but, though the tree was left bare of dainties, each outdoor guest had shared.

Just as the children had turned away from the window and the view of the tree, little Jack voiced aloud what was in the mind of each one of them:

"An' every Christmas, when it comes, we'll have a Christmas tree for all the squirrels, and the birds, an'—an' more cabbage leaves for Snuffler."

THE MAGIC HOUR

(Christian Guardian.)

Have you ever noticed how excited everybody gets on the night before Christmas? Of course you have, and you wonder why mother insists that you go to bed at the usual time, for you know you won't be able to sleep, and even if you could sleep you are not going to, because you have made up your mind to stay awake all night

and try and get a glimpse of old St. Nick, as he fills to overflowing the stockings hanging by the chimney.

There is magic in the air on Christmas eve. Santa Claus has by that time all the toys and beautiful things he needs for the children; and for one hour all the inhabitants of Toyland may be gay and have a good time. This is the only night in the whole year that they are given this privilege, and they frolic and play and try to get three hundred and sixty-five days of fun crammed into that short time. If you could only peep into Toyland, what a wonderful sight you would see! The mechanical railway is running and the passengers in the cars are the dolls that have been watching it for days from their narrow cardboard boxes, and longing for the time to come when they can ride on it. An orchestra is in attendance and the pianos and violins and all the other musical instruments, even the drums are being played. And over all this sound comes the babble of tongues. And really you cannot blame them for wanting to talk, can you? Some of the poor lady-dolls must have a hard time to get a whole year's talking into one little hour.

And the very nicest thing of all is the entertainment? The Bubble Book Family, who are very clever, look after the program. First of all, you can hear the buzzing noise made by the victrola and then the faint tinkling music and there appears before you a dainty maiden dressed in blue and white with a big hat on her head and a crook in her hand, who lightly trips about the floor and sings in a sweet piping voice:

"Little Bo Peep has lost her sheep
And doesn't know where to find them."

There is Jack Horner sitting away off in the corner, singing about the pie and plums and a thumb. Little Miss Muffett and Tom the Piper's Son have their place on the program also, and then the Three Little Piggies come tumbling in. You remember them, I'm sure, and how they wanted to grunt like their mother instead of being just like themselves, and the terrible thing that happened to them!

But time goes very quickly when we are enjoying ourselves, and when the hands on the big clock in the corner show that it is five minutes to the hour, the orchestra begins to play, and the cat with his fiddle leads, and all the dolls and teddy bears join hands in a circle and sing their own little good-bye song. Then there is a rush, and a click here as the lid closes on Jack-in-the-box, and a rustle there as My Lady Doll smooths out her shimmering silks, and as the hour strikes and the watchman appears at the door, everything is quiet and looks as it always does to him. But if he had magic glasses in his pocket and put them on, he would see that the dolls have a sweeter smile on their faces, the teddy bear's grin is more infectious, and the Bubble Book Family look happier, and should they happen to sing for him, their voices would sound sweeter, all because of the Magic Hour of Midnight at the Christmas season in the children's Land of Play.

POLITICAL CONDITIONS IMPROVING IN KOREA

Conditions on the whole are quiet. In a general way it may be said that while the Koreans have not given up the idea of independence they do not look for it so soon as they did a couple of years ago, and they are beginning to realize the fact that the provisional government at Shanghai can do little more than conduct propaganda. They are consequently trying to work out their own salvation by turning their attention to education, to participating in the rather limited measure of local self-government granted to them and also to making representation.

It is a pleasure to testify to the more cordial feeling shown by the government officials as a whole towards the missionary body. The governor general, Baron Saito, has invited the writer and other missionaries to his home several times. The Seoul Press announced that the policy of weeding out undesirable elements in the police force was being carried out, and we do know that certain hostile officials have been removed or dismissed.

The government is also to be congratulated upon its appointment of Mr. Hirai, a Christian, as head of the Department of Education and Religion for the province in which Pyongyang is located, since Pyongyang is a large center of Christianity in Korea. Mr. Hirai addressed the annual meeting of the Northern Presbyterian Mission at length in splendid English, and the cordiality, sympathy and insight of his words were finer even than his diction. He said it was his purpose to put a New Testament in the pocket of every policeman in the province, in order that the police might study Christianity and know what it is.

It is much to be hoped that the government will continue its good work in removing abuses in the police system, in giving the municipal councils more power and the right to meet as frequently as similar bodies do in Japan, and in giving employment to as many Koreans as possible in the various government services.—Dr. O. R. Avison, in Missionary Voice

BE HONEST, ANYWAY

"I found something today," Roy announced one evening.

"What is it?" demanded Kent.

"Let' see it," from Boyd.

Roy shook his head glumly. "I found the owner—worse luck," he said. "I was going down Main street when I saw a nice, fat pocketbook right ahead of me. I ran and picked it up and went on, wondering what I should do or how I could find the owner most quickly. I didn't have to wonder long. An old chap came bustling along on the back track, hunting the lost loot, and of course as I was the first one he met, he tackled me. 'Did you find my pocketbook, young man?' he demanded. 'I just missed it. I lost it somewhere within this square, for I had it in my hand—' Of course it was his, and I banded it over. Then what happened? He glared at me as if I'd picked his pocket and said: 'Lucky you're honest, young fellow. You'd have been caught sooner or later if you'd tried to keep it,' and away he stalked. I didn't want any reward, but next time—"

"Next time," father put in smoothly, "you'll do the same thing for your own sake rather than that of the loser, grateful or otherwise. He treated you shabbily; but two wrongs only weigh down the balance the more in the wrong direction. It is our part—our beautiful part and privilege—to restore the balance by being right, doing right, filling the other side of the scale so full that any wrong will be far outweighed."

And Roy knew he agreed in his own heart.—The King's Own.

A BOY WITH TWO FACES

I've heard about the queerest boy,
A boy that has two faces;
One face is round and full of joy,
As out of doors he races.
But when his mother calls him in,
He changes to the other,
And that is long and sour and thin—
I'm sorry for his mother. —Ex.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 710 Gray Bldg., Nashville, Tenn.

OF SELF-PITY

Look at yourself, pat your back, commend yourself, love, or hate yourself—do any—yourself, but don't pity your-

is a glorious and creditable at-
te—when it flows out toward an-
Then it is like the mountain
er of the woods, the refresh-
nt of bird and beast, carrying
ealth and joy to all who drink of its
cool flood or even gaze upon its happy
play.

But pity, when it turns upon self, is
like a stagnant pool, covered with
hateful scum and concealing ugly,
slimy things in its foul ooze.

One who is sorry for himself is al-
ready half beaten.

The self-pitying are abused. Nobody
treats them right. People talk about
them. Others are promoted over them.
They get no proper thanks.

The self-pitied invite every variety
of spiritual microbe to come in and
breed.

They are the clouds, mud and slush
of mankind.

They are rarely efficient. No man
that hasn't enough healthy egotism to
admire himself a bit amounts to much.

Bad as egotism is, it is infinitely bet-
ter than self-contempt.

The self-pitied are hard to love, try-
ing to live with, and impossible to
please.

When they are well they think they
are sick, and when they're sick they
think they're worse.

They are gloom-spreaders and
heart-depressants.

Self-pity is the most exquisite form
of selfishness, the camouflage of im-
pudence, the acme of disagreeable-
ness.

Self-pity requires no brains.

If you pity yourself, you are hypno-
tized by yourself. Come out of it!

No self-pitying troops ever won a
battle; no self-pitying clerk ever rose
to be general manager; no self-pitying
merchant ever made his business
thrive; no self-pitying woman ever re-
tained her husband's love; and no
self-pitying human being was ever a
help to another human being.

Self-pity is the collapse of all the
faculties; it is cowardly surrender in
the face of the enemy.

Don't complain! Keep your chin
up! The courageous soul, in all con-
ditions, is a lamp of brightness, a
tonic draught, to his fellowmen.

In every city there ought to be a
Public Spanker for all Self-Pitied.—
Allabad Men, quoted by The Indian
Witness.

JUST LIKE CHATHAM METHO- DISTS

After we had returned from confer-
ence and had just a little breath-
ing spell and our nerves had gotten
quieted down, a great gathering rushed
on the parsonage on the night of
Thanksgiving, and we were subjected
to a real old fashion Methodist pound-
ing, one the like of which you do not
see every day. But after all, our
nerves were not very badly wrought
up, for that is just like these good
people down here at Goldston.

There are some as good people here
as the world affords, and you do not
have to go very far to find them. We
are praying that we may prove our-
selves worthy of the many kindnesses
that are shown us by these good folks
on the Goldston circuit.

S. Salyer.

FROM REV. A. P. BRANTLEY

The following excerpts from a per-
sonal letter of Rev. A. P. Brantley to
the editor of the Advocate will be of
interest to his friend and many others
of our readers. Brother Brantley,
member of the Western North
Carolina conference, is now a st-
udent at Boston University.

"There are also many things of his-
toric interest to be seen here. Of
course the natural thing that I would
be interested in first was that of
"The Boston Tea Party," which was
always the first thing that I thought
of when the word Boston was spoken.
With this I proceeded to wander down
toward the harbor one afternoon, to
see in my meager imagination, those
men who dared to act for their rights
in the face of a great nation like
England, with nothing but the red
blood of Americanism to back them,
and this on the very threshold of in-
fancy. In honor of these brave men,
the generations then unborn have
raised a marble token with these
words inscribed upon it:

"No ne'er was mingled such a drought
in palace, hall or arbor
As freeman brewed and tyrants quat-
fed that night in Boston harbor."

"The next thing of interest to me
was Bunker Hill, which is only a few
minutes' walk from Boston. This of
course carried with it the scenes of
the first skirmishes of the Revolu-
tion. When I ascended the shaft,
which is 221 feet, I looked around
what is known as Breeds Hill, from
the top of the monument, over
Charlestown which was burned to the
ground by the British, noticed the de-
scend down which Gen. Prescott com-
pelled the British to flee in their first
attempt to take the Hill, then tried to
realize the conditions and the sad
plight of the American army when
their powder became wet and was
forced to leave the Hill to the enemy.
From this renowned spot we proceed-
ed on to the church in which Paul
Revere hung his lantern as a token
of the approaching British army.
While we gazed on the church, which
is well kept, especially for its his-
torical importance, I could not refrain
my thoughts from reverting back to
the famous midnight ride of this hun-
dred per cent American.

"Not being satisfied with this, as
there are so many things of interest
to be seen concerning the birth of our
nation at this particular place, I con-
tinued my sight-seeing trip a few
days later to the place of the "Bos-
ton Massacre," which we are all so
familiar with. It is just back of the
Old State House; a very peculiar
place in the street marks the place.
From here we continued our journey
on steamer to Nantasket. This is
recognized as one of the loveliest
spots in New England. The beach
was crowded with many people, sight-
seers and joy seekers, all of which
were filled to their utter satisfaction,
as there was an inexhaustible supply
for each.

"My next trip of interest was to
Cambridge. There we visited the Old
Elm under which George Washington
took command of the American army.
It is the only thing living now that
was living in the days of Washing-
ton. It is becoming very frail, only
about one-third of the tree is really
living. It is just off the campus of
Harvard University. They are trying
in every way conceivable to save the
tree. But with all their knowledge
and skill, scientific discoveries and
Pragmatism, they are about to come
to the conclusion that there is even
something in nature they cannot con-
trol, nor understand. They are doing
everything possible, but she is dying.
Like Old Gallio before the tribunal,
no matter what they say or what he
says, "she is still moving." After tak-
ing some of the interesting things in
at Harvard, all of which she is very
proud of, and loves to boast to that
extent, we moved down a typical New
England street until we came to the
beautiful home of our beloved poet,
Longfellow."

From there we proceed-
ed to the home of another poet whose
name is so well known, that of Lowell.
These men have found
the homes and into the
lives of our
men and women of our

land, and perhaps have carried ele-
ments of sunshine which have caused
expressions of joy, all of which are
appreciated by many.

"Many other things like the great
Christian Science Temple, which cost
several million dollars, and the tomb
of Mrs. Mary Baker Eddy, founder of
such, the Spiritualist Temple and their
medlums, and many other things too
numerous to mention, have been in-
teresting to me.

"Well, I did not intend to write so
much, but one thing naturally follow-
ed another till I have just come to the
conclusion that I must close."

AT YULETIDE

Friends all unchanged as seasons fade
and fly;
Love not estranged by stretch of alien
sky;
Trust still secure through ev'ry variant
mood,
And surer still when rises jargon rude
To mar the hour—I thank Thee, Gracious
God,
As down the years my eager feet have
trod
Vistas have ever widened, and hearken-
me
Some souls have kept their troth un-
falteringly.

I send this line as dawns the cycle rare
The watching shepherds saw the glow-
star
Above the manger at their jour-
neys end;
May CHRISTMAS find your faith se-
rene, and fair
The skies that hold your dreams; and
through the far
Omsweeping years be Christ your
guiding Friend.
—William Thornton Whitsett, in *Saber
and Song*.

"ARE THERE ANY COMPLAINTS?"

Dear Editor:

At our recent quarterly conference
we passed a resolution, copy of which
I am enclosing herewith, in answer to
the question under miscellaneous busi-
ness, "Are there any appeals or com-
plaints." We decided to make this
complaint to the official boards of
churches not represented nor report-
ing, and our presiding elder, Rev. J.
H. West (Mount Airy district) asks
me to mail you copy to be published
in your paper, hoping a similar action
and resolution by other quarterly con-
ferences might do good all over our
conference.

We do not want this made a per-
sonal matter, hence we left names,
etc., blank.

Thanking you for the courtesy, if
you deem it worth while to publish
the letter of complaint as above men-
tioned, I am, Very truly yours,
W. E. Kreeger.

Copy of resolutions follows:

P. O.

Date

To the Board of Stewards of.....
M. E. Church, South.

By order of the Quarterly Confer-
ence of charge, held at
..... church on (date).....
1921, we are authorized, by motion of
said conference, to write you voicing
the dissatisfaction of the official mem-
bers present, for your failure to be
represented or to make any financial
report to this conference.

We missed your presence and sup-
port in this very important work of
the church, and we hope your board of
stewards will largely be represented,
with a good financial report, at our
next Quarterly Conference which is
to be held at church.

Trusting that we may be at all
times have your hearty co-operation
and support, and wishing for you an
abundant success in your labors for
all the interests of His kingdom, we
are, Very sincerely yours,

Signed
President.

Secretary.

P. S.—Will you please call the at-
tention of other members of your
board of stewards to this letter. Thank
you.



"SLOAN'S always fixes me up in a jiffy. A
warming slap of Sloan's Liniment and
pains and aches soon become a memory."
Good for all exposure aches and pains, rheu-
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OUR YOUTH AS GREETINGS

... season is again upon us. We turn our thoughts to the future as well as to the past. To those who are conscious of having their duty in their school work comes a feeling of joy. Doubtless many realize that they have not done all they hoped to do, but there is a better feeling that could come to one than that he has done his best. To those who know that they have failed to take advantage of the opportunities that have come to them, there must come a regret. It is well that no one should be satisfied with his accomplishments. To the man who is content with his condition, there is not much incentive to do better the next time.

Whether the feeling of joy on account of duty done, or regret because of failure to measure up to the many opportunities that have come to the Park School students this year, let me say that it is the earnest desire that each one may make new resolves. The one to go on to still better work and progress in every way; the other to let his mistakes be a "stepping stone" to a higher service next time.

The Headmaster desires to give through the "Trinity Prep" an expression of grateful appreciation first to each member, the faculty and office for the high order of service which has been rendered by them. They have been true to the highest ideals of the school and they have had in their hearts the best interest of every student.

The students without exception have been courteous and respectful. They have in many ways made me a debtor to them. As they go away to their homes there comes to me mingled feelings, both of joy and regret. Joy, because I have had the pleasure of knowing and loving each one personally, regret, that perhaps I have been unable to do for them all that is in my heart to do. I hope and pray for the ideals of Christian manhood and character which we have tried to instill before them, both by precept and example, may become to each one a reality.

... the managers of the boarding school and all others connected with it. I am sure that the grateful acrew and the many for all the service they have rendered in taking and beyond the boys. The school is especially glad to be having as matrons the north born Christian women, Mrs. where they are, Mrs. Ramsey and Mrs. evergreens. They deserve all the pleasure and peace can come to those who have winter-bare selfish.

"There! not forget Uncle George Wall, cried little girls and Henry Dixon, the mother's. None have been more faithful than they. In season and out of season they have been at the post of duty. I have yet to meet one of them when they did not take off their hat and greet me with a cheerful smile. Others may be having their labor troubles but the old negroes who are serving at the Park School have never caused us to worry.

Finally, to the good fathers and mothers who have made sacrifices in order to send their boys to the Trinity Park School, it is my wish that their homes may be enriched and made glad by the coming of their boy, and that there may be the realization that the sacrifices which they have made were not in vain.

F. S. Aldridge,
Headmaster

District Appointments

ASHEVILLE DISTRICT
W. H. Willis, P. E., Weaverville, N. C.
FIRST ROUND

	December
Swannanoa, Swannanoa	17
Black Mountain	13
Central	17
Flat Rock, Fletcher's, Fletcher's	25
Saluda	25
Mills River, Shaw's Creek	31
	January
Rosman	1
Brevard	1
Weaverville, Alexander Chapel	7
Mars Hill, Bush Glen	7
Weaverville Station	8
Joint conf. of Lester and Sandy Mush, Erick Church	14-15
Bethel	15

CHARLOTTE DISTRICT
J. B. Craven, P. E., Charlotte, N. C.
FIRST ROUND

	December
Polkton, Peachland, 11 a.m.	17
Weddington, Weddington, 11 a.m.	18
Matthews, night	18
Seversville, night	28
	January
Spencer Memorial, 11 a.m.	1
Dilworth, night	1
Chadwick, 11 a.m.	8
Thrift-Moore's, night	8

GREENSBORO DISTRICT
W. F. Womble, Presiding Elder.
508 Summit Ave., Greensboro, N. C.
FIRST ROUND

	December
Wentworth, Salem, 11 a.m. 17th, 3 p.m. 18	18
Reidsville, 11 a.m.	18
E. Greensboro, Holts Chapel	24-25
Park Place, night	25
Deep River, Cedar Falls, Q.C. 2 p.m. 31	31
(Preaching 11 a.m. January 1.)	
	January
Randleman, night	1
Pleasant Garden, Pleas. Gar.	7-8
Gibsonville, night	8
Jamestown, Jamestown	14-15
Spring Garden, night	15
Coleridge, Coleridge	21-22
Ramsey & Franklinville, Ramsey, ngt	22
Ruffin, Pelham	29
Glenwood-Grace, night	29

MARION DISTRICT
Z. Paris, P. E., Marion, N. C.
FIRST ROUND

	December
Henrietta-Caroleen, Henrietta, 11 a.m. 18	18
Cliffside & Allendale, Cliffside, 7:30 p. 13	13
Old Fort, Bethel, 11 a.m.	31
	January
McDowell, Murphy's, 11 a.m.	1
Marion, 11 a.m.	8
Marion Ct., Providence, 3 p.m.	8
Marion Mills, 7:30 p.m.	8
Rustic Oak Grove, 11 a.m.	14-15
Broad River, Kesters, 3 p.m.	15
Gilkey, Gilkey, 11 a.m.	22
Spindale & Alexander, Alex., 7:30 p. 22	22

MT. AIRY DISTRICT
J. H. West, Presiding Elder.
FIRST ROUND

	December
Jonesville, Jonesville	17-18
Elkin, night	16-18
Mt. Airy Ct., Salem	31-Jan. 1
	January
Rockford St., Rockford St., right	1
Madison S., Madison, 11 a.m.	8
Mayodan, Mayodan, 3 p.m. & ngt.	8
Danbury, Danbury	14-15
Sandy Ridge, Delta	15-16
Yadkinville, Yadkinville	21-22

NORTH WILKESBORO DISTRICT
J. W. Williams, P. E., Jefferson, N. C.
FIRST ROUND

	December
Helton, Chestnut Hill	17-18
Warrenville, Ashby	20-21
Jefferson, Jefferson	22

SALISBURY DISTRICT
T. F. Marr, P. E., Salisbury, N. C.
FIRST ROUND

	December
Norwood Ct., Cedar Grove, 11 a.m. 17-13	13
Norwood Sta., 7:30 p.m.	18
Albemarle Ct., Pine Grove, 11 a.m. 24-25	25
Albemarle, Central, 7:30 p.m.	25
	January
New London, N. London, 11 a.m. Dec. 31	31
Badin, 7:30 p.m.	1
Salem Ct., Salem, 11 a.m.	7-8
First Street, 7:30 p.m.	8
Yadkin-Rowan Mills, Yadkin, 7:30 p.m. 11	11
Mt. Pleasant, Mt. Pleasant, 11 a.m. 14-15	15
Kerr Street, 7:30 p.m.	15
North Main, 7:30 p.m.	18
Harmony, 11 a.m.	22
Westford, 7:30 p.m.	22

SHELBY DISTRICT
H. H. Jordan, P. E., Gastonia, N. C.
FIRST ROUND

	December
Mt. Holly, 7 p.m.	11
East End, 7 p.m.	14
Shelby Ct., Salem, 11 a.m.	17-18
Kings Mountain, 7 p.m.	18
West End, 7 p.m.	21
Lincoln Ct., Pisgah, 11 a.m.	24
Trinity, 11 a.m.	25
Main Street, 7 p.m.	25
Leedsville, Hills Chapel, 11 a.m.	31
	January
Stanb. Stanly, 11 a.m.	1
Ranlo, 7 p.m.	1
Bessemer, 11 a.m.	4
Cramerton, 7 p.m.	8
Dallas, Dallas, 11 a.m.	8
Belmont, 11 a.m.	22
East Belmont, 7 p.m.	22

Every official member is urgently requested to attend the first quarterly conference and assist in organizing for the ensuing year's work.

WAYNESVILLE DISTRICT
R. S. Howle, Presiding Elder.
Waynesville, N. C.
FIRST ROUND (In Part)

	December
Robbinsville, Robbinsville	15-16
Andrews	17-18
Murphy	18-19

WINSTON DISTRICT
W. A. Newell, P. E., Winston-Salem, N. C.
SECOND ROUND

	January
Dayle Ct., Liberty, 3 p.m. Dec. 31	1
Cocleemee, Cocleemee, 11 a.m.	1
Mocksville, Mocksville, 11 a.m.	8
Farmington, Wesley's Chapel, 3 p.m. 7-8	8
Walkertown, Walkertown, 11 a.m. 14-15	15
Centenary, Centenary, night	14-15
Thomasville Main St., Thom. 11 a.m. 21-22	22
Thomasville Ct., Unity, 3 p.m.	21-22
South and East, East, night	22
Lexington, Lexington, 11 a.m.	28-29
Linwood, Macedonia, 3 p.m.	28-29

DURHAM DISTRICT
M. T. Plyler, P. E., Durham, N. C.
FIRST ROUND

	December
Carr, 11 a.m.	18
West Durham, 7:30 p.m.	18
Calvary, 11 a.m.	25
Branson, 7:30 p.m.	25
Brookdale, Brookdale	31
	January
Roxboro, 11 a.m.	1
East Roxboro, Longhurst, 2:30 p.m.	1
Burlington Ct., Shiloh	7
Burlington, 11 a.m.	8
East Burlington, 2:30 p.m.	8
Person, Concord	14-15
Yanceyville, prospect	21-22
Rougemont, Bahama	28
Chapel Hill, 11 a.m.	29
Orange, Carboro, 2:30 p.m.	29
	February
Leasburg, Leasburg	1
South Alamance, Swepsonville	5
Mebane, 7:30 p.m.	5
Milton, Milton	11-12
Hillsboro, Hillsboro	18-19
Durham Ct., Dukes	24
Mt. Triaah, Helena	25
Trinity	26

ELIZABETH CITY DISTRICT
R. H. Willis, P. E., Elizabeth City.
FIRST ROUND

	December
Chowan, Anderson	14-25
Hertford, night	25
Currituck, Mt. Zion	31st-1
	January
Moyock, Moyock	7-8
Pasquotank, Newhegan	11
Perquimans, Oak Grove	14-15
North Gates, Kittrells	21-22
Gates, Gatesville	22-23
Columbia, Columbia	28-29
Tyrrell, Wesley's Chapel	29
	February
South Mills, McBrides	4-5
First Church, night	5
South Camden, Wesleys	11-12
Plymouth, a.m.	19
Raper, night	19-20
Kitty Hawk, Kitty Hawk	17
Dare, Marks Harbor, night	15
Roanoke Island, Monter	19
Kennekeet, Sabro	20
Hatteras, Frisco	21

FAYETTEVILLE DISTRICT
J. D. Bundy, P. E., Fayetteville.
FIRST ROUND

	December
Beaden, Windsor	17-18
Hay Street, night	25-26
	January
Haw River, Bynum	31-1
Pittsboro, Pittsboro, night	1-2
Steadman, Bethany	7-8
Roseboro, Bethel, night	8-9
Person St. & Calvary, Person St.	1
Backhorn, Cokesburg	14-15
Lillington, Lillington	16
Mamers, Mamers	17
Newton Grove, Maple Grove	21-22
Jonesboro, Jonesboro	28-29
Sanford, Sanford	29-30
	February
Glendon, Cool Springs	4-5
Goldston, Goldston, night	5-6
Siler City, Siler City	7
Elizabeth	11-12
Parkton, Parkton, night	12-13
Fayetteville, Camp Ground	13-19

NEW BERN DISTRICT
F. M. Shamburger, P. E., New Bern.
FIRST ROUND

	December
Painlico, Alliance, 11 a.m.	17-18
	January
Goldsboro, Elm St. and Pikeville	1
Elmspot, 11 a.m.	1
Goldsboro, St. Paul's night	1
Harlowe, Oak Grove, 11 a.m.	7-8
Newport, Havlock, night and 11 a.m. 8-9	9
Grafton, Grafton, 11 a.m., 11 a.m. 14-15	15
LaGrange, LaGrange, ngt. & 11 a.m. 15-16	16
Hookerton, Maury, 11 a.m.	21-22
Snow Hill, Snow Hill, ngt. & 11 a.m. 22-23	23
Pink Hill, Pink Hill, 11 a.m.	28-29

RALEIGH DISTRICT
J. C. Wooten, P. E.
FIRST ROUND

	December
Oxford, 7:30 p.m.	16-18
Oxford Ct., Hermon, 11 a.m.	17-18
Garner Ct., Garner, 11 a.m.	31
	January
Clayton, 11 a.m.	1
Central, 7:30 p.m.	1
Edenton St., 7:30 p.m.	3
Epworth, 7:30 p.m.	4
Jenkins, 7:30 p.m.	4
Granville, 3 p.m.	5
Yonngsville, 11 a.m.	7
Zebulon, 11 a.m.	8
Millbrook, 11 a.m.	10
Tar River, Trinity, 3 p.m. by tur.	15
Louisburg, 7:30 p.m. location, to	
Four Oaks, Corinth, 11 a.m. limited	
Benson, 11 a.m.	
Smithfield, 7:30 p.m. government	
Princeton, Fellowship, go to making	
Kenley, 11 a.m.	
Selma, 7:30 p.m.	

ROCKINGHAM DISTRICT
J. H. Shore, P. E. testify to the

FIRST ROUND by the
Laurel Hill, Sread's Grove whole to
St. John-Gibson Gibson The gov-
Laurinburg Laurinburg has in-
Lumberton Ct., Smith's siona-
Robeson, Fairmont

	The
Lunherton	1
Aberdeen	1
West End, West End	1
Robedel, Ledbetter's	1
Vass, Johnson's, Grove	1
Biscoe, Candor	1
Montgomery, Troy	1
Troy	22
Raeform, Raeform	22
Red Springs	23-29
Maxton	29-30
	February
St. Paul, St. Paul	4-5
Rowland, Rowland	10
Caledonia, East Laurinburg	11-12
Mt. Gilead, Little River	13-19
Mt. Gilead	19-20

WASHINGTON DISTRICT
S. A. Cotton, P. E., Washington, N. C.

	December
Freemont, Beadon's	18-19
Wilson, First Church, night	19
Bath, preaching only, Asbury	25
Washington, night	25
	January
Aurora, Aurora 31st and	1
Rocky Mt. Clark St., night	6
Rocky Mount Ct.	7-8
South Rocky Mount	8-1
Rocky Mount, First Ch., night	9
Wilson, Calvary, Simms	11-15
Bailey, Bailey	15-16
Fairfield	20
Mattamuskeet, Watsons	21-22
Swan Quarter, Swan Quarter	23
Robersonville	27
Spring Hope, Spring Hope	28-29
Nashville	29-30
Elm City	30

WELDON DISTRICT
S. E. Mercer, P. E., Weldon.
FIRST ROUND

	December
Northampton, Jackson	24-25
Norlina, Norlina	30
	January
Middleburg, Middleburg	31-1
Warren, Providence	6
Warrenton, Warrenton	7-8
Rich Square, Rich Square	13
Conway, Providence	14-15
Murfreesboro & Winton, M., night	15-18
Henderson	22
N. S. Henderson, S. Hen., night	27
Beale, Windsor	28
Ahokkie, Ahokkie	28
	February
Roanoke, Tabor	1
Littleton, night	1
Williamston & Hamilton, Wil.	15
Scotland Neck, Scotland Neck	17-12

WILMINGTON DISTRICT
J. M. Daniel, P. E.
FIRST ROUND

	December
Wilmington, Grace, a.m.	25
Wilmington, Fifth Ave., p.m.	25
Kenansville, Kenansville, a.m.	30
	January
Ingold, Keeners, a.m. Dec 31 and	1
Faison-Warsaw, Faison, p.m. 1st, a.m. 2	2
Burgaw, Burgaw, a.m.	6
Magnolia, Magnolia, a.m.	7-8
Wallace-Rose Hill, Rose Hill, p.a.m. 8-9	9
Southport, Southport	15
Swansboro, Bethlehem, a.m.	20
Onslow, Tabernacle, a.m.	21-22
Old Dock, Old Dock, a.m.	27
Hallsboro, Hallsboro, a.m.	28-29
Whiteville, Whiteville, p.m., a.m.	29-30
	February
Carvers Creek, Bolton, a.m.	3
Chadbourn, Evergreen, a.m.	4
Tabor, St. Paul's, a.m.	4
Town Creek, Zion, a.m.	10
Shallotte, Shallotte Camp, a.m.	11-12

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